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Vol. II.

PROTESTANTISM PRIOR TO THE REFORMATION.

OR, AN ANSWER TO THE QUESTION, "WHERE WAS YOUR RELIGION, BEFORE LUTHER?"

By the author of the "Natural History of Enthusiasm," etc.

During the course of the eleven hundred and thirty years which elapsed between the synod at Milan, wherein Jovinian was condemned, and the Diet of Worms, from which the Lutheran Reformation may be said to take its date, the supporters of the dominant superstition had, on very many occasions, sat in judgment upon its impugners. Hardly had any one generation passed away, in that period of time, without seeing similar protests, dealt with in a similar manner.

But at length, the upholders of the folly, fraud, blasphemy, and tyranny of the (so called) church, had, by the course of events, come to stand in a new position, and were called upon to do their wonted office under circumstances demanding more intelligence, as well as more moral force than any of them seem to have possessed; and, in fact, requiring a wisdom which, as it dwells only in the bosoms of the good, must not be looked for in the champions of the papacy.

Very imperfectly, if at all, did any of the high and mighty personages assembled in the townhall at Worms, to hear and condemn the monk of Wittenberg, apprehend the peculiarity, and therefore the real danger of the position they were occupying.

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Alarmed and perplexed in finding that the church's old machinery of perfidy and cruelty could not now be worked as here-tofore, and that their victim, though actually in their net, was not unlikely to escape their hands, they looked on every side to discover the cause of so unexpected a failure, and yet did not discern the reason; for they "understood not the signs of the times."

Nor does it appear that even Luther himself, or his most intelligent friends, discerned the advantages of the position in which he, and the truth, were then placed. A cloud rested upon the hall in which the Diet sat;—a veil was upon the hearts of all; and we ought religiously to acknowledge that divine interposition, which, by shedding this obscurity upon all, prevented those measures from being adopted, that must have crushed the Reformation at its birth. Had the agents of the papacy known, what they learned too late, Luther would never have left Worms: and had Luther himself then been master of the hour, clearly perceiving the strength of his ground, it may be questioned whether his personal discretion could have so far controlled the honest impetuosity of his temper, as to prevent his betraying the secret

to his enemies, so giving them the benefit of his superior sagacity; and these, had they taken the hint, would no doubt have made a fatal use of the discovery, and Martin Luther would have followed John Huss to the flames.

The stripling emperor, Charles V. who presided at the Diet of Worms, grossly misunderstood, not only then, but throughout his career, the actual peril of the papal superstition, as related to the then condition of A little more intelligence on his part might have saved the "Church," and crushed the reformation:-much more, not improbably, would so have opened the path of the reformers as must have given Christianity to the nations anew, from east to west, from north to south; or at the least to as many of them as were then under the sway of him "upon whose dominions the sun never set."

As to the Papal Legates, and the besotted synod of ecclesiastics assembled at the Diet to aid and assist in the destruction of their enemy, an infatuation was manifestly upon them, such as is the characteristic of the service wherein they were en-It is not permitted to Satan, at any time, to blind his ministers by halves; and when he would fit them for their work, he can do nothing but shed into their souls a folly which, while it deprives them often of their common sense, debars him from the use of the natural perspicacity and ability that might have enabled them better to subserve his purposes. The instances of this want of understanding in the agents of the papacy, present themselves on every page of the history of the Lutheran reformation; and so striking are they, in some cases, as really to give rise to a difficulty; and one is apt to say-These men, indicating too surely, by their temper and doctrine, whose servants they were, yet betray a folly which seems to contradict the supposition that they had been benefited by the whispers of so old and experienced a machinator.

But it is of more moment to turn to Luther himself, such as he was when he stood before the assembled states of the empire, civil and ecclesiastical, an emaciciated monk, "strong in the Lord," weak in almost every other sense; and yet too strong for the mightiest despotism the world has ever borne.

We have said that the then incipient reformation would have been put in peril had Luther, at the moment of his citation to the Diet at Worms, either discerned more clearly the extent and peculiarity of the powers he was to wield; or had apprehended, and been inclined to denounce, the whole of the errors that were condemned by the principles he had assumed. happily, he had actually employed, although unconscious of its full force, the engine that was, by God's blessing, to ensure his success; and happily too, whatever he might at that time have been ignorant of, he felt and understood the ONE TRUTH which gave power and vitality to the "good confession" he then made "be-

fore many witnesses."

Luther's predecessors, for such we may call them, during the course of twelve centuries, had none of them enjoyed, as he did, the advantage of being able to make themselves immediately heard by the mass of mankind, or of strengthening themselves against the tyranny of the clergy, by a timely and bold appeal to the better sympathies of the laity. They therefore had been tried in conclave; they had been crushed in corners; nor allowed to draw upon themselves the eyes of mankind any otherwise than by the blaze of the fires in which they perished. Besides, there is reason to doubt, as to some of these earlier witnesses for the Truth, whether they did not make their attack on the outworks of the great superstition, rather than upon its centre principle. If it were so, we need not wonder that their protest, although faithfully sealed with their blood, was ineffectual. In explanation of this general statement we shall presently refer to some evidence, tending to show by comparison (so far as these mighty movements come under the cognizance of our feeble reason) how it was that the Lutheran reformation spread so rapidly and so widely; while every preceding endeavour to restore Christianity had either been quietly put down, or had been confined within narrow limits.

That vast scheme of impiety and cruelty which, by an error, has been called Popery, and against which Luther protested, embraces several elements intimately blended indeed within the Romish system, but which are easily separable in theory, and have actually existed apart.

Looking no deeper at present than the surface, we may enumerate the ingredients of the Romish impiety under the heads of Asceticism, Superstition, and Despotism; otherwise termed Monkery, Demonolatry, and Hierarchical Tyranny: and they are here named in their chronological order—the first (asceticism) dating its origin from almost the earliest age;—the second (superstition) from the middle of the third century, or earlier;—the last (despotism) as visible and in act, from the middle of the fourth.

But these elements severally and collectively imply, and may be clearly traced as having sprung from, a removal or dislodgement of the doctrine which is characteristic of the Gospel, as proclaimed by the apostles. Now, whereas many of the earlier witnesses for apostolic Christianity seem (so far as the very scanty evidence enables us to judge) to have assailed directly, either the asceticism, or the superstition, or the despotism of the prevailing system, Luther, even while yet himself an ascetic, and while bowing to much of the superstition of Rome, and while allowing, and submitting himself to, her usurped authority, had become vividly conscious of that fatal departure of the church from the first truth of the Gospel, of which departure the monkery, the idolatry, the cruelty were but the exterior products, and the indications.

Luther had become substantially possessed of TRUTH, in his cell at Erfurt, long before he had disengaged himself from the errors of Romanism. He did not assail those errors in the detail, until after he was grown to a mature stature in the knowledge and enjoyment of THE TRUTH. When he did assail error in the detail, it was because he had already felt its incompatibility with—THE TRUTH. He reasoned always from the centre outward; not as from without toward the centre. He threw

off the errors of the Church, article by article, from the interior force of a spiritual vitality; or as a husk which the ripened fruit rejects. The false principles, and corrupt usages in which he had been bred, and to which he had himself been most firmly attached, shaled away, one by one from his mind, from his conduct, from his creed, as exuvix, which the energy of a genuine piety could no longer endure.

Just where most men would have commenced their attack upon the errors of Rome. Luther ended his. In the devout perusal of the scriptures, while yet, not merely a monk, but a devoted son of the church, he had discovered the glory and peculiarity of the Christian system. -the doctrine of Grace, became from that moment his doctrine: it was to him a rock of strength, and his steady adherence to it was manifestly the prime reason of his suc-When, early in his course, roused to protest against the shameless traffic in Indulgences, the horrible abuses that were connected with that traffic, furnished only incidental reasons, with him, for withstanding the rapacity of the Romish court, in this particular. Minds of inferior stamp, or minds not "taught from above," would almost certainly have spent themselves in decrying the abuses of the practice: Luther at once denounced the principle; for he felt that the doctrine assumed by the church, in pretending to have pardon at her disposal, could never be made to consist with the first article of a genuine Christian belief .- The sinner needs nothing which he may not immediately obtain by looking to the Saviour, who once offered himself. "the just for the unjust:"-the sinner who has already believed in Christ, has "passed from death unto life," and is no more liable to condemnation; nor can the church either sell or give that which can never either be at her disposal, or even exist at all. There is no supererogatory merit—there can be none; the outrageous impiety therefore of selling licenses to sin, is preceded by an error even more fatalthat of denying the first truth of the gos-

The Romish system, and with it a system much older than the Romish, was

overthrown virtually, by this protest against the principle of Indulgences; and, in adhering to this principle, from which in fact Luther never swerved for a moment, he was himself drawn forward—or one might say driven, and often against the whole force of his early prejudices, to denounce error after error, of the Mystery of wickedness.

It was not on the ground of any abstract deduction that the Reformer came to affirm the supreme authority of the Holy Scriptures, and rejected the interpretations. if contrary thereto, of Fathers, Councils, and Popes. The Doctrine of Grace was God's truth; and he had not only found it in the letter of scripture, but he had felt its vitality as a heaven-descended energy.-Whatever then contravenes this truth, can be of no valid authority, and ought to be The second step, therefore, in rejected. the Reformation, was an involuntary, or rather an unavoidable consequence of the first; but then from this second, namely, a bold and unbending affirmation of the supreme authority of the Canonical Scriptures, every other article of the protest against the papacy necessarily followed: including the pregnant principles of religious liberty, and of individual responsibility of men to God, in respect of their religious opinions.

On the ground of a copious induction of instances, drawn from the history of the twelve preceding centuries, it may safely be affirmed, that, if the Monk of Wittenberg had stopped at the scandals and abuses attaching to the Papacy, nothing more, at the very best, would have resulted from declamations, than a temporary correction, or rather a cloaking of those abuses. had he commenced with an assault upon such things as the worship of the virgin and the saints—the doctrine of purgatory the evils and follies of monkery—or the usurped lordship of the Bishop of Rome, his books and himself would, within five years, have perished in the flames; and the last hope of mankind (or such to appearance) must have gone out, amid the

embers of his pyre.

A perusal of Luther's history must surely bring home to the mind a powerful conviction of this truth—That the doctrine of grace, the freeness, sufficiency, and unencumbered efficacy of the justification obtained through faith in Christ's work, and his once offered sacrifice, was the spring (and reason of the Reformation. If this be granted, an inference, most momentous. will not be denied-That the same doctrine, vividly felt to be true, and clearly proclaimed, must, in every age, furnish the means, and the only effectual means, of excluding from any church, or from any country, how enlightened soever, the follies, the superstitions, the crueltiesthe black cloud of ignorance and ferocity. which is at all times imminent, and actually near, to spread itself over the social system. Popery is nothing but man's own religion, embellished with the spoils of To be rid of Popery we Christianity. must have recourse, if not to Atheism, to THE GOSPEL—the very same Gospel, in substance, by a recovery of which, Luther, and the great men who were his associates, in his own and other countries, broke the despotism of Rome, and opened the way for its final, and now approaching overthrow.

Very many are accustomed to exult in the political and intellectual consequences of the Lutheran reformation; and many applaud and defend Luther (as did Bayle) who fail to recognise, and would even deny, if affirmed, the simple fact we are here insisting upon, that Europe would have seen no Lutheran reformation, had not Luther, and Zuingle, and others, before they thought of acting the part of reformers, and while they were yet themselves the abject slaves of the Papacy, received from on high a doctrine with which no forms of superstition, no spiritual despotism, will ever be made to consist; and which doctrine, while in its aspect toward man, individually, as a sinner, it affords the only ground of hope, so, in its less direct, but inevitable influence over the condition of man in society, constitutes the unobtrusive, but effectual guarantee of national liberties. It does so, as well by the firm moral tone which it imparts to the social system, as by the necessity it involves of a constant appeal to the supreme authority of scripture;—for this very appeal implies religious liberty; and religious liberty secures

political liberty.

Luther's prime doctrine—the spring and power of the reformation, and the distinction of the canonical scriptures, can be established only by evidence and argument, thence immediately derived. most all human authority is against it. Hence it is that, whoever, by perusal of the scriptures, by the means of scriptural instruction, and by the "teaching from above," has cordially embraced this doctrine, is thereby brought into a position in which, by an indirect but necessary consequence, he is compelled to be the advocate of, and, if need be, a martyr for, the natural rights of mankind, and the inviolability of conscience. Many, even among those whose temper and prejudices have inclined them always to side with "authority," legitimate, or illegitimate, have, by the irresistible tendency of a deeper influence, been compelled to speak and act on the side of liberty, when drawn or driven to make their protest for THE Gos-So true is the word, whether understood as addressed to men individually or socially, " If the Son shall make you free, ye shall be free indeed:" and again, "Where the Spirit of the Lord is, there is liberty."

As well with the view of corroborating by instances these general affirmations, as to enable the reader to connect his notions of the Lutheran reformation with the current of preceding events, during the lapse of centuries, we shall, in this essay, and as succinctly as possible, mention several endeavours that had been made, in the course of ages, to recover apostolic Christianity; or, at least, to maintain a protest against the illusions and the tyranny of the prevailing church system.

When the question is insultingly put by Romanists, "Where was Lutheranism, where was Calvinism, where was the boasted doctrine of Cranmer, Knox, Zuingle, before the sixteenth century?" We are ready with our reply:—This doctrine was not merely in the scriptures, but in the hearts, and on the lips of a continuous succession of witnesses: it was professed

by churches, taught by a series of pastors, and sealed by the blood of thousands of martyrs. "But these, how few they were!" We answer, first, they would have been many more, had not a sanguinary despotism "worn them out," from age to age, by the sword and fire; and, secondly, they doubtless were, in every age, many more than can now be fully ascertained, inasmuch as their triumphant enemies have used every means of fraud and calumny, to distort, or to expunge from the page of history, the evidence, whence the extent of their own horrid malice might have been learned by posterity.

Looking through the gloom of the middle ages, we descry fierce columns of fire ascending from many points over the surface of Europe; and we catch a confused sound—the stifled protest of the victims, and the yells of their persecutors; and we divine, well enough, what was taking place there; but a Righteous Heaven only knows whether it might be five of our brethren, or fifty, or many hundreds together, who, at such and such a spot, were found " faithful unto death." This however we do know, for the prophetic spirit has told us, that "the Woman," at whose pleasure those victims perished, from age to age, quaffed blood enough to be always "drunk with the blood of the saints;" and then, adhering to the analogy of experience, which shows that the perpetual drunkard needs larger and larger potations, from day to day, to produce the beastly bliss which he seeks, we safely infer that the Intemperate Personage who satiated her appetite with a handful of victims in her young days, could not have asked for fewer than thousands after she had practised herself in inebriation during centuries.

Our Lord's promises to his people and ministers, extend no farther than this—That a Testimony in his behalf should be maintained, from age to age, even till he shall come again; and that this office of witnessing for him in an evil world should be committed to a Visible Community, which, although driven into the wilderness, and threatened perpetually with extermination, should not, at any moment, become extinct:—the gates of Hades shall

not prevail against it—the true church shall never be swallowed up, or cease to have a

place among the living.

At the same time the ordinary condition of the true church, through a long course of ages, is so significantly described as wholly to preclude the pretensions of the. spiritual tyranny which has called itself "the church." The persecuting power too, symbolized as ecclesiastical, not secular, is so specified, and the temper and conduct and principles of the two parties —the sanguinary and idolatrous majority, and the suffering minority, pure in faith and practice, are so pictured by the hand of prophecy, as to remove all ambiguity from the interpretation which we should put upon the tenor of church history. When read in the light of the New Testament-a light "shining" forward into " a dark place," the history of Christianity, during the past eighteen centuries, is thoroughly intelligible, and it conveys a lesson which, at the present moment, it behoves every Christian most seriously to

It is assumed that the reader's religious sympathies are unreservedly on the side of Luther, and his associates, as the servants of God, righteously contending for the Truth, with a corrupt, cruel, and apostate church. In thus speaking of the Reformers, German, Swiss, and English, weither affirm them to have been faultless in creed, like men inspired; nor faultless in personal conduct. They were honest and eminently godly men, who, at the risk of their lives, reclaimed for mankind the

blessings of Christianity.

But if such were the Reformers, and on this point a difference of opinion is not here anticipated, there may be room for some misunderstanding, and even disagreement, when inquiry is made as to the Body, or the Power, or the System, with which the Reformers had to contend. The ready reply is, The church of Rome was their antagonist. But if we mean by this, merely the usurping Bishop of Rome, and his ministers; then an exception must be taken, inasmuch as the Reformers generally, and some of them especially, advanced very far in the work of reforma-

tion, and actually awakened the nations to a sense of their spiritual destitution, while yet themselves bowing to the successors of St. Peter, and admitting them to be the holders of the keys, and the legitimate lords of the church.

If our answer be-It was the doctrine of the Romish church, and its many superstitions, and its corruptions, which the Reformers assailed; this is true indeed; but it is a portion only of the truth; for, in the first place, nearly the same doctrine, and the same superstitions (though not the same despotism) attached to eastern, as well as to western Christendom, and therefore something far more extensive than Popery was equally liable to the assault of the Reformers. But secondly, and this exception is of more immediate moment, what the Reformers protested against in doctrine, practice, and principle, was (as may readily be proved,) two or three centuries older than the papacy.

The papacy was indeed the visible object of assault, and the party actually contended with:-it was the party named and inveighed against; and the party coming forward with its energies of cruelty to crush the protest. This however was but a circumstance of the controversy; the sub-STANCE of it was the recovery of apostolic Christianity, as opposed to illusions dating their rise from the moment of the cessation of the personal ministry of the apos-That the Reformers themselves should have been imperfectly conscious of the high antiquity of the errors they denounced, is not surprising. In the contest with their adversaries, concerning particular superstitions, or corruptions, they could not but avail themselves (as often as might serve them) of the authority of the writers of an older time, when these superstitions or corruptions, not having been enacted and enforced, were not recognised, and even, perhaps, were sometimes denounced; although, by the very same writers, admitted in principle.

The Reformers therefore, by an argumentative necessity, always pressing upon them, were trained in the habit of making their appeal against modern Rome to the Fathers of the first four or five centuries.

and on some points their appeal was open to no fair exception. Such, for example, as the universality of the vicarship claimed by the bishop of Rome; a pretension only whispered until a late age, and stoutly opposed when first advanced—the direct and undisguised worship of "the Queen of Heaven"—the doctrine of purgatory in a distinct form, as the reason of the mercenary practices of the church, in selling deliverance from its pains;—and the broadly expressed enormities of Transubstantia-These things were clearly Rome's They could not be made good by patristic authority, and in protesting against them, the Reformers called the Fathers. their Fathers—and justly.

The age of the Reformation was a time of too much confusion-of too much contention-of too much labour, suffering, and fear, to favour calm and laborious researches, or to allow of a due regard to important, but recondite distinctions. The Reformers therefore very generally claimed the Fathers as their allies, in their controversy with the papacy;—this was natural. But the inevitable consequences, embarrassing to themselves, and much more so to those, in later times, who have inherited their opinions, were, in the first place, that they left, with the Church of Rome. a high argumentative advantage, which might still substantiate the greater part of her doctrines, and the elements of all her superstitions, by allowing an appeal to these same Fathers; and, in the second place, an adherence, on their own part, to more than one or two of the errors, doctrinal and ritual, of the third and fourth centuries.

Along with other causes (not connected with our immediate subject) this pending upon the authority of the early church—natural and excusable as it was, saved the papacy on the one side, and so enfeebled and embarrassed the reformation on the other, as that the energy and movement of the sixteenth century were scarcely continued into the seventeenth, and that a relapse, or reaction, soon took place, from which the reformed churches have not yet recovered, and which, at this very moment, is putting more than one of them in

peril of a return to the illusions and superstitions of the darkest era of Christian

history.

The Reformers burst away from the very bosom of Romanism, and while they renounced what had been more recently appended to the church system, they brought with them too much of what the papacy had passively inherited. If, instead of having sprung from the Romish church, they had sprung from the ancient, and then almost forgotten remonstrant communities, which Rome had so long been endeavouring to crush, they probably would have disengaged themselves more readily and effectually from the thraldom of patristic authority. We, however, of this age, acknowledging the Reformers as the restorers of the great principles of the gospel, need feel little difficulty in allowing for the inauspicious deference they paid to writers who, in spirit and tendency, were much more nearly allied to Rome, than to themselves.

The theological predecessors of the Reformers—the long series of witnesses and martyrs, in a word, the true, afflicted church, had been anathematized, and driven into the wilderness by those very menthe Nicene divines, to whom the Reformers, as we have said, were induced by their early predilections, and the peculiarity of their position, to render an illmerited homage. The fact is most remarkable and instructive, and it affords a striking instance of the narrow limits within which the human mind takes its range, when those who, in the sixteenth century, protested against Romish errors, are seen appealing for support to the authors of those errors, and who, in the fourth century, had used the engines of church tyranny, for crushing a remonstrance, identical almost in terms, and quite so in spirit, with their own. curious point of religious history, well deserves our attention.

Although many indications occur, even in the third century, of dissatisfaction, on the part of better-minded Christians, in regard to the gross superstitions and the spurious, ascetic pietism, which were then every day making new advances, yet it

does not appear that this discontent had spoken aloud, so as to alarm the church authorities, until toward the close of the fourth century. But, about that time, remonstrant voices were heard in several quarters; and the doctors and chiefs of the church, as well in the east as in the west, roused themselves to contend with, and to suppress the spreading "heresy," as they called it. Visibly, it was suppressed; at least the dominant superstition triumphed in the eye of the world; and the men who had assailed it were silenced and banished.

This public triumph was however rather visible than real (as we shall see;) and, in fact, a pure—a truly apostolic church, driven into inaccessible regions, toward the close of the fourth century, maintained its integrity, from age to age, in poverty, and amid fierce persecutions, until at length the brighter light of the Lutheran reformation having been kindled, the office of witnessing for the truth was transferred to men who were qualified to discharge it in a manner better adapted to the altered condition of the European nations.

The "apostacy," so distinctly predicted by Paul, (I Tim. iv.) had fully expanded itself at the time when Christianity obtained the ascendency in the state, by the favour of Constantine. But here, let a very necessary caution be given, and duly remembered .- The word Apostacy, understood in its modern sense, carries with it a weight of meaning which may mislead us, and distort our notions of church history. The phrases employed by King James' translators, when the Greek word occurs in the New Testament, convey more precisely the intention of the inspired writers, than does the word apostacy which we have borrowed, and to which we have assigned a technical sense. This will be clear if we refer to the instances. Acts xxi. 21. The apostles and elders at Jerusalem, addressing Paul, said, "They" (the multitude of believers) " are informed of thee, that thou teachest all the Jews, which are among the gentiles, to forsake Moses;" literally, that thou teachest an apostacy from Moses. But this literal rendering, carries a stronger sense than

the-"to forsake Moses," of the authorized version; and a stronger sense too. than the inspired writer seems to have had in view. In the noted passage of the second epistle to the Thessalonians (ii. 3.) the word (there used with the emphatic article) must be held to approach more nearly the modern idea attached to the word apostacy; inasmuch as nothing less is intended, than an open and flagrant departure from truth; such a departure as implies an utter contrariety, of principles and But in the place above repractices. ferred to (1 Tim. iv.) although the same word is used, it plainly means nothing more than is implied in the English phrase. "some shall depart from the faith." that is to say, an apostatizing, which, although serious and grievous in its immediate effects, and fatal in its ultimate consequences, did not render even all those who were immediately implicated in it, such, that they should be regarded as the enemies of the Lord, or the objects of his unmixed displeasure.

Strong as are the expressions, employed by the apostle, when describing those who should promote this apostacy—"speaking lies in hypocrisy," and, "having their conscience seared, as with a hot iron," we are yet compelled by the rules of charity to admit, when we look into church history, that more than a few among those who zealously esponsed the prevailing illusions of asceticism and superstition, were personally devout and conscientious men. The many strange contrarieties, attaching to human nature, demand from us much indulgence, when, needing ourselves a similar indulgence, we are called to review the characters and conduct of others. In whatever manner the "Righteous Judge" may regard men, individually or officially, it is our part to "believe all things, and to hope all things," that may be believed and hoped, without a culpable compromise of great principles. When therefore we find, attaching to the visible church at so early a time as the third and fourth centuries, the indubitable characteristics of the apostacy described by Paul, the greatest care should be taken lest we go beyond our warrant, and violate charity, in relation either to the church itself, or to individuals' belonging to it, and who are known to us by their extant writings.

This same caution, too often neglected, should be regarded in speaking of the Romish church, and of its individual members-and on the very same grounds. Ferocious and abominable as is the Papal Superstition, very many individuals, eminent for piety have lived and died in its Romanists say—" No salvation out of the church," meaning—the Romish church; but enlightened protestants would shudder to retort any such sectarian decision, or to say-" No salvation within it." And inasmuch as the church of the third, fourth and fifth centuries, had neither proceeded to the shameless mercenary practices that were allowed by the papacy in a later age, nor had wallowed, as it has done, in blood, too great care can hardly be taken in so wording our reprehension of its dangerous errors, and deplorable abuses, as may leave ample space for a consolatory belief regarding the piety of multitudes of Christians living in those times of declension. Let then the reader attach this CAUTION OF CHARITY, to every paragraph of the following statement of facts.

The names of those early Protestants, JOVINIAN and VIGILANTIUS, are familiar to all readers of church history; yet the nature and circumstances of their protest, and especially the permanent consequences which flowed from it, have been too summarily treated of by modern writers. controversies in progress at the present moment are redeeming from oblivion many facts barely glanced at by these writers, and are tending to bring protestant communities into a closer connexion of sympathy with those who, from age to age, have been witnesses for the same great truths. Unhappily (if it may be permitted thus to speak) unhappily, almost all we can now know of these our brethren and spiritual predecessors, we are compelled to gather, by means of a laborious sifting of the distorted evidence which their malignant and triumphant enemies have transmitted to us. It is only by carefully noting the instances in which the lie of one calumniator contradicts the lie of another, or refutes his own, fabricated at some other time, or to serve some other purpose; it is only thus that we are able to approximate to the truth, or to do any justice to those to whom an industrious malice has denied the means of appealing to the justice of posterity.

Whoever dared to call in question the superstitions of the church, whoever inveighed against the pride and profligacy of the clergy, was—"a Manichee"—"a son of perdition," "a devil," as well as "a dog and an ass, a Jew, and a Samaritan." To some extent, however, the truth may still be redeemed from the heap of falsehoods; and yet, as to the capital questions concerning the spiritual and evangelic quality of the doctrine held by the ancient

remonstrants, we can do little more than admit a probable conjecture. Whether those who assailed monkery, demonolatry, and superstition, began and stopped there; or whether this protest was animated by a warm consciousness of the vital principles of the gospel, is not to be

fully ascertained.

JOVINIAN, a monk of Milan, had, during a course of years, employed himself in the customary austerities and formalities of his profession. His enemies admit that the tenor of his life, even to a period past its meridian, had been blameless; it is acknowledged by Ambrose that he had been used to "macerate the flesh" in the usual At Milan, however, he found himself denied all liberty of speech in propounding those opinions concerning the merits of the ascetic life, which he had begun to entertain. Rome, as appears from the evidence of Jerome, was one of the last places to entertain the ascetic fanaticism; nor was it until after monasteries had darkened all parts of the east, as well as many of the west, that these establishments were seen in that city. It was this circumstance, probably, that induced Jovinian to transport himself from Milan, and from beneath the stern austerity of Ambrose, to Rome. There, according to the report of pope Syricius and others, the doctrine of the Milanese monk had made many converts, so that the church,

"torn by dogs," in a manner heretofore unheard of, doubted whereto so unlooked for an assault might proceed. Not a few of the laity, if not of the clergy, had listened to Jovinian; and eight persons are named as his supporters, who, with him, were, by a unanimous decision of the Romish clergy, condemned and excommunicated, as the authors of a "new heresy, and of blasphemy;" and they were for ever expelled from the church. " Pilate and Herod" were at one in this instance. Pope Syricius, finding that the ringleader of this revolt had belonged to the jurisdiction of Ambrose, wrote to his episcopal brother, reporting the sentence of excommunication that had just been pronounced, and intimating his confident expectation that a similar sentence at Milan would cut off from the condemned all hope of protection in any quarter. Ambrose replies with warmth and alacrity, and assures Syricius that he and his clergy, animated by a kindred zeal for the truth, fully concurred with the sentence of excommunication, and that they had reiterated it:-"Jovinian, and others whom your holiness hath condemned, are, may it please you, condemned by us also, and in compliance with your decision." Jovinian, driven from the church, as well at Rome as Milan, yet dared to collect and instruct his followers in "conventicles," beyond the walls of the city. This was not to be endured, and the secular power was forthwith appealed to. "The most benign Honorius," who had already condemned certain sectators, again stood by the church, and issued an edict to the effect that these contumacious men, having first been whipped, should be banished. Jovinian himself, after undergoing the first part of his sentence, was driven out to end his days upon a desolate island, off the coast of Illyria. He had however written, as well as preached, in support of his opinions, which continued to spread on all sides, even notwithstanding the terrors of church At Rome, although none dared authority. openly to profess Jovinian's heresy, it was nevertheless covertly taught, and was whispered about, even to such an extent as that certain nuns fell into matrimony,

in consequence of its prevalence. In this emergency, and in aid of the endeavours of the Romish church to crush the "monstrous doctrine," the good Augustine, a tool of worse men, came forward in defence of the "orthodox" practices and principles of the ascetics; and in his treatise, "De bono conjugali," and in others of a similar kind, he labours hard, by wily sophistry, to reconcile the prevailing absurdities with reason and scripture.

But the mild, pious, and honest Augustine was not the man to be the church's thorough-going champion on this notable occasion:—she had however her own man at hand; one who, by various learning, by a voluble pen, as well as by rancour of temper, and boundless arrogance, and a blind devotion to whatever "the church" had sanctioned, was well qualified to do the necessary work of cajoling the simple, of inflaming the fanatical, of frightening the timid, of calumniating the innocent, and, in a word, of quashing, if it could be quashed, all inquiry concerning "authorized" errors and abuses. The church, right or wrong, was to be justified;—the objector, innocent or guilty, was to be crushed; and JEROME would scruple nothing, could he but accomplish so desirable an object.

Jovinian's real opinions freed from the misrepresentations of his opponents, are not to be ascertained. Clearly, however, he had touched the church in the tenderest part, namely, the absurd notion entertained of the merit of religious celibacy. He dared to affirm that a matron, if otherwise equal in works of charity and in piety, was not, as such, a whit inferior to a nun; he ridiculed, moreover, the abstinences to which so much saving efficacy was attributed by the doctors of the church; and he professed to think that, "meats received with thanksgiving," did not impair a Christian's spiritual condition. was not unacquainted with the great principles of the gospel, might not merely be inferred from the fact of his impugning those practices and opinions which had excluded evangelical doctrines; but might be surmised also, on the ground of his having called in question the favourite notion (which, whether well founded or not was then absurdly exaggerated) of vast differences of reward, in the future world. It is not unlikely that Jovinian's alleged opposition to this notion was nothing more than a protest against that doctrine of human merit, and of the intrinsic value of ascetic macerations and voluntary penances, which the majority had embraced, and which we find so strenuously advocated in the extant writings of the fathers of the fourth century. What Jovinian might intend by affirming that the grace of a genuine baptism could never be lost, we have not the means of knowing.—His opinion perhaps, if it had been fairly reported, might not have seemed to differ much from the doctrine of the final perseverance of the saints; or the certainty of salvation to all who are indeed regenerate.

The extreme irritation and anxiety betrayed by the three great doctors, Augustine, Ambrose and Jerome, who, at points so remote from each other, concurred in the refutation and condemnation of Jovinian, are sufficient indications of the fact, that his doctrine had been favourably listened to by the people, in different quarters of Christendom. It very soon became evident, that the "heresy," instead of having been extirpated, had spread, and had reached a more digested form, and was connecting itself with higher and sounder principles of belief. Jerome had hardly laid down his pen, when he was summoned to resume it in the same cause, the cause of monkery, of demonolatry, of debauched morality, and of hierarchical tyranny.

North Italy, and the difficult valleys running up into the Alpine district, appear to have been the seat—and the latter the refuge, of a far purer doctrine than was to be found in the church at large; and it is a fact, now at length satisfactorily ascertained, although it had remained long unnoticed, or had been perversely kept out of sight, that, from the very earliest times, a system of doctrine essentially the same as that of the reformed churches, has had a secluded home in the recesses of the Western, or Cottian Alps.*

Faber's Inquiry into the History and Theology of the Ancient Vallenses and Albigenses.

On both sides of the Pyrenees, moreover, and especially on the northern side, and throughout Aquitane, there appear to have subsisted churches, substantially apostolic, in faith and discipline; and these communities, protected (after the conversion of the empire) by persons in power, were able to hold at bay the dogs of papal fanaticism, during several centuries.

From this purer region came forth V1-GILANTIUS, the immediate successor of Jovinian, in the perilous attempt to restore apostolic Christianity. He was a native of Convense, (or Lyons) a small town at the foot of the Pyrenees, and a presbyter of Barcelona, who by travelling extensively, especially in the east, where the ascetic mania was at its height, had qualified himself for protesting with the more effect, against the corruptions of the nominal Vigilantius, better trained prochurch. bably, and better informed than his predecessor, assailed the prevalent corruptions in a bolder and more comprehensive man-The shameless impleties which were thinly disguised under the forms of Christianity and zealously promoted and defended by the doctors of the church (the very writers who are now recommended as holier men and safer guides than the reformers) these impieties Vigilantius spoke of in terms of mingled indignation and contempt.—He had actually witnessed the abominations of the Christian orgies, called "vigils of the saints," in which the impurities of paganism were repeated, under a change of terms only;he had beheld the extravagances and impostures of the Egyptian and Syrian monkery;—he had mingled in the crowds of infatuated pilgrims who swarmed about the tombs of saints and martyrs;—he had detected the frauds practised by the clergy upon the people, in support of all these illusions;—he had listened to the great preachers of the day, urging a besotted and profligate populace to come to the church for a cheap salvation, in the use of ceremonies and sacraments. things, in a word, the vast scheme of superstition which, in its modern form, we are used to call popery, Vigilantius had contemplated; and, with an earnest and religious indignation, he denounced them as impious, abominable, and absurd.

The church started up, as one roused from sleep by a mortal enemy; and she took to herself her weapons. In this instance, however, her former successful champion—the Monk of Bethlehem, dreaded by the timid, on account of his great reputation, and the infernal rancour that distilled, or rather, ran in torrents from his pen, relieved her from the undesirable necessity of resorting to means of violence. Jerome's pen, alone, did the office which, on the former occasion, had been in part discharged by the thongs of the executioner, upon the weltering backs of Jovinian and his eight associates. us do the ecclesiastical chiefs of that age the justice to believe, that they were not sorry to find themselves excused from the unpopular duty of shedding the blood of their opponent.

Vigilantius was replied to by Jerome; and, finding the tide of opinion setting too strong against him, he retired from the field, secluding himself thenceforward in a district where a better faith had long found an asylum. The fact of this reformer's retreat, and of his continued influence among the churches which received him, is one of no small importance. But we must turn for a moment to the extant memorials of the controversy between him

and his triumphant adversary.

Nothing so meek and demure to the eye, as is ascetic pietism: nothing on earth so venomous, when irritated: like certain species of the lizard class, this insidious creature shams the most passive humility, as its ordinary guise; but tread upon it, and it reeks a deadly slime from every pore: wo be then to its assailant! Monkery and superstition have been defended in the same temper, in all ages, even from the times of Jerome, to the present moment; and this constant fact the more deserves to be noticed, inasmuch as a temporary restoration of the life and power of superstition is not to be regarded (so strange are the revolutions of human affairs) as altogether an improbable event. Apart from the now threatening revival of the Asceticism and the DEMONOLATRY of the fourth century,

one might be well pleased to leave for ever unopened the pages which, in their immediate and remote influence, denied Christianity to the nations, through a long night of more than a thousand years.

The reader should especially bear in mind the date of this controversy between the presbyter of Barcelona, and the monk of Bethlehem. Let it be remembered then. that it occurred at a time, nearly midway between the close of the Arostolic age. and the era of the full development and establishment of POPERY. Be it also observed, that the superstitions, the saintworship, and the various corruptions against which Vigilantius inveighed, belonged to the, so called, Christian world at large, eastern and western, some secluded districts only excepted; and, moreover, that these same grievous evils were then no novelties, but had, at the close of the fourth century, obtained the credit and the force of usage. In this instance, therefore, we have nothing to do with the papacy; for the scheme of piety and worship which Jerome defended, was already venerable with age, at the time when the papal usurpation was in its cradle; and it is a fact that Rome itself was behind-hand with the other principal seats of church influence, in respect of these (as we have been taught to call them,) Romish errors.

Now at the period we have named, we shall find the most erudite and able doctor of the church, stoutly maintaining the most offensive articles of what is called *Popery*, and using in the defence of them, the very same arguments, that, in later times, have been resorted to by Romanists in dealing with protestants. An intelligent reader, casually opening Jerome, and knowing nothing of the date of the work, would suppose that he was perusing a Romish writer of the sixteenth century, defending "the church," against some "wicked" Luther, Knox, or Jewell.

Another important bearing of this ancient controversy should be kept in view, namely, That Jerome (especially if we include his other ascetic writings) makes himself the apologist of each article of that GREAT APOSTACY which Paul predicts, (1 Tim. iv.) as about to affect the pro-

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fessedly Christian world: but this we

merely mention in passing. "Vigilantius," says Jerome, "better called Dormitantius," the Slumberer, not the Watchful, has, as he hears, " opened his fætid mouth, to pour forth a filthy stench against the relics of the holy martyrs, daring to criminate us, who reverence them, as ashes-dealers and idolaters, who venerate the bones of men. No. indeed, we do not worship the relies of the martyrs; but we honour them, that we may adore Him whose martyrs they We honour the servants, in order were. that the more honour may redound to the Much to the same purpose follows, altogether in the style of the Romish writers, of every age, who have laboured to excuse the gross superstitions of their church. But let any one who may think the religious regard paid to the images, tombs and relics of the saints, to be pardonable, or even beneficial, let him travel any where in the south of Europe, and he will be compelled to confess that these practices, in whatever way they may have been extenuated by the learned involve the mass of the people in the guilt and moral degradation of Thus thought the Gersheer idolatry. man and English reformers, who, without listening to the flimsy sophistries of apologists like Jerome, boldly denounced the entire system as, what it is—a wor-

shipping of stocks and stones.* Now it appears, not merely from Jerome's admissions, but from ample evidence derived from other sources, that the practices of this kind which the church, in the fourth century, allowed, and even promoted, were in no respect less objectionable than those that are at this day prevalent in Spain, Portugal, and Italy; in fact, they were substantially the same, having been derived from the same sources-namely, the immemorial pagan observances, which the vulgar had been encouraged to perpetuate, only putting the names of the virgin, the apostles and the martyrs, in the room of the gods, goddesses and heroes of the ancient polytheism. Nevertheless Vigilantius is, in Jerome's esteem, a brainless blockhead, and a demoniac, and a monster, because

* See Cranmer on the Commandments. Vol. II.-3 he dares to find fault with these "godly customs." "What," says he, "are we then idolaters, because we burn wax candles at noon, before the tombs of the martyrs, or because we devoutly carry about and kiss their sacred dust? what is the bishop of Rome in the wrong, who offers sacrifices over the remains of Peter and Paul—venerable bones in our esteem, albeit vile dust in thine?—is he wrong who regards their tombs as the altars of Christ? and are all the bishops of all the world in the wrong, who, contemning the huckster Vigilantius, enter the sanctuaries of the dead," &c.

Jerome is amazed that the "holy bishop" from whose diocess this presbyter had come, had so long tolerated him, and had not "broken the worthless vessel with the iron rod of apostolical authority, as it is written, 'Early will I slay all the sinners of the land, and will destroy from the city of the Lord all that work iniquity." But this furious monk did not, or would not, understand the fact, that Vigilantius was boldly uttering sentiments which many around him secretly entertained; and in truth that, in the remoter provinces, there were entire communities holding themselves free from the prevalent corruptions. the close of the epistle here referred to, he does indeed indicate his knowledge of these facts; for he threatens his adversary that, if he shall again open the lips which had blasphemed the apostles and martyrs, he would deal with him more at length; nor with him alone, but with his associates, his disciples, and his masters (the bishops) who refused to ordain as priests any but married men.

Disorders so frightful had attended the vigils of the martyrs, that the church itself was at length compelled to remove the scandal;—nevertheless, right or wrong, Jerome thinks these shameless practices must be defended. "What, does not this slumberer hear the Saviour himself saying, 'could ye not watch one hour with me?' or again, the prophet—at midnight will I arise, and pray unto thee?' Oh tongue fit to be cut out! canst thou not learn to be silent? This sacrilege I cannot endure.—It is written 'If thy brother, or thy friend, or thy

wife, &c. thou shalt shed their blood;' for, in the cause of God, such severity

is not cruelty, but piety."

Vigilantius, in the book which he had " vomited forth," had ventured to express his incredulity in regard to the "miracles," which were every day being wrought at the tombs, and by means of the relics of the martyrs. This scepticism makes Jerome furious. " Most wretched of men, I know-I know why it is that thou sufferest this pain, this fear. It is an unclean devil that compels thee to write these things: often enough. in times past, and even now-a-days, has he writhed before this (as thou callest it) vile dust; and the anguish which in thee he dissimulates, in others he confesses. -Go to the shrines of the martyrs, where thou wilt find many of thy comrades, and there confess that thou, who speakest in Vigilantius, art the demon Mercury," or some other of the gentile divinities.

Such was the mode and temper in which the Protestants of the fourth century were dealt with by the dominant body, calling itself the Church. no wonder that good men should retreat before such a storm; especially as ferocious cruelties had been lately resorted to for crushing the remonstrants. pily there were places of refuge; and Vigilantius, as Jerome himself informs us, had retired to a district where purity, and liberty, and truth, were in some degree secure from the hand of intolerant bigotry. But whither had this presbyter fled? "I would have bound the maniac," says Jerome, " with testimonies of Scripture; but he is gone—he is off—he has slipped us-he is broken away! and now his voice is heard from between the Adriatic, and the Cottian Alps!" is to say, Vigilantius had retired to Piedmont, or to those secluded valleys in which, during a long course of centuries, the Church—the Church apostolic—the "Church" of the Apocalypse, had "a place prepared of God, that they should feed her there." Remarkable indeed must we consider the phrase "a place prepared of God," when those Alpine ravines, with their severe climate, their difficult passes, and their rugged steeps, are regarded as having come from the hands of Him who, at the first, founded the hills, and established the mountains, and who, in this signal instance, as well as in others of a similar kind, had long before built a temple for his truth, inaccessible to the pride and cruelty of his enemies.

The succeeding history of the church of the valleys—the Vallenses, has become familiarly known to all religious readers; nor can it be needful here to refer to facts with which few are now unacquainted. This secluded community, holding to a doctrine and worship substantially pure, and differing little from the principles and forms of the Reformation, may, on a firm basis of historical evidence, various in kind, and well authenticated, challenge for itself the untainted honors of genuine apostolicity.

A similar claim, although with more difficulty in regard to the details, may be made good in behalf of the churches located westward of the Alps, and at the foot of the Pyrenees. To pursue the imperfectly recorded history of these Christian societies would not consist with either the purpose or the limits of this essay; and in fact in a case where the truth of history has to be recovered by disentangling a tissue of falsehoods, nothing short of a laborious process of analysis can afford any satisfaction.* That a better doctrine and a purer worship had, even from the apostolic age, been maintained in some parts of Gaul and Spain, there is sufficient reason for believing. It farther appears that dissident individuals, and several companies, driven from their homes by the intolerance of the hierarchy in the East, had traveled westward, from Thrace, and round about to the foot of the Pyrenees, propagating their doctrines as they went, and sowing a seed which sprung up at various points; nor had this seed been eradicated when the Lutheran reformation came in to supplant it.

These exiles, finding at length communities with which they might connect themselves, combined in forming the so-

^{*} In several able and well known modern works the results of such an analysis are to be met with.

cieties that at length acquired the appellation of Albigensian, from the name of their central town Albiga (Alby) in Languedoc, but the members of which were variously called Paulicians, Cathari, (puritans) Paterines, Bulgares, and, slanderously, Manichees. These communities, branching in various directions, and making converts, not merely among the common people, but the clergy and nobility, witnessed against the papal apostacy during a long course of time, -long enough, in fact, to give continuity to the TESTIMONY which, in fulfilment of our Lord's promises, should never fail to be maintained in the world, in behalf of a pure faith and worship.

Many modern writers who should have known better, have indolently accepted, as in the main correct, the palpable falsifications of Romanists in relation to the Christians of Languedoc; assuming it as proved that a portion of them, or the whole, were followers of Manes. slander, however, stands self-confuted, those who first promulgated it having allowed certain admissions to escape them which leave no room to doubt that these vilified, and at length butchered people, were substantially sound in the faith, and blameless in conduct; and it is a fact presenting itself on the front of even their enemies' testimony, that they endured with constancy, and generally with exemplary patience, a long continuance of persecutions, the story of which is so horrible that a sensitive mind does not soon recover the shock occasioned by the perusal of it. While it must be said that to read the history of the extermination of the Albigenses is a sacred duty, it is true also that the having read it is something like a lasting misfortune. So long as our common nature, fallen as it is, contains elements of ferocity ready at any moment to break forth into acts of carnage and cruelty, and so long as the ancient superstition is extant which, its principle being unchanged, is always ready to do again what it has done so often-so long as it is so, none ought to think themselves excused from the duty of becoming acquainted with those dark pages of his-There are at all times at hand St. Bernards and St, Dominics, eager to set

on the dogs of intolerance; nor will such men ever be at a loss for a Simon de Montfort, or want a furious rabble well inclined to do the pleasure of hierarchical Spite of our boasted civilizafanatics. tion, a few years of national convulsion. stirring the appetite of blood in the lowest classes, and ending in, if it were only a short supremacy of, despotism, might be enough to bring back, even upon "merry England" the burning of here-Human nature has at all times a latent hankering for vehement excitements of this kind; and it waits only for a word of encouragement from a fanatical government, to glut the horrid appetite. It is this knowledge of "what is in man," it is this lesson, taught by all history, that should inspire a constant watchfulness in regard to the advances of any species of spiritual despotism, and more especially in regard to that one species which, while it has grown old in the trade of infernal cruelty, is still young in the murderous energy of its hatred of truth.

The illustrious mer-But to return. chant of Lyons, who probably took an appellation from the community he joined, and was thenceforward known as Peter Waldo, was not the originator of doctrines, or in any sense an heresiarch, but only the zealous propagator of principles which he found around him. The missionaries whom his wealth enabled him to support-called "the poor men of Lyons,"-carried what may very properly be termed Protestant doctrine, far and wide, throughout France, Italy, Germany, and Hungary, and transmitted it across the British channel. The Romish writers of the age freely acknowledge that, in the twelfth century, there was hardly a country in Europe exempt from the infection; and that, in certain provinces, almost the entire people, princes, nobles and all, had openly revolted from Rome, rejecting and denouncing, as they tell us, the catholic doctrines of the infallibility of the church, the supremacy of the bishop of Rome, the invocation of the Virgin and the saints, the adoration of images, crosses, and relics, the doctrines of purgatory, of penances, and of the supererogatory

merit of the saints, the priests' power of absolution, and transubstantiation. In a word, there were in that age, by the showing of the contemporary Romish writers, multitudes in all parts of Europe, who professed opinions differing hardly by a shade from those afterwards maintained by Luther and his associates. And the same remonstrant testimony, as is well known, was continued by different individuals and bodies up to the very moment when Luther protested against the sale of indulgences.

Not only have there been, in each succeeding age, pure and remonstrant communities, separating themselves from the Romish hierarchy, and denounced by it as contumacious schismatics, and persecuted as such; but, in almost every age, individuals have arisen from within the bosom of the papacy, who, even although they have remained there, have faithfully reproved its errors, and resented its corruptions. Such (and many others might be named) were Claude, bishop of Turin, in the ninth century; Berenger, in the eleventh; and Abelard, and his disciple, Arnold of Brescia, in the twelfth. these conforming protestants, near as some of them may have come to a profession of apostolic Christianity, and available as may be their single evidence. in a theological sense, as exhibiting the force of truth over ingenuous minds, do not subserve our immediate purpose, which is to point the reader's attention to the fact that there have ever been vi-SIBLE SOCIETIES, ecclesiastically, as well as doctrinally disjoined from the papacy, and transmitting, by an open, authentic profession, and by a continuity of PASTORAL MINISTRATIONS. the "Faith once delivered to the saints."

The documents bearing upon the history of the remonstrant churches, during the lapse of the middle ages—a full thousand years, have come to us in too torn a condition, and are too thickly coated, if one might so say, with calumnies, to allow any very certain conclusion to be arrived at, as to the evangelic fervor and the doctrinal purity of these communities. The extant evidence is indeed abundantly sufficient for proving that they were in the best sense ortho-

dox, and that they distinctly recognised the great article of justification by faith. There is no room to doubt that the protest they made against the asceticism, superstition, and demonolatry of the Romish and eastern churches was animated by a just feeling of what the Gospel is, as a scheme of mercy, diametrically opposed to every form of those illusions which lead man to look, either to himself, or to beings like himself, for his salvation.

Yet there is a difference—a vast practical difference, between a clear, verbal recognition of doctrines, such as may exclude the charge of heresy or serious error, and that vivid consciousness of principal truths, and that commanding sense of their paramount importance, which, while it vitalizes the Christian character, impels the ministers of Christ so to proclaim his gospel as to stir the depths of the human heart, and to make itself felt and seen throughout the community where it is found. We are not affirming (for the evidence does not warrant any absolute conclusion of this kind) that the witnessing churches of the Alps and of Languedoc, were actually wanting in this vivid consciousness of evangelic principles; indeed some fragments of their history, especially what belongs to the missionary labours supported by Peter Waldo, bear this impression, and inspire the belief that he, and his zealous fellow labourers, were inferior to none in scriptural animation. Nor would it be justifiable to infer the contrary from the circumstance that their protest failed to overthrow the papal superstition, and did but just maintain itself from century to century. These faithful men did not enjoy those external means of giving breadth and solidity to their cause, of which the Lutheran reformers made so much use. They must not therefore be judged of by the event, or the final issue of the testimony they maintained.

The same allowance ought to be made for the worthies who, in the fourteenth century, moved reform in England—a movement transferred to Bohemia. What Wickliffe might have effected, or what John Huss and Jerome of Prague, who received his mantle, might have accom-

plished toward the renovation of Christendom, had he and they possessed the means of awakening the mass of mankind, by the press, can only be sur-Moreover it should in fairness be considered that, besides the improved condition of Europe in the sixteenth century, the papal despotism had then sustained a loosening, in its foundations, by the successive shocks that had made it tremble during the two preceding cen-That last thundering stroke of turies. the battering ram which covers the ground with ruins, is but one of a series, to the whole of which the fall of a massy structure is attributable.

Nevertheless, when Wickliffe and his doctrine, are compared with Luther and his doctrine, a difference is manifest which, after every reasonable allowance has been made, explains, well enough, the different issues of the two protests against the papacy. Wickliffe, indeed, shed a sudden and dazzling light over Europe; and a multitude of souls, in his times, "rejoiced in that light;" and it confounded, for a moment, the ministers of darkness; but it faded ere long; it did not (if we except the establishment of the Unitas Fratrum, in Bohemia) reach to the extent of an ecclesiastical offset, or the founding of a reformed church, on a broad and solid basis. But apart from the founding of a polity, a reform dies with its originators. Wickliffe's protest was light: Luther's was light and power; and the power, as to his personal course, preceding the light. If Wickliffe's consciousness of the first principles of the gospel had been like Luther's. he must have advanced farther than he did, and with a bolder step:—he must have broken off from an apostate church. and have severed his followers from all connexion with it. It was not enough to call the pope antichrist, or to challenge the papacy as the adulteress of the Apocalypse: for, as there can be no concord between Christ and Belial, Christ's followers must be parted off from the company of idolaters.

An evangelic energy, apparently tending toward the restoration of apostolic Christianity, has shown itself in the church under three broadly distinguish-

able aspects; and these connected with the writings and influence of certain eminent individuals, a glance at whose personal character and writings will best illustrate what we mean by this threefold distinction.

The first species of church reform, or. let us say, renovation, may very properly be connected with the venerated name of Augustine, bishop of Hippo. Personally animated by a far more vivid and evangelic piety than appears to have belonged to most of his noted contemporaries, he dived deep beneath the surface of the formalism of his times, and seems often to come in contact with those truths which quicken the soul, We are not now speaking of him as an expositor, or as a systematic theologian; but as a man of a fervent spirit, conversing with the scriptures, and thence deriving the aliment of genuine piety. Thus considered, as one acquainted with evangelic principles, and personally governed by them, he might have been looked to as the man to awaken the church to a sense of its guilty departures from the simplicity of the gospel. An exuberant fertility of mind, and volubility of pen, enabling him to command the attention of readers of all classes, by touching the greatest variety of subjects, and treating most with ability; together with a warmth of devotional feeling which gave him a ready access to the hearts of men;—these and other qualities secured to this eminent man the means of making almost whatever impression he had pleased upon the Christian community. Moreover, as, during his episcopate, several protests against prevailing errors were openly advanced, and as a feeling of impatience under the load of superstitious observances had been indicated in various quarters, a temperate, but decisive expression of opinion against them, on his part, would unquestionably have been joyfully greeted by multitudes, in all quarters of Christendom, and could scarcely have failed to bring about the happiest changes. Nor could Augustine himself, any more than Luther did, have travelled far on the road of church reform, without feeling the necessity of reaching a firm footing, where alone any solid

support is to be found, in the inspired writings, relied on apart from the traditions of men.

But the instantaneous consequence to Augustine, of originating any such tendency toward reform, would have been the (standing exposed to the) fiercest hostility of the church authorities on all sides.-He must have braced his constancy to the hearing himself denounced and excommunicated as a heretic, a Manichee, a madman, an unclean beast, a promoter of sensuality, a blasphemer of God and the saints. It does not appear that the bishop of Hippo possessed any such moral courage; his boldness in behalf of truth was neither that of a Wickliffe, nor of a Peter Waldo, nor of a Luther: it did not even reach the honest intrepidity of Claude of Turin. Many passages, scattered through his voluminous writings, do indeed indicate the sense he had of the dangerous quality of the prevailing notions and practices; and he rebuked many particular corruptions. and would gladly have stemmed the torrent of superstition. But his protests and his cautions were uttered in a feeble tone: and they were incidental: nor were they so carried out, or so urged, as either to attract the attention of the people, or to alarm the jealousy of the hierarchy.

Besides, there was another, and a fatal cause, working beneath the surface, which effectually prevented Augustine's advance on the road of reform:—he had wedded himself to mysticism, and he was a devoted admirer of the ascetic philosophy. Now this mysticism—the child of the oriental gnostic system, and asceticism itself, springing from the same source, were too intimately connected with the popular superstitions to allow the possibility of a bold and effective protest against these latter, while the former were to be idolized. Neither the impious follies of demonolatry, nor the corruptions attendant upon monasticism, have ever been corrected by mystics, or devotees. men, when they have been themselves pure and pious, have mourned in secret the evils they saw around them; but never have they brought in a remedy; -their opposition has exhaled itself in disregarded sighs.

Yet although the bishop of Hippo set on foot no restoration of apostolic Christianity, his writings have fed the minds of almost all those, who, in every age, have attempted, or have achieved it. This has happened because his works breathe far more of that evangelic energy whence reform must spring, than do those of any other ancient Christian writer. Augustine's works were Wickliffe's golden treasury. On Augustine Luther nourished his spirit, in his cell at Erfurt. Augustine was the father and tutelary saint of the great and good men-the Jansenists, who sacrificed themselves in the hopeless enterprise of effecting a revival of scriptural piety within the bosom, and subject to the control of the apostate Others of the fathers were studied and cited by these several reformers; but it was with him alone that they daily conversed, as a friend and guide, or as a prophet and master.

Even therefore while we are prompted to upbraid Augustine's false diffidence, which prevented his attempting the great work that lay before him, it is but equitable to assign him a place of honour at the head of the list of those who drew from his animated pages much of the energy of the reforms they effected, or promoted.

If Wickliffe fell on worse times, in one sense, than those of Augustine, they were far better times in another, and a more important sense. In the fourth century the human mind, throughout Europe, was in a state of decrepitude and rapid decay; in the fourteenth it was just rising from its tomb, in new-born energy, full of hope and promise. In the fourth century the social dissolution which had long threatened the breaking up of the Roman empire, and of the very structure of government, was fast drawing toward its crisis—a crisis hastened by the barbaric incursions:—in the fourteenth, the chaos which those incursions spread over the western world, had stilled its undulations; the elements of social order were in progress toward a definite arrangement; and a footing was to be felt whereupon the rights and liberties of mankind might be rested. In the fourth century, theological and ecclesiastical

perversions and corruptions were as a general darkness, or a dense vapour, obstructing all men's perceptions alike:in the fourteenth, the thick cloud had, as one might say, concentrated its gloom over the "seat of the beast;" so that the clearness of heaven began to be seen by those who stood remote from that centre. Some cheering beams had broken upon this and that spot of the European surface; and men dared again to breathe, and to look around them. In a peculiar sense—and the more we dwell upon the facts, the more it seems so, the fourth century was an even-tide in the history of man; the fourteenth a morning hour. Just in that twilight the disconsolate disciples of Christ, after witnessing the outrageous triumph of his enemies in the destruction of the Albigensian churches, and despairing of help, had gone, as if to hide their tears, where their hopes were Bearing the spices of faith and buried. love, "they had come very early in the morning," even "before it was vet day," to the sepulchre of their Lord; but he had already astounded the "watch" that had been set;—the great stone was already rolled away; and they, hastening hither and thither, proclaimed to all the world the happy news-" He is risen indeed!"

Such, in its substance, and such too in the aspect of its circumstances, was Wickliffe's preaching. Just at the time when men were beginning to awake from their long slumber of ignorance, he met them with the recovered gospel:—"that disciple did outrun Peter," and gained upon him then an advantage which has never since been lost. Holy Scripture was given to mankind anew; and the papacy has been reeling to and fro, expecting its fall from that moment to this.

It were calumnious, or at least unwarrantable, to affirm that Wickliffe, or that the admirable martyrs, Huss, and Jerome of Prague, were not evangelic in doctrine: they were so; and they asserted THE TRUTH, as well as denounced the various errors of the Romish superstition. Nevertheless, when we come to listen to Luther, and to his associates, it is not to be denied that, what Wickliffe had calmly and scholastically declared, the German,

the Swiss, and the English reformers. powerfully felt to be true, and spoke of with a moving energy and unction, and placed it, where it should always be found, in the very front of their message to mankind. There is, on this ground, a difference which obtrudes itself upon notice, and which, when understood, explains the very different issues of the two protests. Wickliffe denounced error, and in doing so approximated to truth: Luther denounced the errors which, from time to time, he found to be irreconcilable with the truth he had long before Wickliffe's testimony was discovered. a shaking of the papacy: Luther's an establishment of the gospel. At the approach of Wickliffe the minions of Rome trembled, as if a strong man armed had burst into their house at night. . When Luther spoke they slunk into corners, as do creatures of darkness at the breaking of the day.

Whether or not this great characteristic of the Lutheran reformation may always stand forth, duly prominent, in the memoirs of Luther's life, as compiled by different authors, it presents itself on every page of his own writings, especially those of them to which he himself was accustomed to attach the greatest importance, and to which he was used to appeal as containing the exposition of his principles. How unlike to these vigorous compositions are the ambiguous expository works of the early divines the fathers! Even if the same ultimate elements of Christian truth may be gleaned from these, as from those, in how different an order are they put forward! Throughout the patristic theology, the first things are left in the rear, and the last things are thrust forward. Nothing, although it may be powerful in itself, is so advanced as powerfully to touch the human heart: for it is sheathed, it is shaded, it is removed from our reach; we do but behold it afar off. And so it is that, while the admirers of the fathers find it easy to cull many single passages, in which right things are well said, they are unable to name any one of them, not even Augustine, and him they are reluctant to name, whose works, as a whole, have an evangelic character, or which do

not as a whole, give more countenance to the delusions of Romanism, than they yield support to what the modern reformed churches hold to be true.

Errors, no doubt, may be gleaned from Luther's writings; but TRUTH is the presiding influence there, and error is the accident. In the writings of Luther there is conspicuously one tendency; in the writings of the best of the fathers there are several tendencies; nor does the reader ever well know whither he is going, or on what shoal he shall at last be stranded: there is a want of determining force; there is a want of fulcrum: there is the want of a sovereign principle

Various suppositions, and some which may even be made to appear ingenious. might be proposed for explaining those changes in the animal and vegetable world that are seen to be taking place during the vernal months. How is it that, just at this time of the year, the long torpid powers of nature are suddenly renovated? Why should a new life return to the world in April and May, rather than in September and October? Oh—it is because action and reaction belong to all things;—it is because any force that has long been compressed, naturally regains a spring which enables it to burst through its confinements; it is because all things sublunary move round in cycles; and therefore, when they have long worn any one aspect, they must, by mere necessity, put on another. Or it is because the vitalizing force whence animal and vegetable organization are derived, is itself subject to a periodic ebb and flow, or oscillation. But now, instead of any of these theories, explanatory of the verdant miracles of spring, let us only give attention to the very simple fact that, at this season, the sun, the source of warmth, which, during long months of dimness, had hung his fires in the mists of the horizon, has now, with rapid advances, ascended towards the zenith, and is thence beaming down upon our hemisphere, with a sovereign energy. This is why life and joy have returned to all creatures. The application of our simile is easy.—'The Lutheran reforma-

tion, with its wondrous changes, was not Luther's reformation; it was not the impatience of the human mind to rid itself of an intolerable thraldom; it was not the machination of princes and nobles to snatch for themselves the goods of the church;—it was not a natural product of the revival of learning; it was not the work of the press:-it was the proclamation anew, of Heaven's own truth, breaking the slumbers of conscience, re-animating palsied hope in the human soul, and setting forth the Son of God, crucified, yet risen for our justification; -the Lamb of God, and He alone, our propitiation: Christ, and He alone, our intercessor with the Father; Christ, and He alone, the shepherd and bishop of souls; the king; the judge; the head of the church.

The reformation was, to the nations who received it, as the morning after the night, and as the spring after the winter, because "God's salvation" then came forth again in place of the salvation which men had devised for themselves; -because the "righteousness of God through faith," shone out anew, dispelling the mists of man's folly in fondly thinking that he may win heaven by his deservings. During the winter, as during the summer, the sun is to be seen, traversing the southern heavens; and there are January days in which he shines with as clear an effulgence upon sparkling frosts, as he does in August upon golden harvests. But his slanting beams do us little good: the icicles melt just where he shines; but there is no genial warmth diffused through the atmosphere. In the winter months the sun holds his course too near upon the border of terrestrial objects, and he is as one among High in the heavens, and alone, them. is his place of power!

Scarcely a page in the theological writings of the long wintry times of the church can be opened in which the Saviour of the world does not appear; but he so appears there as not to quicken the soul. Penances come between the troubled conscience and his atoning merits;—the virgin and the saints stand crowding in front of the throne where he sits, as the mediator between God and

that would bring the sinner to the Saviour's feet, and the troubled spirit consolation — it has been wounded, but it is not healed.

Nothing can be more frigid, nothing more delusive, in fact, than a style of speaking of the reformation which has become common; as if it were chiefly to be considered a generous assertion of the natural rights of man-a throwing off the trammels of ignorance and despotism — a ridding the nations of the tyranny of Rome—a return to reason a setting out anew upon the path of intellectual and national improvement. was all this; but it was infinitely more; and unless it had been so, it must have failed to secure even these real, but secondary benefits.

We have said that religious reform, or the tendency toward it, has appeared under three distinguishable aspects: and we have connected the first of these aspects with the name of Augustine; the second, with that of Wickliffe; and the third, with that of Luther. Now if these several energies of renovation were to be defined, the first, headed, as we say, by the bishop of Hippo, is that of submissive conformity to things discerned, or dimly suspected, but not clearly seen to be, the indications of serious departures from essential truths. Some of the finest, if not the most powerful minds that have ever come from nature's elaborate hand, must take their place within the class which Augustine represents. Fenelon, though differing so widely in other respects, was of the same family, as was also Pascal; and, if we could stay to ward off misinterpretations by explanations, we should name Hooker as another, and with him Jeremy Tay-It is the fatal prerogative of spirits of this high order to possess a plastic power, enabling them to mould every thing within them to their will; and moreover, inasmuch as the inner world is infinitely more to such minds than the outer world, and as the outer world is almost nothing to them but in so far as it symbolizes the inner world; or as it furnishes the rude materials whence its delicate forms have borrowed

The priest frowns upon the love a little solidity; so it happens - we should not say happens, for the connexion is natural and necessary—that whatever is the most wrong in the scheme of doctrine or polity to which the individual has wedded himself—whatever is the least defensible in the view of sober and practical men, has been laboriously wrought into its place, as an element of the mind's idea of perfection. What are the flimsy apologies that have been propounded by some of the most upright and spiritual of men for the abominable idolatries of the Romish superstition? In the inner world, with which these lofty spirits were conversant, such things have actually come into, or have been forced into, a position where they seem to be proper parts of the great whole.

Vulgar minds who know nothing of an inner world, take one of two courses in reference to the palpable abuses, or grievous errors of a religious system ;they either admit them to be evil, and renounce them accordingly; or they perversely and wickedly defend them, until wilful dishonesty comes to be in part excused by judicial blindness-blindness of the heart and of the reason.

It is plain that men of Augustine's class may go far, by virtue of the high assimilative power which is their characteristic, and which enables them (as we say in physiology) to reduce the most heterogeneous aliment to a conformity with the law of their particular organization:—such men may go far in so developing the highest truths, as that others, entering into their labours, and yet freed from their entanglements, and looking at things in a more common manner, may at once become their disciples in theory, and their reprovers in It is thus that men, much practice. inferior to Augustine in intellectual structure, have sat at his feet one hour, and chastised him the next. In doing so, they have brought upon themselves the charge of inconsistency, as well as of want of decorum. But the real inconsistency was with their master, the feryour of whose spirit had melted into a mass what, under any lower temperature, must always separate with a violent avulsion.

The ship of the Church never has been, and never will be "put about" by Augustines. This work must be done by rougher hands, and bolder tempers, and truer hearts. We say truer hearts, not as if Augustine and his company were not honest; or did not intend what they believed to be right; but integrity, using the word in an active sense, is a force which may be either that of a watch spring, maintaining a faithful whisper—a faint tick tick, from day to day; or it may be that of a coach-spring, sustaining a ton weight in the concussions of the roughest road.

What things really mean—what they come to, when worked out under ordinary circumstances, is better understood, generally, by ordinary, than by exquisitely constructed minds. Wickliffe could never have endured a comparison with Augustine, as to structure of mind; but the latest ages will bless his name as a benefactor of his species; while Augustine's reputation is, as we might say, all consumed in just covering the great fault of his having lent it to the service

of superstition. Wickliffe stands as a representative of the class of practical reformers. constitution of his mind was characteristically English, more distinguished by a straight-forward good sense, than by intellectuality, richness, or refinement:impatient of subterfuges, indignant at abuses, he arrived at truth as a consequence of his rejection of error. Church Reform, on Wickliffe's principle, although it be vitally connected with first truths, bears more immediately upon such and such definite perversions of them. It is a REBUKE, a "correction in righteousness." Taking up this same method, the Puritans, generally, and so far as they were distinguished from the founders of the episcopal church, may be regarded as more nearly allied to the remonstrant rector of Lutterworth, than to the monk of Wittenberg. Conscience, with the Puritans, was an over sensitiveness of the surface: conscience, with Luther (and so with our martyr reformers) was a vigorous pulsation of the The Puritans threw from them the mantle of "papistical ceremonies;"

because it sorely chafed their tender skins: the Reformers laid aside the same many-coloured cloak of superstition, just as a man, warm with health and exercise, puts off, soon after sunrise, a garment he no longer wants.

The ship of the Church, to resume our figure, needs a Wickliffe, from time to time, to trim the rigging, to clear the decks, to pack the ballast; but she must look to men of another mould to steer her in the storm, and to work her in the hour of battle. Luther and his colleagues

were such men.

If the first species of reforming movement-to which we have attached the name of Augustine, failed by servility, and a blind determination to save the visible constituted church, at all events. -and thus too the Port Royal movement ended in a lamentable overthrow; the second species, denominated from Wickliffe, although it perpetuated itself in England and Germany, by opening a path on which the Lutheran Reformers afterwards walked at ease, yet it failed ecclesiastically; and the "church" [triumphed, even while the devil quailed. "They that dwelt upon the earth," at that time, "rejoiced over," the slaughtered witnesses, "and made merry, and sent gifts one to another;" for they did not know what was well surmised beneath, that the "spirit of life" should ere long reanimate this same Testimony. The time had not fully come for making an effective assault upon the ancient superstition.

The third, and the effective species of reform, and which Luther originated, was not so much (as we have said) an assault upon the Papacy, as a vital inchoation, or a developement of interior spiritual power; and a developement of such energy as could not but carry all the consequences, whatever they might be, of an exterior or ecclesiastical reformation.

In principle, therefore, Luther's reform may seem to have had a closer affinity with that which Augustine might have carried forward, than with that of which Wickliffe was the author; but inasmuch as the English divine and the German, were alike animated by an ho-

nest practical energy, of which the African bishop appeared to be wholly destitute, the two to whose effectual protest the modern church is indebted, by God's blessing, for its emancipation, must always be associated in our minds, as having trod the same path. To Augustine, individuals may owe much; the church nothing; or very little. Wickliffe, and to Luther, individual Christians may feel but slenderly connected by any ties of gratitude; but the Church owes to them, as God's ministers, and especially to the latter, and to his colleagues, a debt which eternity will not compute.

Nearly three centuries have elapsed since the death of Luther, a period of time which never flows on, leaving human affairs in the same condition. What, then, after this long interval, are the now visible consequences of the Lutheran reformation? or, to put our question in other terms—How has this mighty movement issued, as affecting the state of Christendom, and the welfare of the civilized world?

Any satisfactory reply to so comprehensive a question, would carry us over a very extensive field, and must embrace a great variety of subjects: a reply to it must not therefore be attempted in this place. Nevertheless a hasty suggestion, touching some points which it would include, may properly conclude this essay; and especially as the singular aspect of religious affairs at this moment, imparts to the subject an urgent importance.

The immediate and spiritual effect of the Reformation was an animated proclamation of the gospel, as if it had descended from heaven anew; and the consequent gathering in of multitudes of But this is not our immediate souls. Similar seasons of refreshment have occurred, from time to time, and some of them perhaps equally produc-What may be called the tive of good. secular consequences—as well ecclesiastical as political, of this great revolution, are also to be set off from our particular inquiry:-such, we mean, as the establishment and continuance of churches founded on principles which exclude

spiritual despotism, and resting rather on lay influence, whether exerted through the medium of the state, or directly by the people—the democracy. Such also, are the diffusion of the spirit of freedom. and the mighty influence exerted, directly and indirectly, by the feeling and will of the mass-an influence so great as, in fact, to have removed the centre of gravity, or we should say, the centre of motion, from the side of the governing body, to the side of the governed; which means, that the governing are now the governed, and that the governed are the governing. This social condition, partly the consequence of the Lutheran Reformation, has cleared itself of obstruction in America; it is wrestling with constitutional forms in England and France; and it is mustering force throughout Germany, in readiness for a moment of conflict vet to come.

These, and many such-like vast consequences of Luther's musings in his cell at Erfurt, are not here spoken of, either in condemnation or commendation:they are neither gloried in, nor palliated, nor disguised. They must not be denounced and reprehended, or the Reformation debited with them, as evils it is answerable for; because, come what might, they are but the alternative of a despotism so corrupt and so ferocious as that any thing was to be chosen rather than its continuance:—away with the papacy, happen what may. But then, on the other hand, these consequences of what Luther did, must not as yet be gloried in as sheer benefits, until it shall be seen whether the purely religious element of the Reformation be brought in to govern and sanctify the political crisis towards which it has set the European commonwealth in movement. If Luther's Gosper (we use the phrase in Paul's sense, when he spoke of "my gospel,") if Luther's gospel be revived, and if it take its course again among the nations—if this heavenly doctrine "run and be glorified," then Luther's revolt from ancient authority, Luther's experiment of throwing the reins of power upon the neck of the million, will go on safely; and the social system, although it may make many a terrific lurch, to

this side or that, will at length come into its proper and permanent condition, of being governed, neither by the will of the many, nor by the will of the few; but by principles; and these none other than the "laws of the kingdom of heaven."

But our subject has a yet more definite aspect, towards which we turn for a moment. What then, at this time, are the polemic consequences of the Reformation; or what, after the lapse of three centuries, is now the relative position of Protestantism and Romanism, considered as the two systems of religious belief, which divide the professedly Christian Luther and his associates unquestionably believed that the wound they had given to the papacy was mortal:—As when a man nearly divides a snake, which he finds on his path, with a spade; he looks at the quivering creature refusing to die, and coolly says-"let it alone, it will have done writhing at sunset:" so the Reformers thought that a few struggles would be all the world should see of the mighty tyranny they had smitten. It was not so.

Not only has the papacy survived, and not only has a superstition so congenial with the human mind perpetuated itself in countries where it has not been exposed to the ordeal of open inquiry; but dogmatic Romanism, embracing the doctrinal, liturgical, and hierarchial system which was defined by the Council of Trent, holds its place firmly on controversial ground, in this free country, and in other countries where it stands unsustained by the secular arm. distinctly state, and consider the fact, that, indefensible as we my consider Tridentine Romanism to be (and it is indefensible) nevertheless it does assert and maintain itself, with some success, as opposed to our Protestantism, by mere argument, on the arena of public discussion; and that, by means which must be called legitimate, it supports itself, and makes converts; and this not merely among the ignorant, but among the well-instructed. And yet what can be more simple or conclusive than is the historical exception against the several articles of the Romanist creed and worship, as innovations, the origin of which may be pointed to? In this sense it is as easy to refute popery as it is to prove that the Romans conquered the Britons, and the Normans the Saxons: and if, in reply to such a refutation, the preternatural theory of Romanism be advanced, which assumes a continuous legislative power to reside in the Church, and in virtue of which she may, from age to age, not merely interpret Scripture, but add thereto, or take away; then again the historical proof, touching the church of Rome, is complete, showing first, and by the testimony of its adherents, so extreme a profligacy and ferocity to have ordinarily belonged to the papal court and hierarchy, as utterly to exclude the belief of a divine presence, favour and superintendence, connected with persons, and with bodies of men thus flagrantly wicked and cruel. And secondly, the historical proof of palpable contrarieties and variations in doctrine and practice, is such as can never be made to consist with the theory of a divinely sustained infallibility. Let any one, dismissing from his mind all preference of the one side or the other, and thinking of the controversy as if it had long since gone to its place among things obsolete; let him take up Jewell's Apology, or, if he please, any modern work, fairly propounding the Protestant argument, and do his best to frame a reply to it—a reply, clear, conclusive, free from evasions; and such as that a well-disciplined mind, exempt from every bias, might assent to it as logically valid. Nothing of the sort could be done, nothing at all approaching to it has in any instance been effected by the ablest apologists of Ro-Protestantism, indeed, has manism. been severely vituperated: Fathers and Councils have been cited with effect: fine theories have been ingeniously advanced: specious evasions have been made good use of: many single facts have been so perversely stated as to perplex antagonists; but after all, the copious historical evidence, bearing with destructive force against the pretensions of the church of Rome, has never been Nevertheless Romanism surrebutted. vives on the field of free argumentation! And thus, it may be said, do many other often refuted absurdities survive, for there is nothing so absurd as not to find whimsical adherents, and dogged apologists: this is true; but the fact does not fully meet the case; for in those instances to which such an explanation is really applicable, although the parties maintaining their ground, resolutely persist in their error, there is a withdrawment from loud and open controversy: -the firing ceases, and the desperate garrison, reduced to the chewing of their shoes and harness, employ all their remaining strength in the effort to starve out in gallant style. This cannot be said of the Romanists of the present time; for, at this very moment, a cannonade is running along the lines of the "Church," bespeaking a force on the field.

May it not then be more than surmised, nay, might it not certainly be concluded that, where an argument, historically and logically bad, still keeps its position, there must be something that has been misunderstood, or left indeterminate on the side of its assailants? That this is the fact, in this case, we do not hesitate to affirm, and are prepared to maintain that Romanism should be let alone, until protestants have better ascertained the premises of their own argument. We go on dealing heavy blows upon popery; but every stroke seems to send ourselves back, as far as it drives in the enemy; as if we were floating on the bosom of a faithless bog.

Although there be still some obscurity, there is really no mystery attaching to the present unprosperous condition of the protestant argument. We assail Romanism and the papacy, but we leave unexamined, or we even accredit the ANCIENT APOSTACY of which Romanism was but the child, and is but a particular type.

It, indeed, in calling ourselves protestants, we mean nothing more than to resist the usurpations of the bishop of Rome, and to claim the eucharistic cup for the laity, and to remonstrate against the sale of pardons in the open market, and to denounce the mercenary practices that have been founded on the doctrine of purgatory, and to repress the supersti-

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tion of the vulgar, in the adoration of the saints and their images; and to assert the abstract lawfulness of matrimony to the clergy;—if this be the compass and measure of our Protestantism, then let us be sure that we can do nothing better than place ourselves under the gentle and learned guidance of those PROTESTANT divines—the Oxford Tract writers, who are disclaiming the Lutheran and English reformation, and are labouring to bring into its place the doctrine and practice of the times of Gregory the Great.

These divines will refute Romanism for us neatly, and will then give us in its place a scheme of doctrine and worship not a whit less superstitious, nor at all more compatible with the great principles of the gospel;—a scheme not less despotic, not less frivolous, not less servile; in a word, a system in the room of which all reasonable men, after a little trial of it, would gladly accept the more consistent, and the better ordered doctrine and discipline of the Tridentine Fathers ;-Tridentine Romanism-the logical and practicable form of the crude, irregularly compacted superstition toward which all the pantheism and all the polytheism of the ancient world had run, as into a general receptacle.

But it is presumed that our protestantism means much more than the stepping back a few hundred years from logical errors to illogical; from despotism to anarchy; from terrors to laxities; from craft to folly; from politic hypocrisy to insane delusion; and from a cold to a sincere fanaticism.

What we mean by protestantism can be nothing less than a renouncing the religion of man's contrivance, and a returning to the religion which God has revealed; and to effect this return, we must recede, not toward the sixth century, not toward the fifth, nor toward the fourth, nor the third, nor the second: not to the times of Polycarp, or Ignatius: not even to the age of the Apostle John; but we must go where alone revealed religion is to be found—namely, in God's Book.

All this indeed has been said hundreds of times. The reformers of the sixteenth

century boldly said it; and yet, even while saying it, they, with an amiable infirmity of purpose, and a half voluntary hallucination, were fain to save the corrupted Christianity of the fourth century. Nav. those very divines who had done so much to pervert the doctrine and practice of the Church, were always, and many of them with unquestionable sincerity, saying the very same thing-"Holy Scripture is our rule-we acknowledge no other ultimate authority: we make our final appeal to prophets and apostles, and to none else." This fact, too little known, or, if known, too little regarded, ought to be clearly stated, if it were only in justice to the men whom otherwise we are compelled to condemn. The modern papistical doctrine of the Joint Authority of Tradi-TION and the CHURCH, with the Scriptures, and which is now so industriously propagated within the precincts of the protestant church, was unknown to, or but obscurely advanced by, the divines of the first five centuries.

A professed (a sincerely professed) regard to the sole authority of Holy Scripture, will not put us in a position for contending with Romanism, so long as we cling to an indistinct opinion concerning that debased Christianity of the third, fourth, and fifth centuries, whence Romanism directly sprang;nor so long as we adhere to an ecclesiastical theory which, if we consistently follow it, must lead us back to With many, no doubt, what chiefly obstructs their coming to a sound conviction concerning ante-papistical Christianity, is a cherished reverence for certain great names—the illustrious divines of the period we refer to. this reverence would not be substantially impaired by our entertaining a more just notion of the theological and ecclesiastical system of that period. Does it cost us any consistency, as protestants, to hold in reverence those great and good men who adorned the Gallican church, in the seventeenth century? Surely not. Why then may we not leave Athanasius, Basil, Chrysostom, Augustine, as well as Cyprian and Dionysius, on their pedestals of honour, while we denounce

the Church system of their times, as an apostacy?

Not only will not protestantism overthrow Romanism, on the field of argument: but it will not even retain its own ground, so long as it continues to rest one foot upon Holy Scripture, and the other upon the Christianity of the Nicene age. Nay, as thus maintained, it is now visibly receding from the advanced position taken by the reformers. Unless an early and a decisive convulsion takes place, the reformation will be first compromised, then abandoned, and then condemned; and our sons will think themselves to be going to the utmost extent of candour, when they allow Luther, Cranmer, Jewell, to have been honest, indiscreet men, whose intemperate zeal and schismatic conduct may perhaps find a palliation in the accidental abuses that had attached to "THE CHURCH," during the middle ages!

But then our safeguard against so terrible a catastrophe is not to be found in a blind and desperate determination to sever ourselves altogether from antiquity, and from all knowledge of it. The very constitution of the canon of Scripture forbids our taking any such reckless course. Catholic feeling forbids that it should be attempted, inasmuch as many of the most deluded adherents of an apostate church have yet been Christian men, and ought to be accounted our brethren, and in comparing whom with ourselves, as to personal merits or piety, it may be very doubtful on which side the beam would turn. To cut ourselves off from Christian antiquity and to thrust our heads in between the leaves of our Bibles, as if to see nothing else, would be unphilosophical, uncharitable, illogical, and in relation to Romanism, it would be a fatal argumentative fault.

We must not be ignorant of Christian antiquity; but should learn rather to think rightly concerning it; and when we have done so, instead of receding from the Reformation, or traitorously disowning the men who effected it, we shall find ourselves qualified to take up their work, and to complete it in the same spirit, and with a happier suc-

CHURCH AND STATE,

OR ROME'S INFLUENCE UPON THE CIVIL AND RELIGIOUS INSTITUTIONS OF OUR COUNTRY.

BY REV J. F. BERG, D.D.

THE question involved in this discussion is one of the most important that can possibly claim public attention, and the interest which it absorbs at present, is fully warranted by the magnitude of the issue at stake. During the last twenty years, Romanism has assumed a position, and acquired an eminence in the American community, from which it is exercising a corresponding influence. and in the results already gained it has surpassed the hope of many of its warmest admirers, and more than realized the apprehensions of its most determined opponents. The ultimate designs of the papacy no longer constitute a debateable question amongst honest and intelligent men, and very few are to be found amongst the friends of American institutions, who are prepared to deny, or even to doubt, that the prevalence of popery is one of the greatest dangers by which our civil and religious liberties are menaced. be true that history is philosophy teaching by example, we shall prove very unapt scholars, if we fail to profit by the lessons abounding in the annals of every nation in which popery has, at any period, been the dominant religion. In every such instance it has dictated the policy of the state, and with all its variations, the developments of its principles have been similar, ever verifying, amid its temporising vicissitudes, the boasted uniformity which it claims as a prominent characteristic, and proving that Romanism is idem semper et ubique, always and every where the same.

In every country, the policy of the civil authorities will be modified by the prevailing religious sense of the people, and however loudly the union of church and state may be denounced, there is no form of government in which the two are, in one sense, more closely allied than in a democratic commonwealth.

There may be provisions in the constitution and charter of our great confederacy absolutely and peremptorily forbidding the state to manifest any sectarian preference, in the public recognition of one religious society over another, and yet, however paradoxical it may seem, the actual oneness of the policy of the government with the prevailing tone of the popular religion, in such a republic as ours, is inevitable. It cannot be otherwise, because, in the very nature of the case, the civil institutions of any country derive their complexion from the religious habits and principles of the people. If the religion which prevails amongst a nation is of an arbitrary, exclusive, and despotic type, it will be in vain to look for any state policy of an enlarged and liberal character. The strongest feelings and affections of our nature are those which are elicited by religion, and hence, in a popular government, the question touching the character of the dominant creed, is invested with portentous interest. would be easy to exemplify, by appropriate instances, the assertion that every government under heaven is, in fact, an exponent of the religious character and predilections of its people. Popery, as well as paganism, has a government of its own; infidelity shapes civil laws to its own texture and form, and protestantism is embodied in the institutions and laws of the nations which honour and defend the Bible. It would be morally impossible that a government like that of Mexico could exist in New York or Massachusetts, or that the magistrates of Italy could enforce obedience from a people as well indoctrinated as the Scotch. The scriptural aphorism, "like priest like people," is in fact, equivalent to like church like state; and thus, whilst, politically, church and state ought to be distinct, morally,

they are, in some respects, identified. Minor differences of opinion, both in religion and politics, are rapidly sinking to their proper level in public estimation. and, excepting where important principles are involved, there is very little disposition to provoke controversy respecting Christians who hold the essential doctrines of the gospel are more and more disposed to agree to differ in relation to circumstantials, and are content to cultivate the unity of the Spirit with all who hold Jesus as their head, whilst, at the same time, they are as ardently attached as ever to the peculiarities of their several professions. The cause of this attraction is obvious. They are arrayed against a common foe, whose craft and strength demand the closest -alliance of those who love the truth, in order successfully to resist his encroach-The contest between protestantism and popery is, emphatically, the great controversy of the present age. Its interest is deepening every hour, and it is evident that the crisis is not far distant, when the question shall be decided whether Christ or Antichrist shall rule the destinies of our country. Of the ultimate issue of this conflict, we are not permitted to harbour a doubt, for Omnipotence has staked its might in defence of the truth; but there may be a period approaching, in the righteous providence of God, when the powers of darkness shall be suffered to enjoy a short-lived triumph, previous to their utter dissipation, by the brightness of millenial glory. The sure word of prophecy declares, that when Babylon sits as a queen, and boastingly proclaims, that she is no widow, and shall see no sorrow, then, suddenly, in one day, her plagues shall come, death, and mourning, and famine, and she shall be utterly burned with fire, for strong is the Lord that judgeth Of the final victory we are confident, and if the "man of sin," should gain such an ascendency over the opposing influences of Christianity, it will be only because God permits him, for wise purposes, to practise and prosper, and lifts him up, like the great millstone poised in the angel's hand, only to sink him into deeper ruin, that with violence

he may be cast down, and found no more at all.

The inquiry respecting the influence of Romanism on the civil and religious institutions of our country, possesses no ordinary interest at this juncture in the controversy. The time for proposing it is opportune. More mind is excited to investigate this subject than at any former period in the history of our Republic. Intelligent men of all parties acknowledge the magnitude of the interests involved in its discussion, and it is therefore important that the inquiry should be conducted with all possible impartiality and candour, and that, whilst in nothing we seek to extenuate palpable evil, we set down naught in malice, remembering that charity rejoiceth not in iniquity, but rejoiceth in the truth. In attempting to portray the civil and religious bearings of popery, we shall appeal to no questionable authorities, as exponents of Romish faith or practice; the witnesses shall be competent to testify, our enemies themselves being judges. If we succeed in condemning Rome, it shall be out of her own mouth: we will ask for no verdict unless the evidence shall be amply sufficient, in all its positive details, to substantiate every accusation which we prefer.

The first topic of inquiry is the influence of Romanism on our civil institutions.

Our present civil organization secures the political blessings which we enjoy by guarantying to all parties the right of free discussion. According to its provisions, the motives, principles, and measures of government, are fair subjects of popular investigation. may be canvassed with the utmost freedom; no hinderance or restriction is imposed upon the right of the humblest citizen to discuss, either in oral debate, or through the press, any plan or course of policy which the legislative or the executive department, or even his own imagination may suggest. His opinions on all these topics are to be free as the The powers that be air he breathes. have no right to be surprised, much less offended, if their measures should be severely or even unjustly censured, and their only mode of redress is to resort to a common instrumentality, in order to modify or correct, if they can, the erroneous impression made upon the popular mind by their opponents. It is obvious that no privilege can be more odious to tyrants than this, and that this is the bulwark among all the battlements which liberty has erected for her defence. against which the assaults of her enemies will be mainly directed. That the freedom of the press is often abused, and that it too frequently degenerates into licentiousness, is undeniable, neither are we advocating the corruption, but the lawful exercise of the largest liberty of discussion. It is right that private character should be protected, as it is in all civilized communities, by proper safeguards, but every restriction imposed upon the investigation of the principles of civil or ecclesiastical polity, is a direct attack upon the charter of our rights as freemen. Every legal prohibition touching the circulation of tenets, which are not at variance with, or utterly subversive of, the first principles of good government and sound morals-which are not, in a word, either treasonable or blasphemous, is a usurpation; and every form of civil or ecclesiastical authority which must be supported by such enactments, to secure its continuance, is a despotism.

If these general principles be admitted, , their application to the present inquiry will be decisive. The church of Rome has not embarrassed the question of her position by any ambiguity. It is clearly defined. Not only have we the testimony of impartial history to aid us in arriving at a fair conclusion, respecting the bearings of the Roman catholic system upon the liberty of the press, but we have authoritative decrees of œcumenical councils, challenging the reverence of the world, under the avowed seal of infallibility, besides recent expressions of pontifical opinions in relation to We may cite as witthis very subject. nesses in this trial, both the principles and the practice of the church of Rome, and the evidence, whether ancient or modern, will be alike consistent and relevant.

The church of Rome bears an implacable hatred against the liberty of the press.

The details of the Indices, expurgatory and prohibitory, are, alone, sufficient to establish this fact. The choicest productions of modern literature are placed under the ban of prohibition. Romanist who is consistent must for ever be denied the privilege of perusing the works of Milton and Locke, and of the best authors on political, moral, and religious science, whose genius has shed lustre upon the age in which they lived. The congregation of the index are indefatigable in their endeavours to exclude the light of religion, science, and literature, whenever the sentiments expressed are likely, either directly or by inference, to militate against the doctrines or discipline of the papacy. So far as their influence extends, every opinion which can be construed into hostility against the church of Rome, is carefully suppressed, and its dissemination most strictly forbidden, whether the volume or tract be a treatise on questions respecting politics, morals, or religion. The regulations of "the congregation" are strictly enforced in all Roman catholic countries. In Spain, according to the testimony of Burgoyne, a list of forbidden books is usually affixed to the church doors, and in Italy, the circulation of prohibited works subjects the offender to imprisonment, and even heavier penalties. The decrees of the council of Trent, in relation to this subject, are so ample and so directly to the point, and its authority is of such unquestionable character with Romanists themselves, that we need only quote its enactments, in order to establish our The "ten rules" of the proposition. index, enacted by the council of Trent, and approved by pope Pius IV., in a bull issued on the 24th of March, 1564, are all aimed against the liberty of the They constitute a species of decalogue, prohibiting liberty of speech and of the press.

"RULE 1. All books condemned by the supreme pontiffs, or general councils, before the year 1515, and not comprised

in the present index, are, nevertheless, to be considered as condemned.

"RULE 2. The books of heresiarchs, whether of those who broached or disseminated their heresies prior to the year above mentioned, or of those who have been or are the heads or leaders of heretics, as Luther, Zwingle, Calvin, Balthasar, Pacimontanus, Schwenkfeld, and other similar ones, are altogether forbidden, whatever may be their names, titles, or subjects. And the books of other heretics which treat professedly upon religion, are totally condemned, but those which do not treat upon religion are allowed to be read, after being examined and approved by catholic divines, by order of the bishops and inquisitors.

"Rule 3. Translations of ecclesiastical writers which have been hitherto published by condemned authors, are permitted to be read, if they contain nothing contrary to sound doctrine. Translations of the Old Testament may also, be allowed, but only to learned and pious men, at the discretion of the bishops, provided they use them merely as elucidations of the Vulgate version, in order to understand the holy scriptures, and not as the sacred text itself. · But translations of the New Testament made by authors of the first class of this index, are allowed to no one, since little advantage, but much danger generally , arises from reading them. If notes accompany the versions which are allowed to be read, or are joined to the Vulgate edition, they may be permitted to be read by the same persons as the version, after the suspected places have been expunged by the theological faculty of some catholic university, or by the general inquisitor. On the same conditions, also, pious and learned men may be permitted to have what is called Vatablee's Bible, or any part of it. the preface and prolegomena of the Bible published by Isidorius Clarius, are excepted, and the text of his editions is not to be considered as the text of the Vulgate edition.

"RULE 4. Inasmuch as it is manifest from experience, that if the holy Bible, translated into the vulgar tongue, be in-

discriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the bishops or inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue, by Catholic authors, to those persons whose faith and piety. they apprehend, will be augmented and not injured by it; and this permission they must have in writing. But if any one shall have the presumption to read or possess it, without such written permission, he shall not receive absolution until he have first delivered up such Bible to the ordinary. Booksellers. however, who shall sell or otherwise dispose of Bibles, in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use, and be subjected, by the same, to such other penalties as he shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors.

"RULE 5. Books of which heretics are the editors, but which contain little or nothing of their own, being mere compilations from others, as lexicons, concordances, apophthegms, similes, indices, and others of a similar kind, may be allowed by the bishops and inquisitors, after having made, with the advice of catholic divines, such corrections and emendations as may be deemed requisite.

"Rule 6. Books of controversy betwixt the catholics and heretics of the present time, written in the vulgar tongue, are not to be indiscriminately allowed, but are to be subject to the same regulations as Bibles in the vulgar tongue. As to those works in the vulgar tongue which treat of morality, contemplation, confession, and similar subjects, and which contain nothing contrary to sound doctrine, there is no reason why they should be prohibited; the same may be said of sermons in the vulgar tongue, designed for the people. And if in any kingdom or province, any books have been hitherto prohibited, as containing things not proper to be read, without selection, by all sorts of persons, they may be allowed, by the bishop and inquisitor, after having corrected them, if written by catholic authors."

The seventh, eighth, and ninth rules consist mainly of enactments against lascivious books, or works on necromancy, divination, &c., and are, there-

fore, omitted.

"RULE 10. In the printing of books or other writings, the rules shall be observed which are ordained in the tenth session of the council of Lateran, under Leo X. Therefore, if any book is to be printed in the city of Rome, it shall first be examined by the pope's vicar, and the master of the sacred palace, or other persons chosen by our most holy father, for that purpose. In other places, the examination of any book or manuscript, intended to be printed, shall be referred to the bishop, or some skilful person whom he shall nominate, and the inquisitor of heretical pravity of the city or diocess in which the impression is executed, who shall gratuitously, and without delay, affix their approbation to the work, in their own handwriting, subject, nevertheless, to the pains and censures contained in the said decree; this law and condition being added, that an authentic copy of the book to be printed, signed by the author himself, shall remain in the hands of the examiner: and it is the judgment of the fathers of the present deputation, that those persons who publish works in manuscript, before they have been examined and approved, should be subject to the same penalties as those who print them; and that those who read or possess them should be considered as the authors, if the real authors of such writings do not avow themselves. The approbation given in writing shall be placed at the head of the books, whether printed or in manuscript, that they may appear to be duly authorized; and this examination and approbation shall be granted gratuitously.

"Moreover, in every city and diocess, the house or places where the art of printing is exercised, and also the shops

by persons deputed for that purpose by the bishop or his vicar, conjointly with the inquisitor of heretical pravity. so that nothing that is prohibited may be printed, kept, or sold. Booksellers of every description shall keep in their libraries a catalogue of the books which they have on sale, signed by the said deputies, nor shall they keep, or sell, or in any way dispose of any other books. without permission from the deputies. under pain of forfeiting the books, and being liable to such other penalties as shall be judged proper by the bishop or inquisitor, who shall also punish the buyers, readers, or printers of such works. If any person import foreign books into any city, they shall be obliged to armounce them to the deputies; or if this kind of merchandise be exposed to sale in any public place, the public officers shall signify to the said deputies that such books have been brought; and no one shall presume to give, to read, or lend, or sell, any book which he or any other person has brought into the city, until he has shown it unto the deputies, and obtained their permission, unless it be a work well known to be universally allowed.

"Finally, it is enjoined on all the faithful, that no one presume to keep or read any books contrary to these rules or prohibited by this index. But if any one keep or read any books composed by heretics, or the writings of any author suspected of heresy or false doctrine, he shall instantly incur the sentence of excommunication; and those who read or keep works interdicted on another account, besides the mortal sin committed, shall be severely punished at the will of the bishops."

We have introduced these extracts thus literally, because the council by which these decrees were enacted, is usually appealed to by Romanists themselves, as the most authentic exponent of their creed, and because the principles of the church of Rome in relation to the liberty of the press, are so unequivocally stated. She claims the right to decide what books may be read, and what may of booksellers shall be frequently visited not be purchased, sold, borrowed, or

lent, under pain of mortal sin and instant of it? excommunication. She asserts the prerogative of deciding what persons may safely be permitted to read the bible translated by Catholic authors into the vulgar tongue, and against whom the words of that precious book are to be She demands that every man sealed. who desires to follow the divine injunction to search the scriptures, should first obtain from her bishops or inquisitors, a written permit to obey the command of God; and she recommends frequent visitations of the offices of printers and booksellers, on the part of her deputies, "so that nothing prohibited may be

printed, kept or sold." But we may be told, the Council of Trent adjourned, A. D. 1545, and should not some allowance be made for the spirit of that age? We would willingly exercise this charity, but Rome herself forbids us. She cannot retrace her steps; it is impossible that she should err, because she is INFALLIBLE. claims to be always and every where the Besides, no later than 1832, the present pope, Gregory XVI. in his encyclical letter inveighed with the utmost vehemence against the liberty of the The following is his language: "Hither tends that worst and never to be sufficiently execrated and detested liberty of the press; for the diffusion of all manner of writings, which some so loudly contend for and so actively pro-We shudder, venerable brethren. at the sight of the monstrous doctrines, or rather portentous errors, which crowd upon us in the shape of numberless volumes and pamphlets, small in size, but big with evils, which stalk forth in every direction, breathing a malediction, which we deplore, over the face of the Yet there are not wanting, alas! those who carry their effrontery so far as to persist in maintaining that this amalgamation of errors is sufficiently resisted, if in this inundation of bad books, a volume now and then issue from the press in favour of religion and truth. But is it not a crime, then, never sufficiently to be reprobated, to commit the deliberate and greater evil, merely with the hope of seeing some good arise out

Or, is that man in his senses, who intrusts poison to every hand, exposes it at every mart, suffers it to be carried about on all occasions, ay, and to become a necessary ingredient of every cup, because an antidote may be afterwards procured which chance may render effective? 'Far other hath been the discipline of the church, in extirpating this pest of bad books, even so far back as the times of the apostles, who we read committed a great number of books publicly to the flames. It is enough to read the laws passed in the fifth council of Lateran on this subject, and the constitution afterwards promulgated by our predecessor of happy memory, Leo X.; that what was wholesomely invented for the increase of faith, and for the extension of useful arts, may not be diverted to a contrary purpose, and become an obstacle to the conversion of Christ's The subject engaged the faithful.' closest attention of the fathers of the council of Trent, and as a remedy to so great an evil, they passed that most salutary decree for forming an index of the works in which depraved doctrine was contained. 'No means must be here omitted,' says Clement XIII., our predecessor of happy memory in the Encyclical letter on the proscription of bad books-' no means must be here omitted. as the extremity of the case calls for all our exertions, to exterminate the fatal pest which spreads through so many works, nor can the materials of error be otherwise destroyed than by the flames, which consume the deprayed elements of From the anxious vigilance then of the Holy Apostolical See, through every age, in condemning and removing from men's hands suspected and profane books, becomes more than evident the falsity, the rashness and the injury offered to the Apostolical See by that doctrine, pregnant with the most deplorable evils to the Christian world, advocated by some, condemning this censure of books as a needless burden, rejecting it as intolerable, or with infamous effrontery proclaiming it to be irreconcilable with the rights of men, or denying, in fine, the right of exercising such a power, or the existence of it in the church."

This testimony will surely be deemed sufficient, even by the most ardent Romanist, to prove that the decrees of the council of Trent in relation to prohibited books, are by no means obsolete. Gregory XVI. endorses them all as "most salutary," and declares that the liberty of the press can never be "sufficiently execrated or detested!"

How is it possible that a sect professing such tenets should fail to affect control over the press, and insist upon the censure of books as an incontrovertible Just so soon as the church of Rome acquires sufficient influence in any country to make herself felt, she must, in accordance with her own principles, at least make the attempt to extirpate this pest of bad books, and if, in the instruction of youth in our public institutions, any works are used, which present her character or her doctrines in an unfavourable light, she will demand their exclusion, as she has done. We are not surprised at the violent efforts made to banish the Bible from the public schools. The canons of the council of Trent and the Encyclical letter of the present pope in 1832, furnish the solution of all that is strange in the recent strenuous efforts to seal up the words of God's book, and hide it from our children. We understand precisely why the Bible is derided and denounced by the Roman hierarchy. God's word is against them; whatever is not calculated in its tendency to sustain the papacy, is stigmatized as error and heresy; and whilst we mourn over the infatuation which urges men professing the Christian name to make public bonfires of the sacred volume, we acknowledge that they are consistent with the principles of their church, which authoritatively teaches "that the materials of error cannot be otherwise destroyed than by the flame, which consume the depraved elements of evil." It is a somewhat remarkable sign of the times that the efforts of the papal hierarchy are directed with more than ordinary vigour to embarrass the circulation of the scriptures, wherever they possess the power. Their exertions are by no means confined to our continent. In France, high

masters in the rural districts, to see to it that the Bibles and Testaments left by colporteurs shall be delivered up to the priest or deputy sent by the bishop, who has orders to burn all the copies which he can detect in the schools. restrictions upon the press in that country, are, at the same time, becoming more arbitrary, and the free expression of public or private opinion is not tolerated in the French journals. The prominence given in this connexion to the policy of the church of Rome with regard to the Bible, should not be considered as unnecessary or inappropriate, because she has herself, in the denunciation of heretical books, made the sacred volume the object of her bitterest invectives. relevancy of this testimony is the more apparent, when we bear in mind that the Bible is the palladium of civil liberty, and that liberty of conscience and the liberty of the press must stand or fall together.

We regard our first point as sufficiently proved, that the church of Rome bears an implacable hatred against the liberty of the press, and shall proceed to the discussion of a second proposition.

2. The church of Rome claims authority over, or immunity from all other eivil governments, and demands the right to dictate and control their policy. The constitution of the United States is wisely framed, so as to exclude the political union of Church and State. manifest indications of jealousy against all ghostly interference in the affairs of government. It accords to every religious society and persuasion the right to influence public opinion in the exercise of the legitimate means and appliances; but it refuses to show political favour or partiality to one sect more than another, and so long as it stands, the policy of the government can never be prescribed by the clergy of any denomination. Romanism gains the ascendency in our country, this feature in the constitution must be changed, for the principle of civil and religious equality never enters into any line of policy which she originates or pursues. She claims supremacy as a right, guarantied to her by Christ authority has commanded the school- himself, and although her pretensions

may be waived when circumstances preclude their vindication, they are nevertheless her recorded principles, and whenever the proper time arrives, they will be avowed. In all our discussions of the tendencies of this system, it will be important to remember that the papacy is as much a state as a church, and that these two component parts are so intimately blended, that the full, practical developement of the tenets of the church of Rome, requires that she should be able to wield the secular power, and bend all its energies to the maintenance of her spiritual jurisdiction. Popery is crippled and fettered by every provision in the national or state governments which prescribes and secures civil and religious equality. Hence the efforts which with giant strength she puts forth to break her chains. She is herself in bondage when she cannot bring others into servitude, and never can she relax her struggles until she has stripped the manacles from her wrists and grasped again the iron sceptre, wrenched from her hand in the sixteenth century.

By way of establishing the proposition which we have asserted, after a brief examination of the principles of supremacy which she maintains, we will present historical evidence, and show from undeniable facts, that in every century since the assumption of the title of universal Bishop by the Pope of Rome, until the era of the reformation, the papacy has claimed and exercised authority over all the civil governments in which it has been the prevailing religion, and has dictated and controlled their policy.

The church of Rome demands that her clergy be exempted from taking an oath of allegiance to the secular powers, and forbids her priests to take any such oath if required of them. The great Lateran Council under Innocent III., canon forty-three, asserts this dangerous prerogative. The decrees of this council, as it is enrolled among those which are denominated occumenical, are binding upon the church, and it is therefore today as much a law of the papacy as ever it was, that the Roman clergy shall be exempt from all oaths of allegiance to the secular power. The language of

that council is as follows: "Nimis de iure divino quidam laici usurpare conantur, cum viros ecclesiasticos nihil temporale continentes, ad præstandum sibi fidelitatis juramentum compellunt. * * * Sacri auctoritate concilii prohibemus, ne tales clerici personis secularibus præstare cogantur hujusmodi juramentum, &c. i.e. Some laymen attempt to usurp too much of the divine right, when they compel ecclesiastics who possess nothing temporal to take an oath of fidelity to them. * * * By the authority of the holy council we forbid that such clergy be compelled to take an oath of this kind to secular persons, &c. In the canon law this decree is confirmed; various reasons are assigned why the secular powers ought not to exact an oath of allegiance from ecclesiastics, and it is asserted that such oaths, if made, are not binding upon the conscience. The broad principle is asserted that no oath which involves any consequence or result that would be prejudicial to the interests of the church can be regarded as valid, and that, so far from being promises of obligation, they are in fact perjuries. "Non juramenta sed perjuria potius dicenda, quæ contra utilitatem ecclesiasticam." &c. (See the Bull given at Rome, July 1, 1580, prefixed to the corpus juris canonici.)

All the bishops of the church of Rome are required to swear absolute allegiance and fidelity to the pope, and consequently cannot take a similar oath of fealty to any other government. The pope's interest must always be paramount, and if a conflict should arise between the duty which a Roman prelate owes to the government, and the allegiance which he has promised to the pope, the latter must have the preference. The oath prescribed by the Roman ritual has recently been published with the approbation of Mr. Kenrick, of Philadelphia, and as we prefer presenting it to our readers in the form in which it is least offensive to Roman catholics, we shall avail ourselves of the version furnished in a tract published by Eugene Cummiskey of Philadelphia, entitled, " Form of Consecration of a Bishop of the Roman Catholic Church according to the Latin Rite, with Explanations."

FORM OF THE OATH .- "I. N. elect of the church of N, shall be from this hour henceforward faithful and obedient to blessed Peter the apostle, &c., and to the holy Roman church, and to our Lord N., Pope N., and to his successors canonically chosen. I shall not, either by consent or action, have any share in any plot against their life or limb, or to arrest them unlawfully, or to lay violent hands on them in any way, or to inflict any injuries under any pretext. I shall disclose to no one to their prejudice, knowingly, the counsel which they may communicate to me, either by themselves, or by their messengers, or letters. shall assist them to retain and defend against any man whatever, the Roman popedom, and the privileges of St. Peter, without prejudice to my rank. I shall treat honorably the legate of the apostolic see, going and returning, and I shall relieve him in his necessities. I shall take care to preserve, defend, increase, and promote the rights, honors, privileges and authority of the holy Roman church, of our lord the pope, and of his successors Nor shall I participate in as aforesaid. any plot, or act, or transaction, wherein any thing unjust or prejudicial to their persons, right, honor, state and power may be devised against our said lord, or And should I the said Roman church. know that such things are treated of, or attempted, I shall hinder them to the best of my power, and as speedily as possible I shall signify it to our said lord, or to another, through whom it may come to his knowledge. With my whole strength I shall observe, and cause to be observed by others, the rules of the holy fathers, the decrees, ordinances, or dispositions, reservations, provisions and mandates of the apostolic see. According to my ability, I shall pursue and impugn heretics, schismatics and rebels against our said lord or his successors as aforesaid. When called to a Synod, I shall come, unless I be prevented by a canonical impediment. I shall personally visit the apostolic see once every ten years, and render an account to our lord, and his successors as aforesaid, of my whole pastoral office, and of every thing in any way appertaining to the

state of my church, to the discipline of the clergy and people, and to the salvation of the souls intrusted to my care, and I shall humbly receive in return the apostolic mandates, and most diligently execute them. But if I be prevented by a lawful impediment, I shall perform all the things aforesaid by a certain messenger specially authorized for this purpose, taken from my chapter, or by some other one in ecclesiastical dignity or otherwise in office; or in failure of both, by a priest of the diocess, or should my clergy altogether fail, by some other secular, or regular priest of tried virtue and piety, well instructed on all the above subjects. And I shall furnish lawful evidence of the impediment, and forward it by the aforesaid messenger, to the cardinal reporter of the congregation of the sacred council.

"I shall not sell, nor give away, nor mortgage, nor enfeoff anew, nor in any way alienate the possessions belonging to my table, even with the consent of the chapter of my church, without the leave of the Roman pontiff. And should I proceed to any alienation of them, I am willing to contract by the very fact the penalties specified in the constitution published on this subject."

The points which are worthy of special notice in the above oath, as evidence of the truth of our proposition, are the

following:

1. The bishop pledges himself not to discover the pope's counsels, whenever the disclosure would be detrimental to his interests. No matter what treasonable designs the pontiff may have upon our liberties, no bishop may divulge them; his oath binds him to inviolable secrecy.

2. The bishop is fully committed in defence of all the pope's privileges "against any man whatever," without exception or reservation. There is no room for questioning on which side Roman Catholic prelates will be found, if ever the government of our country should pursue a line of policy prejudicial to the interests of the papacy.

3. If there were, the doubt is dissipated by the solemn oath of every Roman prelate, that he will "take care to preserve, defend, increase, and promote the rights, honors, privileges, and authority of the Holy Roman Church, of his Lord the Pope, and of his successors,"—and if any thing prejudicial to their interests be attempted, the prelate swears that to the best of his power he will hinder it.

Without proceeding farther at present in the examination of this oath, we leave the reader to determine how it is possible for persons who are compelled to swear absolute obedience and fidelity to the pope, to be faithful to the civil government, which protects them in the enjoyment of equal rights. To us it appears that the obligation by which the Roman prelate is bound to the pope, as his vassal, involves treason against the

We proceed to offer farther testimony as evidence that the papacy claims superiority over all secular power:

The Council of Trent publicly avows the doctrine of the exemption of the clergy from the jurisdiction of all secular powers. The language of that council in the original Latin is as follows: Cause criminales graviores contra Episcopos, ab ipso tantum Romano Pontifice cognoscantur, ac termineantur; et minores, in Concilio tantum provinciali cognoscantur et termineantur. "Greater criminal accusations against the bishops can be investigated and decided only by the Roman pontiff himself, and minor causes can be investigated and decided only in a provincial council." of Trent, Sess. 24, De Reformat. cap. 5, and Session 13, De Reformat. cap. 8.

Let it be remembered that the council of Trent is the grand exponent of the doctrines and policy of the papacy, and that its decrees are as binding upon the church at this hour as they were after receiving the seal of pontifical approbation immediately after their ratification by the bull of Pius IV. Every Roman ecclesiastic is bound by a solemn oath to abide by the decisions of this council. The form of the oath may be found in the profession in the bull above-mentioned; in it, the passage occurs: Omnia a sacris canonibus et occumenicis conciliis et præcipue a sancta synodo Tri-

dentina definita, indubitanter recipere ac profiteri spondeo, voveo, juro. "I do promise, vow and swear unhesitatingly to receive and profess all things defined by the sacred canons and œcumenical councils, and especially by the holy synod of Trent." Whatever appeal therefore may be made by way of rebutting this testimony to the present position of the Roman hierarchy in this country, the plea cannot affect the case at issue; their principles remain the same. although, as we shall see presently, expediency may at times suggest the propriety of waiving the right. It is never expedient for the church to use this right, when she lacks the ability. the proof of our assertion does not depend merely upon this evidence. a constantly received doctrine at Rome that the clergy and ecclesiastics generally cannot be the subjects of any power except the papal, and that they owe allegiance to the pope only. This can be substantiated by an appeal to the canon law, to the decrees of councils, and to the decretal epistles of the popes. More than this, by the same testimony we can show the doctrine of the papacy to be that its clergy are superior to the civil magistrates in authority.

In the body of canon law approved by pope Gregory XIII., and published at Rome A. D. 1580, we find this caption over one of its chapters: The empire is not superior, but subject to the priesthood. Immediately upon this startling assumption, follows the sentence, The bishop ought not to be subject, but superior to princes. "Episcopus non debet subesse principibus, sed This position is sustained by the authority of Innocent III. normiton, a distinguished canonist, lays down the general principles, that the emperor is subject to, and bound to obey the priest. The clergy is in no way subject to the laity, and this by the law of God. Pope Martin V. cites the decretal of Innocent III., and confirms it, and his own decretal affirms that, laymen have no authority over the clergy, ecclesiastical persons or their goods. Pope Urban VI., approves the position of his predecessors, and improves upon them by declaring, all laymen of what eminence soever who exercise any jurisdiction over ecclesiastics, sacrilegious and excommunicated, together with all who assist, abet, or

defend them.

The college of Bononia asserts the truth of three propositions, namely: "Kings have no coercive power over ecclesiastics. 2. Ecclesiastics cannot be sued or called to account before any except their ecclesiastical superior. 3. The exemption of the clergy is in the judgment of all of divine right, so that they cannot be judged, or punished by any secular power, even the highest." original words are, 1. Reges non habent potestatem coactivam in Ecclesiasticos. 2. Ecclesiastici non possunt couveniri, nisi coram superiori suo ecclesiastico. 3. Exemptio clericorum est ex omnium, sententia, de jure divino, ita ut a potestatibus secularibus, etiam supremis, judicari aut condemnari nequeant, (Collegii Bononiensis Responsum pro libertate Eccles. Bonon. 1607. Sect. 21, 46, &c.)

Sufficient evidence has been adduced from the alleged principles of the church of Rome to show that they are subversive of all good government, and that, to be consistent with herself, she is bound by all means in her power to exalt the ecclesiastical above the civil government. She claims supremacy over all secular authority, and however pertinaciously this may be denied, her principles and her practice fully substantiate the truth. We propose now to advert to the practical elucidation of our proposition, and by a direct appeal to facts, to show that in every century subsequent to the assumption by the pope of Rome of the title of universal bishop, down to the period of the reformation, the papacy has not only asserted the supremacy of which we speak, but has actually exer-This will constitute the second cised it. part of our argument, and will be a stubborn confirmation of what has already been proved.

CENTURY VII.—It was in this period that Boniface III. obtained for himself and his successors the title of universal bishop, and procured the recognition of

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the church of Rome as the head of all other churches. The supremacy over temporal princes and powers seems not to have been arrogated in this century, already sufficiently signalized by the usurpation of universal ecclesiastical authority.

CENTURY VIII.—In this century Leo Isaurus, emperor of Constantinople, was excommunicated by pope Gregory II., his country was given to the Lombards, by which arrangement the western empire was eventually shared between the pope and the king of France.

Childeric king of France was deposed by pope Zacharias I., and shut up in a monastery, and Pepin, the son of Charles Martel, was, by command of the pope,

anointed king in his stead.

Constantine Copronymus, emperor of the East, having incurred the displeasure of pope Paul I., by demolishing the sacred images, the pope threatened to excommunicate him, if he did not forthwith restore the images of the saints.

CENTURY IX.—Pope Adrian II. commanded Charles Calvus, king of France, to present the case of Hencmarus, bishop of Lyons, for adjudication before the apostolic see. Charles, however, returned the independent answer, "that the kings of France had ever been sovereign lords in their own country, but mever the vicegerents or vassals of bishops, and that he would not permit any man, who had been condemned in a lawful council in his dominions to make appeal to Rome."

Pope Stephen VI. annulled the inauguration of the emperor Arnulph, and installed Albert or Lambert, marquis of

Tuscany, in his place.

CENTURY X.—Pope John XII., being displeased with Hugh Capet, king or France, for not appealing to him to confirm his accession to the throne, annulled the decrees of the council of Rheims, and excommunicated the bishops.

CENTURY XI.—Henry IV., emperor of Germany, was excommunicated by pope Gregory VII., and his subjects were absolved from their oath of allegiance. Rudolph, duke of Burgundy, was appointed in the place of the excommunicated monarch, and a crown

was sent to the usurper by the pope, bearing the inscription: "The rock gave the crown to Peter, and Peter gives it to Rudolph." The unfortunate Henry waited in vain at the gate of the pope's palace, in the depth of winter, for three dreary days and nights, seeking an audience from the pope, and clothed in a woollen garment, before he could gain admittance. His mortifications and troubles continued under the pontificates of Victor III., Urban II., and Paschal II.

CENTURY XII.—Henry IV., of Germany, was excommunicated by pope Paschall II., as well as by three of this pontiff's predecessors. Not content with exciting this unfortunate emperor's son to rebel against him, the pope continued his malicious persecution even after his victim was dead. He caused the body of Henry to be taken out of the tomb, and conveyed to the city of Spire, where it was suffered to remain five years without Christian burial.

Frederic I., surnamed Barbarossa, was excommunicated by popes Adrian IV., and Alexander III., and was forced to approach the latter in a creeping posture; in St. Mark's church in Venice, he kissed the pope's feet, and humbly craved absolution. Whilst lying at the pontiff's feet, the haughty prelate planted his foot upon the monarch's neck, and perverting the words of scripture, exclaimed: "Thou shalt go upon the lion and adder, the young lion and the dragon shalt theu tread under thy feet." emperor answered, Non tibi, sed Petro, that is, "not to thee, but to Peter;" to which the pope replied, Et mihi et Petro,-" both to me and to Peter, thou dost this homage."

The same pontiff being displeased at the death of Thomas a Becket, archbishop of Canterbury, with great difficulty admitted the purgation of Henry II. of England, claiming as the condition, that henceforward no one should be declared king of England without the pope's consent, and that no obstacle should be interposed in the way of any appeal to the Roman see.

Henry VI., son of Frederic I., was excommunicated by pope Celestine III.,

and forced to come to Rome to obtain absolution.

CENTURY XIII.—Pope Innocent III. excommunicated John, king of England, for refusing to recognise Stephen Langton, whom the pontiff had appointed archbishop of Canterbury. John was ultimately reduced to such straits that he was obliged to resign his crown to the pope's legate, who, after detaining it a short time, returned it to the king on condition of his paying a yearly tributs of one thousand marks to the pope.

The same pope excommunicated the emperor Philip II., and gave his empire to Otho, duke of Saxony, who assumed the government as Otho IV. It was not long, however, before Otho himself incurred the displeasure of the pontiff, and was in turn excommunicated, and deprived of his usurped dignity. The empire was then transferred by the pope to Frederic II., son of the emperor Henry Frederic endured the most unrelenting persecution from the court of Rome, under several successive pontifi-During his absence from the empire, whilst engaged in the defence of the distressed Christians in Asia, at the instigation of the pope, attempts were made to deprive him of the imperial dignity, and to disturb the peace of Europe. He was excommunicated by pope Honorius III., because he was successful in quelling a rebellion, headed by two brothers of the former pope Innocent III. One of them, Richard by name, was taken prisoner, and Thomas escaped to Rome, and sheltered himself under the authority of Honorius. Frederic having ventured to expostulate with the pontiff on the injustice of his interference, was forthwith declared accursed, and excommunicated.

The successor of Honorius, Gregory IX., revived the quarrel with Frederic, and several times proscribed and excommunicated him.

This emperor was peculiarly obnoxious to the papal court, and was again excommunicated by Innocent IV., who succeeded Gregory IX. This excommunication was accompanied with circumstances of aggravated perfidy. A day had been appointed for an interview between the pontiff and the emperor, who agreed to meet at Festennia, in order to settle their differences. Instead, however, of repairing to the appointed place, the pope took ship by night, and having reached Geneva, went from thence to Lyons, where he assembled a council, by whom the emperor was proscribed.

During the pontificate of Boniface VIII., in this century, the first jubilee was instituted at Rome. On the first day of solemnization, the pope showed himself to the people in his robes of office, with the keys of St. Peter, but on the second day, he was arrayed in royal apparel, and whilst a naked sword was carried before him, a herald proclaimed, Ecce potestas utriusque gladii, "Behold the power of both swords;" thus directly arrogating supreme authority in all things both civil and ecclesiastical.

The thunders of the Vatican did not sleep during his pontificate. Philip, king of France, was excommunicated together with his posterity to the fourth generation, for having made an ordinance that no money or revenue should be taken from his dominions to the coffers of the

pope.

CENTURY XIV.—During this period, the popes repeatedly exercised their usurped prerogative of setting up one monarch and putting down another, and excommunicating all who demurred against their authority. Clement V. hurled his anathema against Andronicus Palæologus, of Constantinople, pronouncing him accursed as a schismatic and a heretic, because he would not permit an appeal to be made from the Greek church to the pope, and refused to acknowledge him as his superior.

The same pope excommunicated the Venetians, and compelled Francis Dandalus, their ambassador, to lie under his table like a dog, with a chain of iron about his neck, and to feed on the crumbs which fell from it, until his

anger was appeased.

He also forbade the king of the Romans to enjoy the title and right of emperor until it should receive pontifical confirmation.

Clement VI., excommunicated the emperor Louis V., and commanded the electors to choose another in his place. In obedience to the pontifical mandate, the princes assembled at Beno, in the diocess of Trevers, and chose Charles IV., son of John, king of Bohemia.

CENTURY XV .- The fifteenth century was peculiarly prolific in bulls of excommunication, but they were hurled by pope against pope. The rival pontiffs cursed each other, and mutually declared their official acts invalid. chair of St. Peter was claimed sometimes by two, and even by three candidates, all of whom performed pontifical acts, ordained bishops, &c., and transmitted the apostolical succession unbroken and inviolate. Fortunately for the kings of Europe, the pontiffs were so much occupied with their own domestic troubles, that they had no leisure to proscribe and excommunicate temporal princes.

CENTURY XVI.—This era was signalized by the ever blessed reformation, which commenced in France, Switzerland, and Germany, nearly at the same time, though without any original concert on the part of those who were honored to be leaders in this mighty moral revolution. Henry VIII., of England, received the title of "Defender of the Faith," from the pope, as a mark of approbation of a treatise which the king had written against Luther, a title which the monarchs of England have retained to the present day. Subsequently, however, Henry having incurred the displeasure of pope Paul III., the "Defender of the Faith" was excommunicated, the pontiff abrogating his authority, and claiming it for himself.

Queen Elizabeth was especially odious to the see of Rome, and her kingdom was the theatre of constant intrigues carried on by the emissaries of the pope. In the year 1560, she was solemnly excommunicated by Pius V. The closing section of the bull is so characteristic, and illustrates so completely the arrogance of the pontifical usurpations, that we deem it worthy of insertion. It is as follows:

"Being therefore supported with his

authority, whose pleasure it was to place us (though unequal to so great a burden) in this supreme throne of justice; we do, out of the fulness of our apostolic power, declare the aforesaid Elizabeth, being a heretic and a favorer of heretics, and her adherents in the matter aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ. And moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatso-And also, the nobility, subjects, and people of the said kingdom, and all others which have in any sort sworn unto her, to be for ever absolved from any such oath, and all manner of duty, of dominion, allegiance and obedience: as we also do by the authority of these presents, absolve them, and do deprive the same Elizabeth of her pretended title to the kingdom, and all other things And we do command and abovesaid. interdict all and every, the noblemen, subjects, people, and others aforesaid, that they presume not to obey her or her monitions, mandates, and laws; and those which shall do the contrary, we do innodate with the like sentence of anathema. And because it were a matter of too much difficulty, to convey these presents to all places wheresoever it shall be needful, our will is, that the copies thereof, under a public notary's hand, and sealed with the seal of an ecclesiastical prelate, or of his court, shall carry altogether the same credit with all people, judicial and extra-judicial, as these presents should do, if they were exhibited or showed.

"Given at Rome, at St. Peter's, in the year of the incarnation of our Lord, 1570; the fifth of the calends of May, and of

our popedom the fifth year."

We shall have occasion to revert to some of the principles avowed in this bull of excommunication, under another head,—meanwhile, we return to the synopsis of papal usurpations in the sixteenth century.

Sixtus V. excommunicated the king of Navarre, and the prince of Condè. At the siege of Paris, Henry III. was slain by Clemens, a monk, who stabbed the

king with a poisoned knife; the pope extolled this regicide in a set speech, delivered in the consistory, Sept. 2, 1589, and commended the act as rarum insigne et memorabile facinus, "a rare, excellent, and memorable deed." We state this on the authority of Du Moulin.

The wretched Ravaillac, the murderer of king Henry IV., confessed that he was incited to commit the deed by reading a work written by Mariana, a Spanish Jesuit, and although it never has been proved that the court of Rome was the instigator of the murder, it is certain that the Jesuits of Paris, who applauded the deed, were never rebuked by the ponti-

fical authority for so doing.

Since the period of the reformation, although there have not been wanting instances in which the popes have attempted to exercise their usurped authority, their anathemas have been mere bruta fulmino—the thunder is as loud as ever, but the lightning no longer accompanies it. We regard this fact as of vast importance in showing that the political bearings of the reformation are all in favor of the great principles of civil and religious liberty, which are the glory and the defence, under God, of the just and equitable institutions of our country.

The argument which we have thus succinctly presented in support of our second proposition, is conclusive; nor will it avail that Romanists and their abettors plead the spirit of the present age, in extenuation of the outrages perpetrated by the papal power in past cen-We know there are many enturies. lightened and liberal citizens, devoted to the interests of American liberty, who adhere to the communion of the church of Rome, whilst they abhor the persecuting dogmas of the Romish creed, but this has nothing to do with the influence of Romanism upon the civil and religious institutions of our country. Popery has not inspired them with this spirit of liberality, -wherever it exists in the heart of a papist, it is the fruit of intercourse with protestants, and has been maintained in spite of the tendencies of the creed which he professes. The church of Rome declares that she is immutable, because she is infallible.

The avowed sentiments of the reigning pontiff are in perfect accordance with this declaration, and the uniform practice of the church of Rome whenever she has had the power, confirms the truth which we were pledged to establish, that the papacy claims authority over, or immunity from all other civil governments, and demands the right to dictate and control their policy. have, in addition to the terms of our proposition, shown by incontestable facts, that from the seventh to the seventeenth century, excepting the period when the popes were engaged in settling the internal schisms and dissensions of the papal church, the pontifical authority was constantly exercised in dethroning and excommunicating the kings of Europe, and transferring empires from the lawful sovereigns to usurpers of their own appointment. In dismissing this topic, and deciding the question of papal influence upon the institutions of our country, we repeat that it is important to remember that the principles which lie at the foundation of these usurpations, are not only unchanged, but Rome herself being witness, they are unchangeable, being based upon the decrees and canons of œcumenical councils, whose authority is for ever binding upon the church.

3. It is an established doctrine of the church of Rome, that the pope has power to absolve the people of any country from their oath of allegiance to civil governments; in a word, that no faith need be kept with heretics.

We are aware that this accusation has been indignantly denied, and that it is. at this very day, frequently adduced as one of the slanders with which protestants have endeavoured to vilify the church of Rome. The cause which must resort to falsehood, for support, betrays its weakness in the very act of seeking shelter under refuges of lies, and we shall ever regard it as most unfortunate for the success of any argument to swerve so much as a hair's breadth, not only from the truth itself, but even to fail to that extent, in establishing the verity of any charge which is brought against the papacy. The spirit of charity takes no delight in aggravating offences; wherever it can be done without manifest injury, it will cover every fault which it detects with its mantle, and when it cannot applaud, it will at least be silent; but, when important interests depend upon a full developement of the truth, there must be no concealment or extenuation; then charity herself lifts up her voice like a trumpet, cries aloud and spares not. It is our desire to speak the truth plainly and fully, and as mildly as the nature of the theme will allow; if there be any severity, it shall be found in the stringency of the argument, and the pungency of incontrovertible truth.

The question respecting the authorship of this singular claim to the power of absolving subjects from their oaths of allegiance, is not easily determined. By some it is ascribed to pope Gelasius, by others to Gregory VII. It is, however, an article of the canon-law, and is so referred by Gratian, in his "Corpus juris Canonici," and approved by Gregory XIII. (See the bull of Gregory XIII., given at Rome, July 1, 1580, prefixed to the body of the canon law.) The same doctrine is taught in the decrees of councils declared to be infallible. The council of Lyons is one of those general councils, which by enactment of the council of Constance, all future popes were to be bound by oath to maintain. and its proceedings must be regarded by Romanists themselves as a fair exponent of the doctrines of the church of Rome. Innocent IV. presided, and it was there that the emperor Frederic II. was excommunicated. In the bull of anathema it is stated that the deposition and excommunication were determined on "after diligent deliberation;" and after declaring the emperor deposed, the pope absolves his subjects from their oath of allegiance, and moreover, pours the curses of the Vatican upon the heads of "all who should acknowledge him king or emperor, or should counsel, assist, or favor him."

In the great Lateran Council, as it is called, in which it is estimated that more than twelve hundred delegates were present, it was synodically and categorically ordained that the pope's authority was supreme, and that he might depose

kings, absolve their subjects from all peror Sigismund. Whatever extenuaoaths of allegiance, and dispose of their states as he pleased. By the same council it was ordained that the secular powers should be admonished to expel all heretics from their dominions, and in case of a failure to do this, they were to be compelled to obedience. In order more effectually to secure this, the kings and princes were to be bound by a solemn oath not to neglect this ordinance. The words of the canon are: "præstent juramentum publice quod universos Hereticos, ab ecclesià notatos exterminare studeant." i. e. Let them publicly take an oath that they will endeavour to exterminate all heretics marked by the church. In case, however, any king or prince should refuse to take this oath to expel heretics, then the council made it the duty of the metropolitan and the bishops of his province to excommunicate him; and if the king should continue refractory, the bishops were bound to signify it to the pope, "that the pope himself may then declare the king's subjects absolved from their allegiance, and offer his kingdom to the occupation of Catholics;" ut ex tunc ipse papa, vasallos ab ejus fidelitate denunciet absolutos, et terram exponat Catholicis occupandam. It may perhaps be argued, that these regulations were intended temporary arrangements, merely as adapted to the feudal times, and that they have no possible bearing upon the present state of society. In the explanations of the bishop's oath, published by Mr. Cummiskey, of this city, great stress is laid upon this item, but it will not apply to these decrees of the Lateran council, for, according to the canon in question, all princes, supreme and subordinate, fall under the provisions above described. Besides, it is not easy to understand why this authority should be vested in the pope in one case, and not in the other.

The council of Constance expressly decreed that faith is not to be kept with heretics, and as is well known, acted out the decree to the full extent by condemning and putting to death Jerome of Prague and John Huss, who came to the council under a guarantee of safety from the em-

tion may be offered in relation to the circumstances under which the above enactments were made, there can be no successful denial of the facts in the case. These principles stand recorded as laws on the papal statute book. They have been executed again and again. ness the deposition of Henry IV., of Frederic II., and others above cited, who were exposed to the most abject wretchedness in consequence of their excommunication by the pope, and the absolution of their subjects from the oath of allegiance. Witness the bull of Pius V., excommunicating Queen Elizabeth of England, and absolving her subjects from all obligations of obedience. Read the decrees of the council of Lyons, of the great Lateran council, of the council of Constance, and then look at the decree of the council of Trent, confirming and establishing the acts of preceding œcumenical councils, amongst which all these are included, and then let the candid inquirer decide whether we are justified in charging upon the church of Rome the maintenance of these doctrines, so utterly subversive of the very foundations of liberty and order. Have these laws ever been repealed? If they have, where is the pontifical bull which declares them to be for ever annulled? Where is the decree of a general council acknowledged by Rome as speaking with authority, in which these offensive doctrines are repudiated and condemned? No such bull has ever been issued by a pope of Rome; no such decree has ever been passed by any council whose declarations challenge the deference of THE Church; what is worse, these dogmas never can be repealed. The doctrine of infallibility binds the heavy burden of the iniquity of past ages, with chains of adamant upon the church of Rome, and overwhelms her in remediless corruption. Her battlements are too heavy for the foundation, and her very claim to infallibility makes her ruin, certain by precluding all possibility of reformation.

4. The general tendency and bearing of the Romish system is to enslave and debase all who yield obedience to its laws. This follows as an inference from



what has been already established. The whole frame-work of popery is designed to bring the people into abject submission to the hierarchy. The doctrine of the supremacy of the ecclesiastical power, so utterly contrary to the spirit of Christianity which every where enjoins obedience to the powers that be, is in itself fatal to civil liberty, but there are other provisions in the papal system, which are shaped to the same end. All its doctrines and ordinances exalt the priest at the expense of the people. If forgiveness of sins is to be secured, it can be effected only through confession to a priest, and absolution conferred by him. on condition of the performance of penances imposed at the option of the spiritual adviser, who sits as Christ's vicar in the court of conscience. If the soul of a deceased friend is to be delivered from purgatorial durance, it must be through the intervention of the priest, by virtue of the masses which he offers. He alone has power to consecrate the wafer and the wine, and by a word to change the sacramental elements into the whole substance of the body and blood, soul and divinity of Jesus Christ. If the Romanist is on his dying bed, the priest must "prepare him for death," and by administering the sacrament of extreme unction, anointing his head and feet and hands, fit him to appear in the presence of a heart-searching and a rein-trying Whatever may be the alleged power of the sacraments to confer grace upon the recipient, and whatever may be the disposition of the devout papist worthily to receive and profit by the ordinances of his religion, he is taught that all their efficacy depends upon the will of the priest. If the priest does not intend to consecrate the bread and wine, they remain mere bread and wine, and are not converted into the real body and blood of Christ, even though every form prescribed by the rubric should have been observed with the utmost precision. In the administration of baptism, by which the soul is said to be regenerated, if the priest does not intend to administer the rite, the inestimable gift of the new birth is not conferred. The word of God declares that in the gracious work

of regeneration, we are born not of the will of the flesh, nor of the will of man, but of God, but in the church of Rome, those who are born again, are literally born of the will of man. Papal regeneration is entirely different from the regeneration of scripture; the former is effected by the priest-by man-the latter claims God for its author and its The doctrine of the council of finisher. Trent on this question is explicit. eleventh canon concerning sacraments in general, is as follows: "If any one shall say that the intention at least of doing what the church does, is not requisite in ministers, when they perform and confer sacraments, let him be accursed."

It must be obvious at once, that the necessary bearing of all this mechanism, is to fetter the mind, and to bring the people entirely under the dominion of the priesthood, and it must therefore be apparent that the legitimate effect of the Romish system must inevitably be pernicious and fatal to the civil institutions of any country in which it prevails. the Romish system, the priest occupies the position which the Lord Jesus Christ holds in the church, purchased by his blood, and the necessary consequence of this exaltation of a poor mortal, "above all that is called God, or that is worshipped," is the practical recognition of an authority which cannot be exercised without establishing a despotism.

Our second topic of inquiry is

The influence of Romanism upon the religious institutions of our country.

We have already remarked that there must necessarily be an intimate connexion between the civil and religious condition of the people, and that the character of the prevailing creed will modify the form of the government. remark is peculiarly applicable to the papal system. The genius of protestantism is totally adverse to every political amalgamation of church and state, although it never fails to imbue the civil institutions with its own spirit; but the papacy is in its very essence a combination of ecclesiastical and secular power, and cannot rest satisfied with any thing short of a political union of these institutions, wherever it has opportunity of intrenching itself. Its influence upon the civil government tends to the immediate establishment of despotic authority. and its bearings upon religious institutions are not less pernicious. Poperv is as determined in its opposition to religious, as it is fatal to civil liberty. The foundation principle of all religious freedom is liberty of conscience. The constitution of the United States secures to every man the right to worship God according to the dictates of his own heart. He is free to frame his own creed, providing he acknowledges his accountability to the Supreme Being; even the Atheist is not punished with fine or imprisonment, although he is justly denied the privilege of rendering judicial testi-All the blessings we enjoy under our system of equitable laws, are the developements of the great and self-evident truths, that men "are endowed by their Creator with certain unalienable rights. amongst which are life, liberty, and the pursuit of happiness," and as the right of deciding upon the form and mode of worship by which we prefer approaching the Deity, according to the opportunities we enjoy of learning his will, is essential to happiness, the laws of our country leave this matter, as a question entirely beyond their control, to the righteous decision of the Judge of all the earth, to whom every man must render account both for his faith and practice. These are principles which the church of Rome utterly condemns, and which she seeks by every possible exertion to subvert and destroy.

1. The church of Rome denies the right of liberty of conscience. In support of this assertion, we refer the reader once more to the Encyclical letter of the

present pope, Gregory XVI.:

"From that polluted fountain of indifference flows that absurd and erroneous doctrine, or rather raving, in favor and in defence of 'liberty of conscience,' for which most pestilential error, the course is opened by that entire and wild liberty of opinion, which is every where attempting the overthrow of religious and civil institutions, and which the unblushing impudence of some has held forth as an advantage of religion. 'But

what,' exclaimed St. Augustine, 'what worse death to the soul than freedom in error?' , For only destroy those fences which keep men within the paths of truth, leave them to the headlong sway of their natural evil propensities, and the 'bottomless pit' at once yawns before you, from which St. John saw the smoke arise which darkened the sun, and which shed its locusts over the face of the earth. From hence arise these revolutions in the minds of men; hence this aggravated corruption of youth, hence this contempt among the people of sacred things, and of the most holy institutions and laws; hence, in one word, that pest of all others, most to be dreaded in a state, unbridled liberty of opinion, licentiousness of speech, and a lust of novelty, which according to the experience of all ages, portend the downfal of the most powerful and flourishing empires."

" Liberty of conscience" and "liberty of opinion" are here denounced, the one, as "a most pestilential error," the other, as "that pest of all others, most to be dreaded." This expression of pontifical sentiment is valuable; it is decisive, ex cathedra, and is entirely too explicit to be explained away by the most ingenious equivocation. The pontiff is clearly committed against the first principles of American freedom, and regards them as unmitigated abominations. Nor is he more ambiguous in the avowal of his sympathies in relation to the union of church and state; upon this important topic, he speaks as follows: "Nor can we augur more consoling consequences to religion and to government, from the zeal of some to separate the church from the state, and to burst the bond which unites the priesthood to the empire. For it is clear that this union is dreaded by the profane lovers of liberty, only because it has never failed to confer prosperity on both." Here the pontiff stigmatizes those who would separate the church from the state, as "profane lovers of liberty," and advocates this union as a sure bond of civil and religious prosperity. Toward the close of the same document, the pope dilates upon this opinion, and invites the co-operation of the secular powers in maintaining the coalition.

" May this our zeal for the welfare of religious and public order, acquire aid and authority from the princes, our dearest sons in Christ, who, let them reflect, have received their power not merely for their temporal rule, but chiefly for the protection of the church. Let them carefully observe that whatever is done for the good of the church, necessarily benefits their government, and confirms the peace of their states. Let them be persuaded that the cause of the faith interests them more nearly than that of their kingdom, and let them weigh the vast importance to themselves, (we speak with St. Leo, the sovereign pontiff,) that the crown of faith should be added to the diadem which they have received from the hand of God," &c.

Whenever mention is made of THE CHURCH, we must not lose sight of the fact, that the papacy acknowledges no church but that of Rome. All nominal Christians who are out of the pale of her communion, are branded either as schismatics or heretics, and hence, every appeal which the pontiff addresses to "the princes" in behalf of "religion," and "the church," must be limited in its application to the papacy. The pope never intercedes for any who refuse to recognise his authority, and the quotation just cited must be understood solely as it applies to the sect which acknowledges him as its head.

The position of the church of Rome in reference to this question may, however, be still more closely defined. may be objected, that the opinion of the pope is not always a fair index of the sentiment of the church. This is true, in some cases no doubt, but the plea will not avail in the present instance. If our readers will turn again to the form of the oath, which every Romish bishop is required to take at his ordination, they will observe that the prelate elect swears upon the gospels, to this effect: "According to my ability, I shall pursue and impugn heretics, schismatics, and rebels against our said Lord, or his successors, as aforesaid." In order to arrive at the import of the term heretics, it is requisite merely to advert to its etymology. in order to understand that it designates those who maintain the right of private judgment, or, in other words, of "liberty of conscience." Hence every bishop of the Romish church is by a solemn oath required, according to his ability, to "impugn" this "pestilential error, the very essence of heresy; and it does really seem to us a most knotty and perplexing question, how a Roman Catholic bishop, in the face of this oath, can appear before the community as the apologist of "liberty of conscience." only solution which we can suggest, is, that in the prelatical vocabulary, "liberty of conscience," means the right of prescribing to others what they shall believe, and of shutting up the Bible, lest any interpretation of scripture should be hazarded, at variance with the teachings of the church of Rome.

But there is another fact, which furnishes still stronger evidence in support of our proposition. We allude to the ceremony annually enacted at Rome, by the pope in person, on Maundy Thursday, in the week preceding Easter, when a solemn curse is pronounced upon all heretics and schismatics, nominatim et seriatim. The Bulla in Cona Domini, is a standing memorial of Rome's implacable hatred of liberty of conscience.

The third section of this papal bull is as follows:

"We excommunicate and anathematize, in the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed apostles, Peter and Paul, and by our own; all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and apostates from the Christian faith; and all other heretics, by whatever name they may be called, and of whatsoever sect they may be; as also their adherents, receivers, favourers, and generally any defenders of them, together with all, who without our authority, or that of the Apostolic See, knowingly read, keep, print, or any ways, for any cause whatsoever, publicly or privately, on any pretext or colour, defend their books containing heresy, or treating of religion; as also schismatics, and those

who withdraw themselves, or recede obstinately from the obedience of us, or the bishop of Rome for the time being."

It may seem almost a work of suv pererogation to multiply testimony, when the evidence already adduced is so conclusive, especially when it is remembered that in order to quench the pure flame of liberty of conscience, Rome has shed rivers of blood, and sacrificed millions of lives in token of her abhorrence of this most "pestilential error." nals of ecclesiastical history are filled with the details of her cruel attempts to exterminate by fire and sword all who claim the right of private judgment, so far as to protest against the faith which she calls Catholic. It is utterly impossible for her to repudiate the doctrine in which her bloody persecutions have originated; and however heartily, her more worthy and liberal children may be ashamed of her cruelties, she cannot erase the decrees of those councils, which make it the duty of the secular powers to exterminate all heretics within their dominions, under pain of excommunication, and the absolution of the people from their oath of allegiance. Rome's hatred of liberty of conscience, which urged on the crusades against the Albigenses and Waldenses, under Innocent III., occasioned the massacre of tens of thousands of defenceless women and children, and drove the unoffending Christians from their quiet habitations in the depth of winter, to seek a shelter in the mountain fastnesses, to which they were tracked by the blood which oozed from their frozen and mangled feet, as they fled for their lives. Rome's hatred of liberty of conscience, kindled the fires that consumed the martyrs of England, France, and Germany, and made the very earth drunken with the blood of her victims. But why recur to these scenes? May we not possibly in the judgment of charity suppose, that Rome has seen her error and repented of it? that in the light of the present century, she has read and appreciated the great principles of benevolence, which are teaching men to bear and forbear with one another's failings and infirmities? Alas! how can she repent? She has no sins to confess,

much less to forsake. Her councils speak by divine authority. guage at this day is, "That general councils, approved by the supreme pontiff, cannot err in defining matters of faith and customs, is certain as a matter of faith, and hence they are immediately regarded as manifest heretics, who presume to call in question any things decreed by such councils: hence St. Gregory, book I., epist. 24, says, 'that he received and venerated the first four councils, just as the books of the holy gospel." (Dens, p. 213.) It is therefore heresy to question the lawfulness of the Lateran enactments, respecting the extermination of heretics. The fact is, the tenets relative to the punishment of those who protest against the errors of Rome, are the same that they were in the thirteenth century. In a late edition of the theology of Peter Dens, published in Mechlin, A. D. 1839, with the sanction of the archbishop of that see, and bearing the imprint of his press, the following doctrines are promulged, and after quoting them, we shall consider the point sufficiently established, that the church of Rome denies the right of liberty of conscience.

In discussing the question, "Are infidels to be compelled to the faith?" and defining, that "infidels who have never been baptized, cannot be compelled to embrace the faith," this theologian asserts;

"Baptized infidels, such as heretics and apostates, usually are, also baptized schismatics, may be compelled even by corporeal punishments, to return to the Catholic faith and the unity of the church. The reason is, because these by baptism have become subject to the church, and therefore the church has jurisdiction over them, and the power of compelling them through appointed means to obedience, and to fulfil the obligations contracted in baptism." The clause is subsequently inserted, "However, it is not always expedient for the church to use this right."

It follows then from these premises, that whenever it is expedient, physical force is to be employed to secure the unity of the faith. The Rhemish au-

notators in their comments on Matt. xiii. 29, declare, that "The good must tolerate the evil when it is so strong that it cannot be redressed without danger and disturbance of the whole church, and commit the matter to God's judgment in the latter day. Otherwise, where ill men, be they heretics or other malefactors, may be punished or suppressed without disturbance and hazard of the good, they may and ought by public authority either spiritual or temporal to be chastised or executed." These sentiments are as vigorously expressed in the Theology of Dens. In the section concerning "The division of heresy," the question is asked:

"Are heretics rightly punished with death?

"St. Thomas answers, (2. 2. quest. xi. art. 3. in corp.) · Yes, because forgers of money, or other disturbers of the state, are justly punished with death; therefore also heretics, who are forgers of the faith, and, experience being witness, grievously disturb the state." (Dens, p. 117.)

In order to rebut this testimony, Roman priests have assured us that this doctrine had reference merely to the thirteenth century, and was intended by St. Thomas Aquinas to have special reference to the Waldenses and Albigenses. If so, it is certainly a singular oversight that these obsolete opinions should have been introduced into a work published under the immediate supervision of an archbishop in the year 1839.

Cardinal Bellarmine has left on record a celebrated apothegm, which owing to its brevity is easily remembered; it includes in a single line, the substance of all the above quotations: "Heretics, when strong, are to be committed to God—when weak, to the executioner."

The Canons of the Council of Trent, quoted in illustration of the views of the Church of Rome in relation to the liberty of the press, are equally relevant, as an exposition of Roman Catholic principles respecting liberty of conscience.

2. The tendencies of the Romish religion are altogether adverse to the due observance of the Christian Sabbath. The value of the Sabbath as a divine

institution, viewed with reference both to its spiritual and temporal benefits, is The Sabbath claims God inestimable. as its author, and is a standing memorial of the divine benevolence; it is coeval with the creation of the world, and was made for man immediately after God had breathed into his nostrils the breath of life. The Lord rested on the seventh day, and hallowed it. Previous to the giving of the law on Sinai, the sanctity of this day was marked by withholding the manna in the wilderness on every Sabbath, and providing a double supply on the preceding day. It was subsequently introduced into the great epitome of moral and religious duty which the Almighty wrote with his own finger on the tables of stone, and was incorporated with the civil law of the only people whose political Head and Ruler, the Lord ever condescended to be. Throughout the prophetical age, its observance is associated with the highest promises, and its violation with the severest maledictions. The prophets complain of the desecration of the Sabbath as a great national crime, and when exhorting the people to a reformation, specify this sin as peculiarly offensive to God. represent it as a transgression which is inseparably connected with national judgments, and as having constituted one of the principal causes of the calamities which befell the people of Israel in the wilderness. Jeremiah, speaking with divine authority, says, "If ye will not hearken to me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." (Jer. xvii. 27.) The prophet Ezekiel holds this language: "I said unto their children in the wilderness, Walk ye not in the statutes of your fathers—I am the Lord your God -walk in my statutes, and keep my judgments, and do them, and hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which if a man do, he shall even live in them; they polluted my Sabbaths: then I said, I would pour out my fury upon them, to accomplish mine anger against them in the wilderness." (Ezek. xx. 18—21.)

Both in the Old and New Testaments, the Sabbath is spoken of as an emblem of the everlasting rest of God's people. All the efforts which have been made by the enemies of this precious institution to weaken the authority by which it is sustained, have utterly failed. Certainly, when the Saviour declared that the Sabbath was made for man, he did not mean to exclude Christians from its benefits, and just as little was it his intention to restrict its observance to any He represents it former dispensation. as having been made for man, in every age and in every land, and until it can be shown that the moral law has been abrogated by divine authority, the command to "remember the Sabbath day to keep it holy" is based upon the same authority as any other precept of the decalogue: Christ has not annulled it. for he declares, "I came not to destroy the law and the prophets, but to fulfil them."

It may be argued, however, that if we insist upon the observance of the Sabbath, on the ground of Old Testament authority, we are bound to the same circumstantial exactness of obedience with regard to this command as to the other precepts of the decalogue, and that we are consequently under obligation to observe the seventh day as the Sabbath. To this it will be sufficient to reply, that the change from the seventh to the first day of the week was made in the apostolic age with the sanction of men inspired by the Holy Ghost, whose special duty it was "to set all things in order" pertaining to the worship and moral government of the church; and we may, therefore, without hesitation, rest satisfied with the precedent which is furnished by their example.

The doctrine of the Church of Rome respecting the Sabbath, in so far as it may be gathered from her standard works on moral theology, is exceedingly

In her communion, the sanctifiloose. cation of the Sabbath is altogether a nominal thing, and as for the practical developement of her principles touching the observance of the Lord's day, it is notorious that in Roman Catholic countries, the Sabbath is celebrated only as a day of amusement and dissipation. The festival days appointed by the church in honor of particular saints, are regarded as of equal obligation with the Sabbath: indeed the fourth commandment of the decalogue is explained as authorizing the institution of festival days. In Romish Catechisms, however, it must be remembered, that the second commandment, which treats of graven images, is omitted, and the tenth is divided, so that the complement necessary to eke out the decalogue is thus secured: by this arrangement, the precept, which treats of the observance of the Sabbath, is called the third instead of the fourth. With this explanation, we cite the following from the theology of Peter Dens.

Concerning the third commandment of the Decalogue.

"What is taught by this precept in

the new law?

"Ans. Principally these three things;
1. That certain specified days are to be kept holy.
2. That they are to be kept holy by external divine worship, by hearing mass, &c.
3. That the same are to be kept holy by abstaining from servile labours.

"Which days are those that are ap-

pointed to be kept holy?

"Ans. In the first place are the Lord's days, chosen in memory of the glorious resurrection of Christ, and for the religious remembrance of the mercy of creation and redemption by Christ.

"Festival days also are appointed, which have been consecrated to religion on account of some particular mystery of our redemption, or which have been devoted to the Holy Virgin, or Apostles, Martyrs or other Saints.

" What is the object of festival days?

"Ans. Festival days, like the Lord's days, have been instituted chiefly to call to mind the mercies of God; moreover, that the goodness and power of God

may be praised in the victory and glory of the saints; and that the saints themselves may be duly honored and invoked by us, that we may be helped by their prayers, and that we may imitate the examples of those whose merits we call to mind." (Dens, p. 34.)

The appointment of festival days as of co-ordinate obligation with the Lord's day is itself a desecration. It is exalting human devices to an equality with the law of God, and the influence which this carnal policy exerts, is manifest in the total absence of all real and spiritual observance of the Sabbath. The "external divine worship" enjoined upon the faithful is by no means severe. The Sabbath is sufficiently sanctified, provided they hear mass,—the neglect of any other ordinances is merely a venial By the letter of the precept it is understood that Romanists must abstain on holy days from servile labor, but the endless distinctions which are made, and which every new case of conscience will suggest, render it by no means an easy task to determine what labors are included in this designation. It is true, a definition is attempted, but then the design which the person has in view may entirely change the aspect of the case, so that what is servile in one instance is not so in another. As a general rule, "merchandizing" is forbidden; yet we are told the purchase of certain small articles of daily food, as salt, pepper, sugar, &c., in a store that is closed is not an offence, and so, too, the purchase on the part of farmers and servants, of shoes or clothing on the Lord's day is not censurable, when their occupations during the week have employed all their

Hunting and fishing, unless accompanied with great noise or fatigue, are tawful recreations on the Sabbath. Dens fortifies this opinion by the following remark: "Many (theologians) suppose that it is not unlawful to fish with a reed, hook, or small nets for the purpose of recreation; and they think the same of hunting on a small scale."

Sports, so far from being forbidden, are actually encouraged as proper employments for the Lord's day, neither is

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it any valid objection that they may be attended with fatigue, because this is undergone for the sake of mental recreation, and for rest from servile labors. (Dens, p. 37.)

From this short review of the principles of the Romish creed respecting the Sabbath, it must be evident that the prevalence of Popery, and the desecration of the Lord's day, will always be in exact proportion. We are not surprised at the statements made by travellers who have had opportunities of observing the practical developments of Popery in Roman Catholic countries. The endless distinctions and the peculiarities of the Romish discipline in offering dispensations, &c. all tend to annihilate the observance of the Lord's day. Peter Dens teaches, that when persons are so poor that they cannot afford to lose a day, they may labor privately, if they cannot otherwise maintain their families, particularly if several festivals occur in close succession; and when extraordinary occasions of profit are presented, they are perfectly excusable for improving them; besides, however servile the labor may be, a dispensation may be obtained if at all desirable.

How totally opposed to the speculations of Romish theology is the precept of the God of the Bible. Whilst the one authorizes sports and pastimes as profitable occupations for the Lord's day, the other teaches: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." (Isaiah lviii. 13, 14.) The reader who is desirous of perusing a picturesque and graphic description of the mode in which the Sabbath is observed by Roman Catholics in South America, is referred to the popular delineations presented by Ste phens, in his Incidents of Travel in

Central America, Chiapas, and Yuca-Speaking of the ceremonies, which attended the celebration of the fete of La Concepcion on a Sunday in Guatimala, rendered the more imposing from the circumstance that a probationer intended to take the black veil, he thus depicts the closing scene: "During this time rockets were fired from the steps, and in the street, immediately in front, was a frame of fireworks thirty feet high. which the whole crowd waited on the steps and in the street to see set off. Every body spoke of the absurdity of such an exhibition by daylight, but they said it was the custom. The piece was complicated in its structure, and in the centre was a large box. There was a whizzing of wheels, a great smoke, and occasionally a red flash; and as the extremities burned out, for the finale, with a smart cracking, the box flew open, and when the smoke cleared away, discovered the figure of a little black nun, at which all laughed, and went away." (Vol. I. p. 215.)

Take the following as another exam-

ple:

"We waited till mass was over, and then accompanied the ladies to the house, and breakfasted. Sunday though it was, the occupations for the day were a cock-fight in the morning, and bull-fight in the af-Our party was increased by the arrival of a distinguished family from Guatimala, and we all set out for the former. It was in the yard of an unoccupied house, which was already crowded, and I noticed to the honor of the Indians and the shame of the better classes. that they were all Mestitzoes or white men, and, always excepting Carrera's soldiers, I never saw a worse-looking or more assassin-like set of men. All along the walls of the yard were cocks tied by one leg, and men running about with other cocks under their arms, putting them on the ground to compare size and weight, regulating bets, and trying to cheat each other. At length a match was made; the ladies of our party had seats in the corridor of the house, and a space was cleared before them. The gaffs were murderous instruments, more than two inches long, thick, and sharp as needles, and the birds were hardly on the ground before the feathers of the neck were ruffled and they flew at each other. In less time than had been taken to gaff them, one was lying on the ground with its tongue hanging out, and the blood running from its mouth, dead. The eagerness and vehemence, noise and uproar, wrangling, betting, swearing, and scuffling of the crowd, exhibited a dark picture of human nature and a

sanguinary people," &c.
Similar facts might be adduced, to show the bearing of Romanism upon the popular observance of the Lord's day, but why multiply examples? Universal experience proves that Popery annihilates the Christian Sabbath. What is Sunday in France? A day of profligacy and idle dissipation, with more refinement perhaps than exists in the South American Republics, but with as little knowledge of the real design of this Christian institution. In New Orleans. where Roman Catholic influence is predominant, the theatres are open on the evening of the Lord's day, and the Sabbath is regarded and spent as the weekly holiday, by the Roman Catholic portion of the population.

The Romish system of faith and worship promotes funaticism and gross superstition. We have already seen that the Church of Rome discards the Bible, and the consequence of this unhappy policy is, that she feeds the faith of her children with miserable inventions and crude fancies of her own devising. Nothing is more common than for Romish priests to deride the follies of Protestant fanaticism, but we are confident, that the wildest vagaries of the most extravagant enthusiasts, not excepting even the Mormons, bear no comparison with the exuberant absurdities which Romanists are expected to believe. worthy of remark, that not a few of the publications which have recently been issued from the press under Roman Catholic auspices, are not only calculated to foster credulity and superstition, but seem actually intended to effect that object; and it is an alarming indication of conscious strength, and of the influence which Popery has acquired over the

popular mind, that Roman priests are so ready to offer the more repulsive features of their system to the public gaze. Until recently, these have been carefully concealed, but now it would seem as though, in some instances, there were a disposition to invite inspection. Some of the most preposterous stories that have ever appeared in print have lately been published by Roman Catholic booksellers in New York and Philadelphia, with the sanction of responsible names. series of volumes presenting the biographies of certain saints, and detailing adventures quite as improbable as the world-renowned "Life of Gulliver" or even the exploits of "Baron Münchausen," have followed each other in rapid succession. The influence which such legends exert upon the uneducated mind. furnishing, as they do, the aliment to that innate love of the marvellous, is notoriously great, and it has no doubt been found necessary to adopt this expedient in order to counteract, to some extent, the tendencies of our free and liberal institutions. Popery cannot prosper amongst a people whose habits are inquisitive and investigating,—it draws largely upon the credulity of its adherents, and just so soon as they are indisposed to take things for granted, the spell which infatuates them is broken. From the materials which are at hand, we shall refer the reader to some prominent examples, which he can verify at his leisure, by consulting the originals, which are offered for sale in all the principal Roman Catholic book stores in our large cities.

The following extracts are from the life of Alphonsus Liguori, the well known author of a system of moral theology, which far transcends in the iniquity and vileness of its dogmas the very grossest immoralities of Peter Dens. This man is represented as having been an eminent saint, peculiarly favored with visions, ecstasies and revelations. The book from which we quote was published in Philadelphia, A. D. 1840, and bears the imprint of Michael Kelly, 341 Market Street. On page 77, this wonder is recorded respecting St. Liguori:

"One of his religious friends going

into his room, saw him raised above the ground, with his arms stretched out towards the picture of Jesus and Mary, but as soon as the saint perceived him, he was covered with confusion, and said to him, 'What! are you here? I enjoin you not to mention this to any one.' like manner, he endeavored to conceal a miracle which he had wrought in giving speech to a boy, who had never before been able to utter a word. The saint made the sign of the cross upon his forehead, and gave him a picture of Our Lady to kiss,—telling him at the same time to say whom the picture represented. The boy immediately answered:- 'The blessed Virgin."

After his death, we are told that a Teresian nun in the diocess of Melfi had a vision in which she beheld St. Liguori

in glory.

"The fame of the sanctity and miracles of the servant of God, induced many devout and influential persons to petition the congregation of Rites, to enrol his name among the saints. In the processes made in consequence of this petition, many miracles are related; but as the number of them is too great for insertion in this place, we content ourselves with relating those only which have been approved by the congregation of Rites." The historian proceeds to narrate the wonderful cure of an obstinate cancerous affection by which a certain woman was afflicted:

" As she grew rapidly worse, the surgeon ordered the rites of the church to be administered, and in the evening of that day, one of her neighbors, coming to see her, brought with her a picture of the saint, with a small piece of his gar-By her advice, the sick woman recommended herself to Alphonsus; she placed the picture upon the wound, and swallowed a few threads of the relic in some water. She then fell into a quiet sleep, and when she rose in the morning was amazed to find that she was perfectly cured, and that the whole of her breast, even that part which had been cut off, was restored, nor did she ever afterwards suffer any pain or inconvenience from it."

Other miraculous cures are recorded.

Father Francis, of Ottajane, of the reformed Franciscan order, whilst in the last stage of consumption, "and in daily expectation of death, fervently recommended himself to the patronage of the saint, who had died a few days before, and placed a relic of him upon his breast, saying,—'If thou art really in heaven, deliver me from death.' As soon as he had spoken these words, he fell into a calm sleep, and awoke perfectly cured to the admiration of his friends, who had supposed that he was already dead." (p. 81.)

In a work written by the present bishop of St. Louis, some few years ago, entitled "The Holy House of Loretto, we are gravely assured that the identical house in which the virgin Mary was born and reared, was carried by angels through the air no less than four different times, and deposited in places remote from one another. The dimensions of this wonderful tenement, which is built of stone, and has stood for the last six hundred years without any foundation, are said to be thirty-two feet in length, thirteen in breadth, and eighteen in height. The house is furnished with a chimney and a small belfry. But the palm of absurdity is due to the Messrs. Casserly and Sons, 108 Nassau Street, New York, for their republication A. D. 1843, of the earl of Shrewsbury's letter to Ambrose Lisle Phillips, Esq., descriptive of the Estatica of Caldara and the Addolorata of Capriana.

These "Virgins of the Tyrol," as they are called, are represented as bearing upon their persons the marks of our Saviour's five wounds, in his hands, feet, and side. At periodical intervals, but particularly on Friday, these wounds emit blood and serum. If the reader has patience to peruse the following, it will serve as an example of the fanatical and blasphemous tendencies of Romanism. It has reference to the Addolorata.

"A German physician, whom we met on our return, and who was come into the neighborhood expressly for the purpose of studying her case, assured us that he had seen her face perfectly

free from blood, with the exception of a few drops on the forehead, &c. changes are the more remarkable because the face is never washed, she not being able to bear the use of water, either hot or cold, yet the blood disappears entirely, leaving the skin quite clean, and her countenance, as he expressed it, sometimes quite beautiful. He also testified to the singular circumstance of the sheets never being stained. not even from her feet, which are habitually covered with them, and from which the blood very frequently flows. To this we ourselves bore witness when her feet were shown to us. The same is to be observed of the wound in her side, &c. The blood flows frequently during the week, but much more copiously on the Friday, beginning about three in the morning, and ending generally about ten or twelve. There was a strong smell of coagulated blood in the room, though the window is wide open both night and day, winter and summer. This seems to be necessary to abate the fever of her sufferings, and in hot weather she finds considerable alleviation from being fanned. Indeed she may be truly said to subsist upon air, for on the fifteenth of August next, it will be eight years complete, since she eat, drank, or slept! receiving nothing but the blessed sacrament during the whole of that period. and this alone has ever proved any sensible relief to her in her sufferings."

These extracts will speak for themselves, and for the system which they That their tendency is to foster the grossest superstition, is too obvious to require comment; and so soon as the public mind shall be prepared to sanction such outrages upon the human understanding, the path of Rome to the supremacy which she so ardently desires, will be plain and easy. We are not surprised to find Roman catholics affording their ready assent to such fables, when we examine the doctrines which the priests themselves are taught to believe. Superstition is an element of their faith. It infuses its spirit into all the rites and ceremonies of their religion. The exploded absurdities of the power of witches, and of magical spells, are devoutly believed by Romanists. Peter Dens, in his System of Moral Theology, regards this subject as sufficiently important to merit particular discussion, and furnishes not only rules for detecting witchcraft, but also prescribes divers remedies by which the "magical sign" may be rendered powerless. "This magical sign," he tells us. " sometimes consists in words, and is called incantation; sometimes in a permanent thing, as straw, pots, strings, bars, &c., e. g. straw plaited in a certain way is hidden in the earth, in order to kill animals. So long as that appointed sign of straw continues, the devil does injury to all the cattle, unless he be hindered by exorcisms, or in some other way." As the surest methods of destroying this sympathy between Satan and the witch, wizard, &c., the use of holy water, the sign of the cross, the exhibition of relics, of priestly exorcisms, &c., are recommended, but above all, "the lawful destruction of the magical sign: namely, by burning the straw or papers, breaking the pots," &c., is extolled as an infallible remedy. (Dens, p. 312.)

The ceremonies of the church of Rome, which in very many instances, are of heathen origin, are calculated to foster gross superstition. Romanists are taught that the use of "holy water," and the sign of the cross, are a strong defence against the assaults of evil spirits. This application of water is so notoriously of pagan origin, that Lacerda, the Jesuit, openly avows that the heathen rite suggested its use to THE The vessel of water, in which salt was infused, stood at the entrance into heathen temples, precisely as the "holy water" is placed in Roman catholic houses of worship. Sanctifying efficacy is also ascribed to it; the application will cancel venial sins, besides affording protection from accidents and There is a yearly festival at Rome, in the month of January, at which the efficacy of holy water is exhibited in purifying all sorts of animals. which are brought to the priest to receive his blessing. It is called St. Anthony's day, and is devoted to the especial benefit of the dogs, horses, asses,

mules, goats, sheep, cows, &c., which the faithful may present before their spiritual overseers. On the appointed day, the assembly of beasts convenes at the convent of St. Anthony, near the church of St. Mary the Great. where the priest meets the congregation, provided with a huge bucket of holy water, into which he dips his brush, and removing his skull-cap, as he sprinkles them in the name of the Trinity, he declares in Latin that the animals are delivered from all evil through the potent intercession of blessed St. Anthony. To employ the language of the Rev. D. O'Croley, at one time a Romanist: "What a multitude of odd ceremonies are connected with the use of holy Nothing can be blessed or halwater! lowed without it, neither candles, nor new fruits, nor new-laid eggs, nor ships, nor dwelling-houses, nor churches, nor bells, nor sacerdotal vestments. It is used in all the sacraments, before mass and after mass, and at the churching of women. Nothing, in short, can be done without holy water. Even the butterchurn is sprinkled with it before the churning commences, that the cream may work the better. It purifies the air, heals distempers, cleanses the soul. expels Satan and his imps from haunted houses, and introduces the Holy Ghost as an inmate in their stead," &c. lar virtues are ascribed to scapulars. which are bits of silk or linen, in which some sacred substance is enclosed, such as the first verse of St. John's gospel, or a drop of a martyr's blood; also to the Agnus Dei, a piece of wax with a lamb stamped on one side, and a portrait of the pope on the other, and to various other substances, such as pictures, images, and relies, to which Romanists are taught to ascribe special efficacy as means of grace, and preservatives against evil. These are the substitutes offered by the church of Rome, in place of the grace of God, which he sheds abroad upon the heart by the Holy Ghost.

4. The church of Rome encourages gross immoralities. In establishing this point, it will be proper to remark, that we should be very far from charging upon all Romanists without distinction

er exception, the principles which are inculcated in her approved systems of We have no doubt, that very theology. many nominal Roman catholics would condemn the tenets avowed by their teachers, and we are well assured, that, in most instances, they are actually ignorant of the fact, that such doctrines are approved by their spiritual guides: but this does not affect our argument. The question is not what do certain individuals receive as orthodox in faith and practice, but what is the tendency of Romanism on public morals? In order to ascertain this, it will be proper to refer to her accredited systems of moral We should be justified in any theology. controversy with a protestant denomination, in referring to the works employed in its theological seminaries as text books or standard authorities, in order to present a fair statement of the actual views and principles of the sect, and no reasonable opponent would censure us for pursuing this course. the same ground, we might surely anticipate that even greater authority would attach to the system of theology in use in Roman catholic seminaries, when we remember that it is the glory of the papal church, that she is not affected by any of the vicissitudes in doctrine or morals, to which protestant churches are said to be subject. Consistency would require, that if a work on morals or divinity is approved in Romish seminaries in Europe, the same doctrines should be received as a fair index of the mind of the church in America; nay more, if certain morals have at any time been acknowledged as eatholic, they must retain their character and their claim to veneration through every century, in accordance with the alleged immutability which is asserted as a grand characteristic of the Romish We have no idea, however, of insisting upon this severe test; we shall content ourselves, and we think our readers will be perfectly satisfied, if we confine our investigation of the principles of Romish theology to more recent pub-We might adduce the theological writings of St. Liguori, whose principles are in strange contrast with

the morality enjoined in Scripture, and whose works enjoy a very high reputation among the papal hierarchy; his system of theology being used as a text book in at least one of the Romish seminaries in our country, but not having access to the original, we prefer quoting from Peter Dens, especially as the morals inculcated by the latter theologian contrast very favorably with those of Liguori. If the principles advocated by Dens would be repudiated not only in every Christian society, but in every community which reverences truth and common honesty, and shrinks from impurity, we may safely consider the point which we have proposed, as sufficiently established, without adducing any additional testimony. It is due tothis author to state, that he distinctly lays down the principle that lying is unlawful in any case: his language is: it is not lawful to lie in order to avert death, or the ruin of the state, or any other evils: in perplexities of this kind. men should betake themselves to the help of God, of their guardian angel, &c.' Unfortunately, however, the theologian subsequently forgets his own rule, or at least in the course of his casuistry makes such distinctions as to annul the precept, and to justify the most flagrant violations of truth. One illustration of this we will adduce, and we select the case in point, the more readily, because it introduces a topic which has a most important bearing on the decision of the present question. Sacramental confession, as it is called, occupies a prominent place in the category of duties enjoined by the church of Rome. The priest, as is well known, is bound to maintain inviolate the secrets submitted to him in the confessional. he betrays his penitent by word or sign, or in any other way, he incurs the penalty of deposition from the priestly office and perpetual penance. readily be understood, that cases may arise in which a father confessor may be put in possession of important information affecting the life, liberty or happiness of an individual, or even menacing the stability of the state and government. so that the safety of that person.

or the deliverance of the civil authorities from impending ruin, may hinge entirely upon the disclosure of the facts which have come to his knowledge. "powers that be," may be apprized of the fact that the priest possesses this critical information, and now the inquiry arises, what is the priest to do under such circumstances. Dens discusses the question at length, and arrives at the startling decision, that no circumstances whatever can justify the disclosure of any thing learned at the confessional, and asserts this, "although the life or salvation of a man, or the ruin of the state should depend upon it; nor can the pope give any dispensation in this case; so that this secret of the seal, is therefore more binding, than the obligation of an oath, vow, natural secret, &c., and this from the positive will of God." He then proceeds to make the following explanations in answer to obvious questions which he himself suggests: "What, therefore, must a confessor reply, who is asked concerning the truth, which he has learned through sacramental confession alone?

"Ans. He must reply that he does not know it, and if it is necessary, he must confirm the same with an oath.

"OBJ. In no case is it lawful to lie, but this confessor would lie, because he knows the truth; therefore, &c.

"Ans. I deny the minor; because such a confessor is interrogated as a man, and answers as a man. But now he does not know this truth as a man, although he may know it as God, says St. Thomas: and this sense is naturally in the answer; for when he is questioned, or replies out of confession, he is considered as a man.

"What if it be directly asked by the confessor, whether he knows this from sacramental confession?

"Ans. In this case be need answer nothing; so Steyært with Sylvius; but the question is to be rejected as impious: or also, he might say, absolutely, not relatively to the question: I know nothing: because the word I restricts to human knowledge.

"Likewise, if a confessor be cited in a judicial case, that he may give his rea-

son for refusing absolution, he must protest that in this case, he acknowledges no superior, except God."

It is almost impossible to read the fearful assumption of the divine prerogative, where it is asserted that the priest knows none of the things learned in the confessional as a man, although he may know them as God, without being forcibly reminded of the prediction of Paul in his second epistle to the Thessalonians, in which he speaks of the man of sin, "The son of perdition, who opposeth and exalted himself above all that is called God or worshipped; so that he As God, sitteth in the temple of God, showing himself that he is God." What makes the verification of this prediction the more explicit, is the fact that it is in the confessional—in the temple only that the priest usurps this awful autho-What are we to think of the mority. rality of priests whose principles require them to maintain their vows by direct perjury? And what must the influence of such men's casuistry be upon public faith and honesty? The entire mechanism of the confessional is calculated to exert a most pernicious effect upon the morals of the community, not only on account of the innumerable distinctions between mortal and venial offences. which it establishes, but principally through the encouragement to sin afforded by means of absolution granted by the priests. The sacrament of penance, as it is called, is one of the most prolific sources of the pollutions by which the church of Rome has been disgraced for so many centuries. crament includes auricular confession, works of satisfaction, by which the guilt of sins is atoned for, and priestly absolution. The penitent is taught that when he has unbosomed himself to his father confessor, and received absolution, he rises from his knees, pure as an angel that has never sinned. The works of penance enjoined by the priest, such as the recital of a stipulated number of ave marias, and pater nosters, or penitential psalms, or the endurance of some mortifications of the flesh, as the wearing of a hair shirt next to the skin, or the privation, for a fixed period, of an ordinary

daily meal, are among the means suggested by the church for making satisfaction to the offended law of God. The power of forgiving sins is claimed for the priests by the council of Trent. and an anathema is pronounced in the tenth canon concerning penance, upon every one who shall say that even such priests as are living in mortal sin do not possess the power of binding and loosing. They are represented as Christ's vicars in the court of conscience, and as conferring absolution in as valid a manner as the Lord himself. Upon the fruits of this doctrine we are not left to doubtful speculation. Universal experience has shown that it presents a powerful inducement for the repetition of the very same offences for which absolution has been granted. Besides, the method of catechising those who come to make confession to the priest, is calculated to initiate the innocent, or rather ignorant, into the very details of crime against which the propounded questions are the pretended safeguard. Modesty has no place in the confessional. The inquiries which are there instituted, are not shaped with any reference to "shame-facedness," and the only wonder is, how any persons whose title to decency is unimpeachable, can persuade themselves, that submission to the vile interrogatories of the priests, is an acceptable sacrifice. Independent of the unseemliness of many of the subjects which are topics of ghostly scrutiny, even under the most favorable circumstances, there is so manifest an impropriety in subjecting young women to the ordeal proposed in the " practical models," which are suggested as guides to the priests in the administration of the question by which consciences are to be "ransacked," particularly when the officiating functionary is a young man, bound by a yow of perpetual celibacy, when, as in all cases, the parties are carefully secluded from all possibility of observation, that it is passing strange, how parents should be willing, in the face of dire experience, to expose their wives and sisters, or daughters, to the dangers of this tribunal. The respect which we entertain for our readers forbids us to adduce the more ob-

jectionable exemplifications by which we could, were we so disposed, establish ad nauseam, the grossly licentious tendencies of the sacrament of penance. We prefer taking for granted that it is generally understood, that the reputation of the confessional is not enviable, at least in so far as decency and purity are concerned. Its operation upon the public morals in promoting "things honest," is not what some of its advocates would have us believe, although it is undeniable that stolen property has not unfrequently been restored, by its instrumentality, to the rightful owners. The wretched casuistry of the Roman priesthood, by its endless distinctions and refinements respecting mortal and venial sins, opens a wide and effectual door for the practice of dishonesty. In the course of Dens' treatise concerning small thefts, the question is asked:

"Is he, who takes a considerable sum by small thests, bound under mortal sin

to restore the whole?

"Ans. No: but in order to be free from the mortal sin of unjust detention, it is sufficient to make restitution so far that what he retains may no longer be a serious amount." (Dens, 256.) Then, again, it is affirmed, concerming thefts practised by children upon their parents, that the mortality of the offence depends upon the feelings of the parents in relation to it, and upon the extent of the depredation. "If the son steals a considerable amount from parents who are seriously unwilling, it is certain that he sins mortally." * * "If they are unwilling only as to the manner, it is usually admitted that a greater quantity is required in order to the commission of mortal sin in respect to the amount, than when they are unwilling as to the value: it is also admitted that if the manner only is displeasing, not the act itself, there arises no necessity for restitution." Surely these precepts belong not to the system of Christian ethics. "He that is unjust in that which is least, is unjust also in much." The man who consents to violate the dictates of his conscience when the temptation is feeble, is certainly not to be trusted within the range of stronger inducements to dishonesty; and we leave it for the private decision of the reader whether a system of morals authorizing such principles, will not necessarily operate disastrously upon public faith and honestv.

5. The church of Rome sanctions many idolatrous practices. Every act of religious worship which is offered to a creature is a sin against the first commandment of the decalogue. "Thou shalt have none other gods before me," is the precept by which acts of worship are restricted to the Supreme Being, and every invasion of that commandment is an idolatrous offence. The second commandment is shaped with special reference to the practice of bowing down to graven things, and is a positive prohibition of the use of images in religious worship. It includes every species of pictorial representation in the term, "likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth," and as if effectually to close the door against every perverse distinction by which its real meaning might be evaded, the clause is added-"thou shalt not bow down to them, nor serve them." The Romish system of worship is a studied and elaborate violation of every principle of the first and second precepts of the decalogue. Instead of confining the veneration publicly practised in its communion. to the worship of the living God, and approaching him through the intercession of the Great Mediator, it invests a host of intercessors of its own appointment with mediatorial power, and so far from scrupulously observing the letter of the second precept, the church of Rome has actually erased it from the table of stone upon which the finger of the Lord has engraved it, and after declaring in some of her authorized catechisms that it is an unnecessary amplification of the first commandment, she enshrines images and pictures of the Father, Son, and Holy Ghost, of the Virgin Mary and the saints, in her temples of worship, and commands her children to bow down before them and render due veneration. Her doctrine is, "That the images or pictures of Christ, of his blessed mother, ever virgin, and of other saints, are to be

had and retained; and that due honour and veneration are to be given to them." Here again, in order to relieve this evident violation of a plain precept of the Lord, the distinction is made between relative honor which is paid to the sacred images, and divine honor which is offered only to God; just as, in the invocation of the saints, to whom prayers and hymns of praise are addressed, it is asserted that the worship of the saints and of the virgin cannot be objectionable in the sight of God, because Romish theology distinguishes various degrees of veneration, which are designated as dulia, hyperdulia and latria—the first indicating the kind of worship offered to the saints, the second that which is due to the Virgin Mary, and the third that which pertains only to God. In order to meet the declaration of the apostle Paul, who deelares that there is "One God, and one mediator between God and man, the man Christ Jesus," thus at once proving the unscriptural nature of the Romish invocation of saints, another distinction is made between mediators of intercession and the mediator of atonement, losing sight at once of the important fact in the Christian system that Christ's intercessory power is based upon the atonement which he has made as the mediator between God and man. Not only are pictures and images worshipped together with the spirits of departed men and women, but the relics of those whom the church of Rome has canonized as saints, are also venerated. The bones and raiment or patches of the garments of so called saints are approached with reverential awe, and the Romanist bows down to them and thus serves them. "The Grounds of Catholic Doctrine," a little catechism which is put into the hands of Roman Catholic children, or of such, who desire to become acquainted with the doctrines of the church, offers the following definition and apology:

"What do you mean by relics?

"The bodies or bones of saints; or any thing else that has belonged to them.

"What grounds have you for paying a veneration to the relics of the saints? "Besides the ancient tradition and prac-

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tice of the first ages, attested by the best monuments of antiquity, we have been warranted to do so by many illustrious miracles done at the tombs, and by the relics of the saints (see St. Augustine, &c..) which God, who is truth and sanctity itself, would never have effected, if this honor, paid to the precious remnants of his servants, was not agreeable to him."

A catalogue published in 1753, contains amongst other curiosities the following duly authenticated relics:

"In St. Peter's church, they have the cross of the good thief, somewhat wormeaten: Judas's lantern, a little scorched: the dice the soldiers played with, when they cast lots for our Saviour's garment; the tail of Balaam's ass; St. Joseph's axe, saw, and hammer, and a few nails he had not driven; St. Anthony's millstone, on which he sailed to Muscovy: part of the wood of the cross, and a nail of the same. Part of the manna in the wilderness, and some blossoms of Aaron's The arm of St. Simeon, ill kept. The image of the blessed virgin, drawn by St. Luke, the features all visible; one of her combs; and twelve combs of the apostles, all very little used. relics of Abraham, Isaac, and Jacob. A part of the body of St. Mark, and a portion of his gospel in his own handwriting, almost legible. A finger and an arm of St. Ann, the blessed virgin's mo-A piece of the virgin's veil as good as new; quantities of her hair; a piece of the rope with which Judas hanged himself, &c. &c."

The veneration which is paid to relics is of the most extravagant character, and the superstitious regard with which Romanists cherish them, is as humiliating How much better it as it is ridiculous. would be to imitate the virtues of the saints than to preserve the very best authenticated relics which they have left. The absurd idolatry of this feature of the Romish worship is aggravated by the gross impostures which it has encouraged. The wood of the cross which is revered with the worship of latria, has been disseminated throughout the world in sufficient quantities to build a fleet of ships, and yet there is always enough on

hand to furnish the faithful with any desirable quantity, because it grows in exact proportion to the demand. This is deliberately affirmed by Roman priests themselves. Is it not a strange perversion of religious worship, authorized by a church which arrogates the exclusive title to the Christian name and character. to enjoin upon the faithful to offer to the instrument of torture, which in Roman and Jewish law was declared accursed. the same degree of worship which they are taught to pay to God himself! Thomas Aquinas, whose theological opinions are quoted as oracles, and who is honored with the appellation of the "divine St. Thomas," declares: "If we speak of the very cross, on which Christ was crucified, it is to be worshipped with divine worship, &c." "We both speak to the cross, and pray to it, as if it were Christ crucified on it." P. 3, Qu. 2, 5, The Roman Pontifical, revised Art. 4. and published at Rome, in 1595, by order of pope Clement VIII., contains "the order for the processional reception of the emperor," and in this directory it is said, "The cross of the legate, because latria is due to it, shall be on the right hand; and the sword of the emperor on his left." (Finch, p. 289.) In the Roman Missal, such prayers as these are addressed to the wood of the cross. cross, only hope! hail! In this glory of thy triumph, give an increase of grace to the pious, and blot out the crimes of the guilty." (Exalt. of the cross, Sept. 14.) Again, "O good cross, who hast obtained comeliness and beauty from the Lord's limbs, receive me from men, and restore me to my Master." (Feast of St. Andrew, Nov. 30.) It would be hard to conceive a case of more aggravated idolatry than these prayers and ceremonies exhibit. Notwithstanding the indignant denials with which the charge of idolatry is repelled in Roman Catholic catechisms, the practical details of the operation of their system sufficiently prove that the distinctions which are made in theory, are far more fanciful Dr. Moore states a fact in than real. his View of Society and Manners in Italy, which is a strong exemplification of this truth, and shows conclusively that

adoration through images, employed as helps to devotion, very naturally becomes

direct image worship:

"Here it is a popular opinion that the Virgin Mary is very fond, and an excellent judge of music. I received this information on a Christmas morning, when I was looking at two poor Calabrian pipers doing their utmost to please her, and her infant in her arms. They played for a full hour to one of her images which stands at the corner of a street. All the other statues of the Virgin which are placed in the streets, are serenaded in the same manner, every Christmas On my inquiring into the meaning of that ceremony, I was told the above mentioned circumstance of her character. My informer was a pilgrim, who stood listening with great devotion to the pipers. He told me, at the same time, that the Virgin's taste was too refined to have much satisfaction in the performance of these poor Calabrians, which was chiefly intended for the infant, and he desired me to remark, that the tunes were plain, simple, and such as might naturally be supposed agreeable to the ear of a child of his time of life."

The fact that the use of images as " aids to devotion " is really synonymous with image worship, is farther confirmed by the recognition of certain images as miraculous, and by the votive offerings which are left at the shrines of favourite Why if the veneration does not terminate on the images, is any distinc-

tion made between them?

The exact similarity between the practice of the church of Rome in her authorized invocation of the saints, and the prediction of Paul respecting the "demon gods," to which the apostacy was to give heed, is worthy of remark. word daimon, or daimonion, was always used by the ancient Greeks to designate the spirit of a departed hero or heroine, to whom a species of inferior religious veneration was paid, and who was invoked as an intercessor or mediator, on the ground that it was a mark of humility thus to approach the primary gods. It was against this error that the apostle Paul directs the caution to the Colossians: "See that none beguile you thorized works will show.

of your reward in a voluntary humility and worshipping of angels," but into this very error the church of Rome has Like the ancient pagans, modern papists declare that they deem it a mark of humility to address themselves to secondary mediators, under a sense of their unworthiness to approach the Deity through the direct intervention of the Lord Jesus Christ. Of all the saints who are invoked by Romanists, none are held in such esteem as the Virgin Mary, who is styled the Mother of God. Whilst single prayers are addressed to other saints, whole volumes of supplications to her are issued from the Roman Catholic press, and it may safely be affirmed, that more prayers are offered to the Virgin Mary by Romanists, than to all the other saints in the calendar, and far more than they address to God. the close of the present pope's Encyclical letter, from which we have already made large quotations, the following passage occurs:

"But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the entire ground of May she exert her patronage our hope. to draw down an efficacious blessing on our desires, our plans and proceedings, in the present straitened condition of the Lord's flock." Thus by pontifical authority the Virgin Mary has been declared the ENTIRE GROUND of the papist's How different was the psalmist's experience: "My soul wait thou only upon God; for my expectation is from him. He only is my rock and my sal-

vation."

In the books of devotion published with the approbation of Romish bishops. the prayers which are addressed to the Virgin Mary, represent her as the dispenser of grace, and of all the blessings requisite for salvation. It is true, in Roman catholic catechisms we find the assertion, " We never give her divine or supreme honor, which is due to God alone," but the stubborn realities of Romish practice do not accord with this declaration, as a few extracts from au-

131 of the "Month of Mary," a small volume composed of "Meditations, Prayers, and edifying Examples, in honor of the B. V. Mary, arranged for each day in the Month," published in Baltimore, " with the approbation of the Most Rev. Archbishop," the following prayer may be found—"O Mary, my most holy mother! great is my confidence when I reflect that Jesus is my advocate with thy Heavenly Father, and that thou my most amiable protectress, dost intercede with thy Son for me. Never will I cease to invoke thy divine Son and thee. Too long, alas! have I neglected to have recourse to prayer. and for this reason my soul is so feeble, so indisposed, and covered with so many Had I called upon thee on wounds. certain occasions, when I felt the full need of thy assistance, I would not have offended my God, and lost his holy grace. O, thou, my only refuge! obtain for me now one precious grace, which I desire with my whole heart, because I know now better than ever, how necessary it is for me; I ask for the spirit of prayer and supplication, which is the grace of praying always with fervor and attention, of having recourse to thee in all my necessities, and of living and dying in invoking thee. I am firmly persuaded, O my most amiable mother! that if I am faithful in calling on thee, my salvation is secure."

The Scriptures teach us that every good gift and "every perfect gift is from above, and cometh down from the Father of lights," but it appears from this prayer, that every good and perfect gift is to be ascribed to the favour of Mary. She is the papist's "only refuge," and his "salvation is secure" on condition that he is "faithful in calling on" her.

Another extract from the same book will furnish a sufficient proof of the idolary of the church of Rome; it may be found on page 146, at the close of a prayer addressed to the Holy Virgin: "All that I regret, is that I cannot love thee as much as thou deservest, and as tenderly as I should; but ACCEPT MY HEART, which I now offer thee, that thou mayest dispose of it according to thy pleasure, and that thou mayest in-

flame it with the sacred fire of thy love. Amen!" Who is that, who says, "My Son, give me thy heart?" The same whose law is summed up in two commands, the first and greatest of which is this: " Thou shalt love the Lord thy God with all thy heart, with all thy mind. with all thy soul, and with all thy strength." In page 33, of the same book, under the head of practice, the following counsel is given: "Carry always about your person a medal of the Blessed Virgin, press it from time to time to your heart, repeating these words: "Mary, my mother, may this heart be ever thine." Ere we follow this advice, let us listen to the great God, who claims the heart as his: "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."

There is another feature in the Romish system of worship which should not be forgotten in this connexion: we allude to the sacrifice of the mass, in which, according to papal theology, " is offered to God, a true, proper, and propitiatory sacrifice for the living and the dead." "In the mass, Christ himself is really present, and by virtue of the consecration, is there exhibited, and presented to the Eternal Father, under the sacramental veils, which, by their separate consecration, represent his death." In short, Romanists are expected to believe that the wafer and the wine are changed into the Lord Jesus Christ himself. Amongst other canons of similar import. the council of Trent has decreed, "Whoever shall deny that in the adorable sacrainent of the Eucharist, the entire Christ is contained under each kind and under the single parts of each kind, when a separation is made, let him be accursed." And again, "Whoever shall say that Christ as exhibited in the Eucharist, is eaten only spiritually, and not also sacramentally and really, let him be accursed!" (Canons 3 and 8, concerning the Most Holy Sacrament of the Eucharist.)

From these definitions it appears not only that the host or consecrated wafer is converted into the body and blood of Christ, but that if a single host be divided into any number of parts, each particle is the entire Christ. In the decree of the Council of Florence it is expressly stated "that Christ is entire also under every part of the consecrated host, and of the consecrated wine." This monstrous dogma is the source of the most abject idolatry. Romanists defend themselves by asserting that they do not worship the wafer in the Eucharist, because after the consecration it is a wafer no longer, but is God himself. In reference to this, the Council of Trent enjoins: (Sess. 13, Can. 5.) "The faithful must give to the Holy Sacrament of the Altar that divine adoration that is due to God only; and it must be no reason to prevent this that Christ our Lord gave it to be eaten."

So far then as theory is concerned, the charge of idolatry is fastened upon the church of Rome by this single canon; for it stands to reason, unless there can be millions of Christs in earth, that transubstantiation is a figment. If this dogma of the church of Rome be true, then the doctrine of the Scriptures cannot stand. God's word assures us that there is "one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all. to be testified in due time," but the Council of Trent tells us that there may be many Christs contained in the fragments of a single wafer, and consequently as many Gods as there are The doctrine of transubstan-Christs. tiation wherever it is believed, originates gross superstition, and is the source from which many of the peculiar regulations and ceremonies of the church of Rome have proceeded. The Roman Missal presents a variety of singular rules and cautions to be observed in the celebration of mass. If a wafer should fall on the towel, this must be washed three times, should it fall upon the carpet covering the floor of the sanctuary, the same number of ablutions must be performed, and should it fall so that the communicant receives it in his hand. the offending member must be held out until the close of the service, when it is rubbed with bread, and washed several times before the patient can be dis-Vol. II.-7

missed. The bread and water used in the operation are to be either buried or burned. The same Directory provides, that "if the consecrated host disappear, being taken away by some accident, as by the wind, or a miracle, or a mouse, or any other animal, and cannot be found, then let another be consecrated: and let that animal, if he can be taken, be killed and burned, and his ashes cast into consecrated ground, or under the Again; "If any requisite be wanting, it is no sacrament; for example, if it be celebrated out of holy ground, or upon an altar not consecrated, or not covered with three napkins; if there be no wax candles, if it be not celebrated between day-break and noon, if the celebrator have not said matins with lauds, or if he omit any of the sacerdotal robes, if these robes and the napkins be not blessed by a bishop, if there be no clerk present to serve, or one who ought not to serve, a woman, for example; if there be no chalice, the cup of which is gold, or silver, or pewter; if the vestment be not of clean linen, adorned with silk in the middle, and blessed by a bishop, if the priest celebrate with his head covered, if there be no missal present, though he have it by heart, &c. &c."

It is obvious from these extracts, that wherever popery prevails, there must necessarily be a proportionate increase of superstition, and its usual concomitant, formality; and it must be remembered, that the doctrine of the " real presence" has for centuries been a test question; it was the touchstone by which heretics were tried in the early part of the reign of Henry VIII., and throughout the period of persecution over which bloody Queen Mary presided. The church of Rome, to be consistent with her avowed principles, will be constrained to introduce into our cities the public procession of the host, and when public opinion can once be brought to sanction this parade, it will not be long ere every spectator, without distinction, will be compelled to bow the knee to the wafer god, or stand with uncovered head whilst the consecrated host is borne along the streets. procession of the host is a common ceremony in Roman catholic countries, and the tinkling of the bell by which it is preceded, is the signal which demands instant homage to the wafer idol of the church of Rome.

In addition to all that has been asserted and proved respecting the influence, bearing and effects of Romanism on the civil and religious institutions of our country, there is another aspect presented by our subject, to which we shall advert in conclusion.

6. Romanism tends to infidelity. The numberless frauds and impostures, to which Romish priests are compelled to resort, in order to maintain the superstitious belief of miracles and wonders amongst their people, would alone be sufficient to make them scoffers at re-That this is actually the case in Roman catholic countries, is notorious, and it is worthy of remark that the testimony of converts from the Romish priesthood confirms this state-The infidelity which prevailed in France with such fearful power during the latter part of the eighteenth and the commencement of the present century, and which is still so rife in that country, is the fruit of the former prevalence of Romish supersuitions. Spain, that most catholic country, is at present in the transition state from popery to infidelity, and it may be that in God's righteous providence the same bitter retribution is preparing for the licentious priesthood of Spain, with which the French hierarchy were rewarded in the When the people in Rolast century. man catholic countries in which the Bible is proscribed, are convinced of the absurdity and folly of the prevailing religion, they at once reject Christianity as a fable, under the erroneous impression that Romanism and the Christian faith are identical; thus being ignorant of the real doctrines of Christ, they become scoffers at all forms of religion, and convinced that they have been deceived by a counterfeit, they reject the truth as equally spurious and worthless. Both France and Spain are at the present time flooded with irreligious publications, but the infidelity is of the shallow superficial kind, which is easily refuted

and exposed, and the popular mind in France is evidently gradually preparing to receive the gospel. The close affinity between popery and infidelity is exhibited in various striking instances.

In arguing with the Romanist, we are obliged to prove the authority of the word of God as a rule of faith and practice, by precisely the same course of reasoning as we should employ if dealing with a Deist. The sympathy between Romanism and infidelity is apparent in the readiness with which they coalesce in their opposition to the public recognition and use of the Bible without note or comment. However bitterly they may oppose each other when their rival interests are at stake, no sooner is the cause of Christ and his truth arraigned than, like Herod and Pilate, that same day they are made friends. We have already adduced the decrees of the council of Trent, in relation to the circulation of the Scriptures in the vulgar tongue, and the flagrant hostility to the oracles of God which is breathed in every sentence of those laws, has animated the bulls of successive popes from that period to the present time. Pius VI., in 1816, calls Bible Societies "a most crafty device," "a pestilence," "this defilement of the faith, most dangerous to souls." Similar sentiments are expressed by Leo XII., in his encyclical letter, A. D. 1824, in which, speaking of the Bible Society, and their efforts to disseminate the Scriptures, he admonishes the clergy to "turn away their flock from these poisonous pastures." In the vituperation and reproach which are heaped upon the friends of the Bible, it is difficult to determine whether the priests of Rome or the priests of infidelity deserve the palm of superiority.

The Romish doctrine of infallibility, to which we have frequently adverted in the course of this discussion, leads directly to infidelity. Endless are the controversies respecting the abode of this prerogative, and it is still a vexed question—but the fact is assumed by all the Papal belligerents, that infallibility does reside somewhere within the Church of Rome. Arrogating as she does the exclusive title to the Christian

name, she reduces the question touching the truth of Christianity to a simple and fatal issue: for on her own premises it follows, that if popes and councils have erred, if they have contradicted each other, and have issued decrees which are contrary to Scripture and to good morals, and if this infallible church has become universally corrupt, then Chris-, tianity is proved a fable; and by thus making the religion of Christ responsible for the follies and crimes of men, it paves the way for the rejection of Christianity when those follies are exposed. Hence the necessity laid upon the Church of Rome to fetter and enthral the human mind and to subdue the spirit of free inquiry, in order thereby to quell the first risings of rebellion against her claim to supreme authority; and hence the dire result so often and fatally realized, that every Papist, who has no access to the more excellent way revealed in the Bible, and who dares to think, and as a freeman to use the liberty which is the birth-right of the mind, becomes an infidel. "If," says Blanco White in his Letter to Protestants converted from Romanism, "If I am to turn away from them (the Scriptures) in order to listen to you; if it is my duty when they say white and you say black, to take your sense as the meaning; their whole value depends upon what you are worth." Apply this remark to the Church of Rome, as it has been practically applied in a thousand cases, and is it not easy to perceive the result? The same writer, an eminent convert from Romanism, one who from his position, having been behind the scenes, is prepared to speak with authority of what he has himself seen and heard and experienced, makes the following remark: "If my case were singular, if my knowledge of the most enlightened classes of Spain did not furnish · me with a multitude of sudden transitions from the most sincere faith and piety, to the most outrageous infidelity, I would submit to the humbling conviction, that either weakness of judgment or fickleness of character had been the only source of my errors. But though I am not at liberty to mention individual

eases, I do attest from the most certain knowledge, that the history of my own mind is, with little variation, that of a great portion of the Spanish clergy. The fact is certain: 'I make no individual charge: every one who comes within this general description may still wear the mask, which no Spaniard can throw off without bidding an eternal farewell to his country." Again he says, and we adduce the quotation by way of enforcing a remark already made: "I believe that the reasoning which shook my faith is not new in the vast field of theological controversy. But I protest that if such be the case, the coincidence adds weight to the argument; for I am perfectly certain that it was the spontaneous suggestion of my own mind. I thought within myself that the certainty of the Roman Catholic faith had no better ground than a fallacy of that kind which is called reasoning in a circle; for I believed the infallibility of the church, because the Scripture said she was infallible; which I had no better proof that the Scripture said so, than the assertion of the church. that she could not mistake the Scripture. In vain did I endeavour to evade the force of this argument; indeed I still believe it unanswerable. Was, then, Christianity nothing but a groundless fabric, the world supported by the elephant, the elephant standing on the tor-Such was the conclusion to which I was led by a system which impresses the mind with the obscurity and insufficiency of the written word of God. Why should I consult the Scriptures? My only choice was between revelation explained by the Church of Rome, and Catholics who live in no revelation. Protestant countries may, in spite of the direct tendency of their system, practically perceive the unreal nature of this dilemma. But wherever the religion of Rome reigns absolute, there is but one step between it and complete infidelity." -(Blanco White's Practical and Internal Evidence against Catholicism, pp. 21-23.)

From all that has been established in the course of this discussion, the inference is irresistible, that the progress of Romanism in our country ought by all

lawful and moral means to be arrested. The question of its ascendency is one of absorbing interest, for upon its issue depends much that is dear to the patriot, the philanthropist, and the Christian. If the religion of Rome prevails, the shackles which she has forged will be fastened upon the press. Public opinion will be hushed, and not a sound will be heard save the tones of her own voice and its echo. Rome is committed against our institutions, and she cannot retrace her steps. She claims the right to subjugate all civil authority to her ecclesiastical rule. She curses with her anathemas all who dispute that title. She is pledged to assert her supremacy, and to use the right which has been given to her from heaven, whenever it shall be expedient. Her bishops and priests are perjured men if they promote the cause of civil and religious liberty. They must, according to their ability, promote the interests of their Lord the Pope, or violate their oaths. Shall we be deaf to the warnings of past ages? Shall we tamely yield to the demands of a hierarchy, who are sworn to bring all men, if possible, to the obedience of the Pope of Rome? Shall we forget that in every century since the spiritual usurpations of the pontiff were consummated, down to the period of the Reformation, he has lorded it over the nations of the earth? Are we prepared to surrender the right of worshipping God according to the dictates of conscience and without a struggle to give up all which God's persecuted and banished people have always loved more than life ? Or is it "a most pestilential error," to assert that men who dissent from the code of Rome, are not on that account "rightly punished with death?" Has the papal power offered an acceptable sacrifice to God, in the millions whose blood has been poured out at her command, for the witness of Jesus and the word of God?

Will it be for the good of our country and the glory of God, if the Sabbath is publicly desecrated by profane amusements, sanctioned by the law of the land? Will the favor of Heaven be propitiated by bull-baits and cock-fights and priestly processions enlivened by the exhibition of fire-works on God's holy Sabbath? Will the faith of God's people be nourished by giving heed to the absurd legends and "lying wonders" in which Rome commands the faithful to place reliance? Can the public morals be benefited by the prevalence of the principles enforced by the priests of Are lying, perjury and theft to be encouraged, or at least tolerated? Will Christian parents be content to see their children taught to bow the knee to crucifixes and images and pictures as helps to devotion? Can they hold their peace when they are required to look to the "Virgin Mary" as their "greatest hope, yea, the entire ground of their hope?" Will they be edified by public processions in which the consecrated host is held up as the great God whom all men must worship? Or, can any man whom God has blessed with reason wish to see the people of our beloved country, degraded in their social condition to the level of the priest-ridden population of Italy or Spain, until they reiect all religion as a vain imposture? If we would dread so dire a consummation, we cannot—we dare not remit our vigilance against the intrigues and assaults of Rome. We may not yield for a single hour, the least of the principles which secure liberty of opinion and liberty of conscience to all the human race. We dare not remit our efforts, by the promotion of Bible truth, to put every man in possession of that knowledge by which he shall be taught to assert and appreciate the precious birthright guarantied to every American, and to every dweller on American soil by the civil and religious institutions of our country.

PROTESTANTISM IN ITALY—PAST AND PRESENT.

BY REV. ROBERT BAIRD, D. D.

We are permitted by the learned and distinguished author to make some extracts from this new work, in advance of its publication, which we understand will be some time within the next two or three months.* Dr. Baird is one of the ablest and most useful men of our day. He is a shrewd and careful investigator, ever earnest to arrive at truth, and withal a very popular writer.

The object of his forthcoming work is sufficiently obvious from the title. first part of it, consisting of some one hundred and fifty pages, is devoted to the rise, progress and suppression of the reformation in Italy, in the sixteenth century. In this portion of it he has availed himself extensively of the invaluable work of the late Dr. M'Crie, on the same subject. To this he has added what he has been able to derive from several other sources, particularly some valuable ones in the French language. By doing so he has been enabled to give a condensed and popular view of one of the most interesting portions of the history of the astounding events of the sixteenth century. persons, we apprehend, have any considerable knowledge of the nature and extent of the evangelical movement in Italy during the period when the reformation was agitating almost all other parts of Christendom to their very centres. Many persons, well-informed persons even, will be surprised to learn that the reformed doctrine found so many advocates and favourers in that country where is, emphatically, the seat of the " Man of Sin."

The second, and not less interesting part of this work, is of nearly an equal

* It is in press by Benjamin Perkins, 100 Washington street, Boston. It will appear in a very elegantly printed and embellished duodecimo volume of 350 or 400 pages.

length, and consists of an account of the state of Italy since the nearly total suppression of the reformation there. It treats of the effects of the introduction of the Inquisition in the Spanish form; of the influence of the council of Trent, and above all, of that of the "Society of Jesus," or the Jesuits. It traces the modern political changes briefly, and gives notices of all the protestant chapels which have arisen in Italy since the restoration of peace to Europe and the world by the downfall of Napoleon. In a word, it places before the reader, a general view of what has been the state of Italy since the year 1560, and what is the prospect of its moral and political regeneration. The third and last part is devoted to the Waldenses, their history, their present condition, and their prospects. This portion of the volume will, we venture to predict, prove not less interesting than the preceding. Dr. Baird has been repeatedly among these wonderful people within the last few years, and is well acquainted with their affairs.

The work will be accompanied by a map of the country of the Waldenses, and a portrait of the duchess Rénée or, Renata, of Ferrara, the daughter of Louis XII. and sister of Francis I.—that distinguished woman, who not only believed the doctrines of the reformation, but also was ever ready, both while she lived in Italy, and also when she returned to France, to shelfer and encourage the protestants.

We think we may safely bespeak for the book a wide circulation, and a careful perusal. The subject is one of vast interest. It will be eminently timely. We all want to know about Italy. Few Americans have had better opportunities for informing themselves in relation to the moral and religious state of that country than Dr. Baird. And we are glad he has undertaken a work of this sort. We understand that he intends, Providence permitting, to follow it with others on France, Germany, etc., which will form a series of volumes on all Europe, and be in some sense the counterpart of his well known "Religion in America."

We subjoin a few extracts from the first chapter, which will give the reader some idea of the nature of what they are to expect in the completed work, which we earnestly commend thus early to their favourable regard.

PART I.

"There are few countries with which so many interesting associations are connected as Italy. The philosophical student of history looks upon it as the seat of the longest continued and most extended dominion over the nations: for it is the country in which the fourth great monarchy arose, and extended its rule over all the then civilized world. when that vast empire came to an end, another, of a religio-political nature arose on its ruins, whose influence over mankind has been far greater than that of its predecessor. Thus the dominion of ancient Rome and its Cæsars, has been perpetuated in modern Rome and its popes.

"The statesman regards it as the great centre of the political movements which have agitated the world for the last twenty-five centuries, and from which, more than any other, they have received their impulse and direction.

"The military man delights to contemplate it as the land of Scipio, of Sylla, of Cæsar, of Germanicus; as the scene of many of the most renowned battles of

ancient and modern times.

"The friend of liberty feels his heart to burn within him as he looks upon the country of Brutus, of Cato, of Arnaldo da Brescia, and many others who resisted tyranny, and lost their lives in the struggle.

"To the scholar, Italy has indescribable charms, as the land of Virgil, of Cicero, of Livy, of Tacitus, of Dante, of Petrarch, of Tasso, of Boccaccio, and a

country than Dr. Baird. And we are host of others, whose writings have engled he has undertaken a work of this lightened, stimulated, and guided the sort. We understand that he intends, minds, and polished the manners of men.

"To the Christian, it ranks next in point of interest to that land which was trodden by the Saviour of the world; for it was visited by apostles; it was the scene of some of the earliest and most glorious conquests of Christianity; and its soil has been steeped in the blood of

martyrs.

"But to a protestant Christian, there is much in Italy to excite deep and peculiar emotions. For it is the land in which the MYSTERY OF INIQUITY gradually arose and grew, till it overpowered the truth in all parts of Christendom, save in some of its own Alpine valleys, and filled the Christian world with the ignorance and superstition of a baptized paganism."

I. STRUGGLES FOR THE TRUTH.

"It is a remarkable fact that the papal Antichrist nowhere encountered a more steady, long-continued, or powerful opposition, than in Italy itself. In that country, truth had an uninterrupted succession of defenders from the days of the apostles till the reformation. It was in her mountain-valleys in Piémont that the true church found a retreat during more than a thousand years; whilst all the rest of Christendom gradually, and at length universally, bowed beneath the dominion of the 'Man of Sin.'

"Many reasons for this may be assigned. Great as was the ignorance of the masses in the villages and smaller towns, even in the fourth century of the Christian era, still, in a number of cities and large towns, there was a considerable amount of intelligence and education among the middle and higher classes. In Milan and Turin, for instance, the higher clergy resisted the arrogant assumptions of the bishop of Rome until the eleventh century.

"And whilst the conquest of Italy by the barbarians from the North in the fifth century, tended to increase the corruption of Christianity, which had long since commenced, through the incorporation of heathen rites and ceremonies, under the pretext of gaining over the invading pagans, it also, by creating many antagonistic influences, rendered it easy for truth to find protection under one or another of these. The contests between the Frankish monarchs and the partisans of the popes, and those between the latter and the emperors of Germany, were favourable to the few who desired, even in the midst of these scenes, to maintain the gospel in something like its original purity. And it was not till the popes had succeeded in effectually establishing their authority over the civil governments of that country, that they found leisure to subdue recusant bishops and people. At a later period, also, the great schism, and the struggles between the popes and anti-popes, were favorable to the friends of truth by weakening its enemies."

II. PAGANISM IN THE CHURCH.

"It is a matter of history that as early as the fourth century, gross superstition had gained much ground in the Christian To conciliate the votaries of church. Polytheism, who were still exceedingly numerous throughout the empire, the Christian hierarchy in the days of Constantine, and afterwards, thought it expedient to leave as many of the old popular superstitions in practice as might he varnished over and adapted to Chris-Certain helps to devotian worship. tion, as they were termed, were retained; such as images, pictures, processions, relics, pilgrimages, votive-offerings, expiatory performances, and self-inflicted bodily penances. Veneration of saints and the bones of departed saints, followed. Abandonment of the world for the life of a hermit, became the highest style of piety. And by a Regular Succession of Corruptions, Christianity gave place to a degrading superstition. which was little better than pure heathen-'The fine gold, became dim,' and truth was almost wholly lost amid the mass of error which entered the sacred precincts of the church, and took up its abode there.

"Indeed the earliest of the Christian fathers show in their writings the current which things were taking even in their days. In the fifth century, the great and good Augustine, that able defender

of the faith which saves, was far from being free from the superstition which prevailed around him, and which after his day reigned almost without opposition for a thousand years."

III. AMBROSE AND CLAUDE.

"Nevertheless, God raised up, from time to time, some who nobly maintained the truth. The followers of the excellent Ambrose, an archbishop of Milan in the latter part of the fourth century, long resisted the errors to which we have referred, as well as the claims of the bishop of Rome. Even to this day, there are some remains in the diocess of that city, of the good influence of the doctrines and practices of that great man.

"And it is truly refreshing to come down to the times of Claude, bishop of Turin, in the early part of the ninth century, and contemplate the noble position which that excellent man took in defence of the pure gospel. In his writings the unscriptural vanity of saint-worship, image-worship, relic-worship, idle pilgrimages to Rome, formal penances, the supremacy of the self-styled successors of Peter, are admirably exposed and severely rebuked. In his commentary on the epistle to the Galatians, he ably repels the supremacy of Rome, maintains the doctrine of justification by faith alone, denies the imaginary infallibility of the church, declares heresy to consist in departing from the word of God, and affirms that there was no want of such heretics in the bosom of the church in his day.* His writings are singularly free from the superstitions even of the incomplete popery of the ninth century."

IV. THE PAULICIANS.

"The cause of evangelical truth in the north part of Italy, was strengthened for a time by the immigration of members of the sect of Paulicians, in the latter part of the tenth century, or the beginning of the eleventh. These greatly vilified people, whom the Roman Catholic writers have never ceased to stigmatize as

^{*} See An Inquiry into the History and Theology of the ancient Vallenses and Albigenses, etc., by G. S. Faber, B. D., book III., chap. IV., pp. 306—329.

existence as a denomination of Christians, from the teaching of one Constantine, who lived in Armenia, about the middle of the seventh century. Their name was probably derived from the apostle Paul, whose writings their founder greatly admired. After enduring much persecution from the Greek emperors, they emigrated from their native land to Europe, and passing through Thrace and Bulgaria, they came at length to Germany and Italy, and finally penetrated into the south of France, where, blending with the faithful disciples of Jesus Christ, who were still to be found in that country, they were called the Albigenses. Ecclesiastical history informs us that they had a considerable number of churches in the valley of the Po, and that their doctrines spread in all the chief towns of the north of Italy. By this means the truth was sustained, at least in that portion of the country, for a considerable time.*

"But the floods of error which continued to issue forth from Rome augmented with each passing century, until they covered all Christendom, and swept away almost every vestige of pure Christianity. Absurd and debasing superstitions prevailed among the ignorant, downtrodden masses; whilst a corrupt and insolent hierarchy, in combination with a haughty and tyrannical aristocracy, lorded it over them without control. from the end of the twelfth century to the beginning of the sixteenth, every thing that deserved the name of true Christianity was well nigh extinct in the world.

V. LIGHT IN DARK PLACES.

"But yet all was not lost. The lamp of truth continued to burn in the valleys of the Alps; though its flame often flickered in the socket, and seemed as if it must expire. Nor were the Waldenses quite alone. There were, in the mountains of Bohemia and Moravia, those who sympathized with them, and

* For an interesting history and able vindication of the Paulicians and their doctrines, the reader is referred to the admirable work of Mr. Faber, already mentioned.

Manicheans, seem to have derived their nobly contended for the same glorious existence as a denomination of Chris. faith.*

"And when the time of the Reformation drew on. God raised up in various countries, men whom He called to prepare the way for that wonderful movement, which was to shake all Christendom to its centre, and break down a portion of the walls of the Romish Babylon.† And as the truth had been overcome by a Succession of Error, so Error was now to be overcome by a Succession of Truth. Thus, as from the earliest dawn, "the light shingth more and more unto the perfect day, so did the truth gain upon error, extend her conquests, enlarge her dominion, and re-establish her throne in the world, never again to be overthrown, till time shall be no more.

"Whilst England and Germany furnished champions for the truth in the

The reader will find an interesting account of the forerunners of the Reformation in the excellent work of Mr. De Bonnechose, articled The Reformant heading the Reformation.

entitled: The Reformers before the Reformation. t There is indubitable evidence that there were many affiliated little societies of Waldenses, or of people who held the same faith dispersed throughout Italy, and maintaining intimate intercourse with their brethren in the valleys in Piedmont and Dauphiny, and through them, with brethren of the same communion in Bohemia and Poland, during the 13th, 14th and 15th centuries. Abundant proof of this is to be found in Allix's Churches of Piedmont, Leger's Histoire des Eglises Evangeliques; the Annals of Rainald, Matthew Paris' History, and other works which treat of this subject. They had such societies in the beginning of the 13th century in Rome itself, a fact which led Gregory IX. to issue a famous bull against them, ordaining their destruction not only there but wherever they might be found. Such societies existed both in that century and the following one, in all the chief places in the valley of the Po, such as Como, Milan, Cremona and in the territories of Venice. They had nouses in the uni-Florence. They sent young men to the university of Paris even, in order that they might be so trained as to be equal to their opponents in dialectics. About the year 1370, a colony of Waldenses, or Vaudois, emigrated from the valley of Pragela in Piedmont, to Calabria, in the south part of Italy, where their descendants joined from time to time by new accessions, maintained the pure gospel down till the opening scenes of the reformation, when they were cruelly extirpated by persecution. history of this colony and an account of its destruction will be found in that portion of this book which treats of the Waldenses.

dark ages which preceded the glorious morning of the reformation, Italy too furnished more than one man who had the courage to lift up his voice against the usurpations of the clergy and the corruptions of the papacy. We will say a few words respecting two of these men, who not only defended the cause of truth and justice, but also suffered for that defence.

VI. ARNALDO DA BRESCIA.

"In the former part of the twelfth century arose Arnalde da Brescia, a man of great learning and courage, and a disciple of the famous Abelard. He publicly maintained that the incomes of the popes, bishops, parish clergy, and monastic establishments ought to be surrendered to the civil authorities of each state, and that nothing should be left to the ministers of religion, whatever their rank or position, but a spiritual authority, and a support drawn from the tithes and voluntary contributions of the people.

"These doctrines, so odious to the entire hierarchy of Rome, Arnaldo maintained with much spirit at Brescia, his native city, where he had many adherents. But in the year 1139 a council was held at Rome (called the second Lateran Council) which was attended by the bishop of Brescia and several abbots of his diocess. At this council the doctrines of Arnaldo, who was absent, and of course unheard, were condemned, and he was forbidden to preach them. Soon afterwards his partisans at Brescia were excommunicated and driven out of the city.

"Arnaldo took refuge in France, with his friend and master Abelard, who chose him as his supporter in the famous council of Sens, where he defended his opinions against the bishop of Chartres and the celebrated Bernard, abbot of Driven from France by the Clairvaux. hatred of Bernard, Arnaldo retired to Zurich, in Switzerland, where he resided in security until 1145, zealously preaching doctrines which had been condemned at Rome. In that year he repaired to Rome and during the pontificates of Eugene III. and Anastasius IV. he did all that was in his power to revive the spirit of the degenerate Romans, and to excite them to resist both the pope and the emperor of Germany, and vindicate their liberties. At his suggestion, the form of the ancient Roman commonwealth was restored with its consuls, senate, equestrian order, and the tribunes of the people. But it was all in vain. The Romans were no longer fit for freedom; but, like the Cappadocians of old, when offered this boon they preferred the chains which they had so long been accustomed to wear.

VII. ADRIAN IV. AND ARNALDO.

Anastasius IV. was succeeded in St. Peter's chair in 1154, by Adrian IV.; a man of little learning, but much ambition and great decision of character. Possessed of lofty ideas, and courage to carry his plans into effect, he advanced his notions of papal prerogative and supremacy to a further point than any of his predecessors, save Gregory VII., the famous Hildebrand.

"The original name of Adrian IV. was Nicholas Breakspere, an Englishman, the only one of his nation that has ever had the honor of occupying the See of the Fisherman. Between such opinions as he entertained, and those of Arnaldo, there could be no congeniality. And though his reign, as king of the Romans and high priest of the universal church, was no longer than five years, it was long enough to effect the ruin of Arnaldo. Frederic Barbarossa, recently elected emperor of Germany, entered Italy with a large army, soon after Adrian's accession to the pontifical throne, intending to enforce his imperial authority over the republics of that country, who had for some time been disposed to be unruly, and who at best rendered him only a nominal and not very gracious allegiance. He marched towards Rome, for the double purpose of settling his difficulties with its inhabitants and with the pope, and of being crowned by the latter. Affairs were in a complicated state in that city. The pope was at war with its inhabitants, whom he had in fact excommunicated in mass, and pronounced a "heavenly curse" upon the "eternal city," and deprived

them of divine service during the Easter from any contemporaneous source, but holidays. He was at war too with the Norman sovereigns of Naples and Sicily. On the other hand, there were the old, the holy see upon the empire. But Adrian and Barbarossa soon found that the line in which their respective interests coincided was longer than that of their differences; and they united against the Romans and the Neapolitans. immediate consequence of this coalition, was the dispersion, to the winds, of the new commonwealth of Rome, and the The patriot and redeath of Arnaldo. former, whose misfortune it was to be "born out of due time," was offered as "sacrifice of peace offering," by the emperor and the pope. He was crucified; his body was burned; and his ashes were thrown into the Tiber, in order that his followers might have no memorial or relic of their leader. And though the "Arnoldists," as his partisans were for a long time called, were not annihilated by his death, yet they gradually sunk in the struggle with the overwhelming power of the pope and his cohorts of bishops, abbots and monks, and at length disappeared as completely from the earth as did the ashes of their leader.

"We know little of this Arnaldo

from the pages of Roman catholic writers, who were not likely to do him justice. But by their own showing, it unadjusted, and long-resisted claims of is manifest that he contended for truth and justice. One of them, Tritemius, makes Arnaldo to preach to the pope and cardinals in the following terms: 'I call heaven and earth to witness that I have announced to you those things which the Lord has commanded. ye despise both me and your Creator. Nor is it wonderful, that ye are about to put me, a sinful man, to death for preaching to you the truth, since if even Saint Peter was to arise from the dead this day, and were to reprove your many vices, ye would by no means spare him.'* Who can be at a loss, after reading this, either as to the probable doctrines and character of Arnaldo, or the reasons which induced the Roman hierarchy to condemn those doctrines, and to put to death the man who held them?"

> * Ego testem invoco colum et terram, quod annunciaveram vobis ea que mihi Dominus præcepit: vos antem temnitis me et Creatorem vestrum. Nec mirum si me hominem peccatorem vobis veritatem annunciatem morti tradituri estis, cum etiam si S. Petrus hodie resurgeret et vitia vestra, que nimis multiplicata sunt, reprehenderet, ei minime parceretis." Tritemius; as quoted in the North British Review, No. 11., p. 468.

THE DOCTRINE OF INFALLIBILITY.

BY SAMUEL EDGAR.

The infallibility of the church, like the supremacy of the pope, presents an inviting theme to the votary of papal superstition. A genuine son of Romanism expatiates on this topic with great pride and volubility. But the boasted unity of pretended Catholicism has on this, as on every other question, diverged into a heterogeneous medley of jarring opinions and contending systems. The ablest advocates of infallibility cannot tell in whom this prerogative is placed. Its seat, in consequence, has, even among

its friends, become the subject of tedious as well as useless discussion.

All indeed seem to agree in ascribing infallibility to the church. But this agreement in word is no proof of unity in opinion. Its advocates differ in the interpretation of the term; and apply to the expression no less than four different significations. Four conflicting factions, in consequence, exist on this subject in the Romish communion. One party place infallibility in the church virtual, or the Roman pontiff. A second faction seat inerrability in the church representative or a general council. A third class ascribe this prerogative to a union of the church virtual and representative, or, in other terms, to a general council headed by the Roman pontiff. A fourth division, rejecting the other systems, persist in attributing exemption from error only to the church collective or dispersed, embracing the whole body of professors, clergy and laity.

One party place infallibility in the church virtual or Roman pontiff. This may be called the Italian system. The Italian clergy, placed under the influence of the pope, concur with abject submission in this opinion. These receive the official definitions of the supreme hierarch on faith and morals as the Divine

oracles of infallibility.

This system, in all its absurdity, has been patronized by theologians, popes, Many Romish doctors and councils. have entertained this opinion, such as Baronius, Bellarmine, Binius, Carranza, Pighius, Turrecrema, Canus, Pole, Duval, Lainez, Aquinas, Cajetan, Pole, Fabulottus, and Palavicino. Several pontiffs, as might be expected, have been found in the same ranks; such as Pascal, Pius, Leo, Pelagius, Boniface, and Gregory.† These, and many others who have joined the same standard, form a numerous and influential faction in the bosom of the papacy. Bellarmine, Duval, and Arsdekin indeed have represented this as the common sentiment entertained by all popish theologians of distinction.1

This system seems also to have been embraced by the councils of Florence, Lateran, and Trent. These conventions conferred on the pontiff an authority above all councils. The pontifical therefore is superior to synodal authority, and, according to the Florentine and Lateran decisions, must possess infallibility. The Lateran synod, besides, renewed and approved the bull of Boniface the Eighth, which declared subjection to the

Roman pontiff necessary to all for salvation. 'The pope,' said Cardillus in the council of Trent, without contradiction, 'is so supplied with the aid and light of the Holy Spirit, that he cannot err to a degree of scandal, in defining faith or enacting general laws.'* These councils were general, and accounted a representation of the whole church. The belief of pontifical exemption from error, therefore, was not confined to a mere party, but extended to the whole communion.

The infallibility of the Roman pontiff, maintained in this manner by theologians, popes, and councils, has also been rejected by similar authority. Doctors, pontiffs, synods, and indeed all antiquity, have denied the inerrability of his Ro-The absurdity has been man holiness. disclaimed by Gerson, Launoy, Almain, Richerius, Alliaco, Victoria, Tostatus, Lyra, Alphonsus, Marca, Du Pin, Bossuet, and many other Romish divines. Many popes also have disowned this prerogative, such as Damasus, Celestin. Pius, Gelasius, Innocent, Eugenius, Adrian, and Paul.† The French likewise explode this claim. These superhuman pretensions have been also rejected by the councils of Pisa, Constance, and Basil.

The assertors of pontifical infallibility, outraging common sense and varying from others, have, also, on this subject, differed among themselves. Few, indeed, have had the effrontery to represent even the pope as unerring in all his decisions. His holiness, according to Bellarmine and Dens, may, in a personal and private capacity, be subject to mistake, and, according to Costerus, be guilty of heresy and infidelity. The Transalpines accordingly, have disagreed among themselves on the object, form, and certainty of infallibility.

The object of infallibility has been one topic of disputation among the partizans of the Italian school. These con-

^{*} Gretser, c. 10; Herv. c. XXIII. Jacobatius, I. p. 63.

[†] Bell. IV. 2; Fabul. c. 8; Caron, c. 18; Du Pin, 336; Labb. 18; 1427, Maimbourg, 56, ‡ Arsdekin, I. 118.

^{*} Arsdekin, 1, 114, 118; Du Pin, 3, 148; Crabb, 3, 697; Labb. 19,968; Cardill. in Labb. 20, 1177.

[†] Adrian, 6; De Min. Art. 3; Maimbourg, 138; Paul, 4 in Maim. 139; Du Pin, 364; Caron, c. 18; Launoy, 1, 145; Dens, i. 5; Panormitan, Q. 1, N. 21, P. 140.

tend whether this prerogative of his holiness be restricted to faith or extended to fact. The majority seem to confine this attribute of the pontifi to faith, and admit his liability to error in fact. Bellarmine and his partisans seem to limit inerrability to the former, and leave the latter to the contingency of human ignorance and imbecility. One party, however, though a small one, in the Romish communion, would cover even the varying form of discipline with the shield of infallibility.

The Jesuits and canonists in general would extend infallibility both to questions of right and of fact. These patrons of sycophancy and absurdity, in their celebrated thesis of Clermont, acknowledged an unerring judge of controversy in both these respects. judge, according to Jesuitical adulation, is the pope, who, seeing with the eye of the church and enlightened with divine illumination, is unerring as the Son of God, who imparts the infallibility which he possesses.* We tremble while we write such shocking blasphemy. Boniface, and Alexander, monsters of iniquity, were, according to this statement, inspired by God and infallible as Emmanuel. Talon, the French advocate-general, protesting against this insult, on reason and common sense, stigmatized it as impiety and blasphemy.

This blasphemy, however, was not confined to the cringing, unprincipled Jesuits. Leo, in the Lateran council in the eleventh session, recognised the same principle in all its hatefulness and deformity. He declared his ability to 'supply the defects both of right and fact, from his certain knowledge and from the plenitude of his apostolic power.'t declaration was made with the full approbation of the holy Roman synod, which represented the universal church. Its belief, therefore, should be an article of faith and its rejection a heresy. Jansenists, on this topic, opposed the Jesuits, and betrayed, by their disputations, the boasted unity of Catholicism. The Italian school also vary with re-

" Caron, 63; Walsh, p. 9; Arsdekin, 1, 124; Barclay, 35, c. 4. † Labb. 19, 968. spect to the form of infallibility. This party indeed confess the pope's liability to error and deception, like other men. in a private or personal capacity, and limit his infallibility to his official decisions, EX CATHEDRA, or when he speaks from the chair. But the friends of official infallibility, agreeing in word, have disagreed about the interpretation of the One variety, on this topic, represents his holiness, as speaking with official authority when he decides in coun-This explanation has been patronised by Vignerius, Bagot, and Monilian. But these, it is plain, betray their own cause, by transferring infallibility from the pope to his council. A second variety limit his judicial sentences to the determinations which he delivers according to scripture and tradition. interpretation has been countenanced by Callot and Turrecrema. But these, like the former, miss their aim, and ascribe infallibility, not to the pope, but to scripture and tradition. The difficulty still remains, to know when his holiness speaks in accordance with these stand-A third variety, supported by Canus and his partisans, reckon these official instructions, such as are uttered after mature and diligent examination.* But all the wisdom of Canus, and his friends, and perhaps a subsidy, would be necessary to distinguish between the pontiff's deliberate and hasty determinations.

The fourth and commonest variety, on this topic, is that of Bellarmine, Duval, Raynald, Dens, and Cajetan. holiness, according to these doctors, utters his oracles ex cathedra, when, in a public capacity, he teaches the whole church concerning faith and morality.† But a difficulty still remains to determine when this is the case; and this difficulty has divided the advocates of this folly into several factions. The pontiff, say some, teaches the whole church, when he enacts laws: and say others, when he issues rescripts. The pontiff, says Tannerus and Compton, instructs the

Launoy, ad Metay; Du Pin, 340; Maimb.
 Launoy, 3, 29, 40.

[†] Dens, 1, 159; Du Pin, 341; Launoy, 3, 24; Maimbourg, 56.

whole ecclesiastical community, when his bull has, for some time, been affixed to Peter's door and the apostolic chancery. This, which Dupin calls the height of folly, is the concentrated spirit of sublimated nonsense. Maimbourg requires public and solemn prayer, with the consultation of many councils and universities.

The certainty or uncertainty of pontifical exemption from error has, in the Romish communion, been a subject of disagreement and disputation. While the Ultramontane contends for its truth. and the Cisalpine for its falsehood, a numerous and influential party maintain its utter uncertainty, and represent it as a question, not of faith, but of opinion. The class-book of Maynooth stoutly advocates the probability of both systems.* The sage writer's penetrating eye could, at a glance, discern the probability of two contradictory propositions. The author must have been a man of genius. Anglade, Slevin, and Kenney, at the Maynooth examination, declared, on oath, their indecision on this inquiry. The learned doctors could not tell whether their visible head be the organ of truth or the channel of error, even in his official decisions and on points of faith. communion, which boasts of infallibility, cannot determine whether the sovereign pontiff, the plenipotentiary of heaven, and the father and teacher of all Christians,' be, even when speaking from the chair, the oracle of catholicism or of heresy.

A second faction seat inerrability in the church representative or a general council. An ecumenical synod, according to this class, is the sovereign tribunal, which all ranks of men, even to the Roman pontiff himself, are bound to obey. An assembly of this kind, guided by the Holy Spirit, is superior to the pope, and supreme judge of controversy. The pontiff, in case of disobedience, is subject to deposition by the same authority.

This is the system of the French or Cisalpine school. The Gallican church

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has distinguished itself, in every age, by its opposition to pontifical usurpation and tyranny. The pontiff's authority, in consequence, never obtained the same prevalence in France as in several other nations of Christendom, his infallibility is one of those claims which the French school never acknowledged. His liability to error, even on questions of faith, has accordingly been maintained by the ablest French divines, such as Launoy, Gerson, Almain, Richerius, Maimbourg, Marca, Bossuet, and Du Pin. doctors have been supported by many French universities, such as Paris, Angiers, Toulouse, and Orleans, which have been followed by those of Louvain, Herford, Cologne, Cracow, and Vienna. Many pontiffs, also, such as Damasus, Celestine, Felix, Adrian, Gelasius, Leo, Innocent, and Eugenius, admitting their own liability to error, have referred infallibility to a general council.*

The general councils of Pisa, Constance, and Basil, enacted a similar de-These proceeded, without any cision. ceremony, to the demolition of pontifical supremacy and inerrability. this is contained in the superiority of a council to the pope, as established by these synods, as well as by their deposition of Benedict, Gregory, John, and Eugenius. These pontiffs, the fathers of Pisa, Constance, and Basil, found guilty of contumacy, incorrigibility, simony, perjury, schism, and heresy, and founded synodal authority on the ruins of papal presumption and despotism. The Basilians, in express terms, declared the pope's fallibility, and, in many instances, his actual heresy. 'Some of the supreme pontifis,' said these legislators, 'have fallen into heresy and error. The pope may, and often does err. History and experience show, that the pope, though the head and chief, has often been guilty of error.'t These quotations are plain and expressive of the council's sentiments on the Roman hierarch's pretended exemption

Arsdekin, 1, 117; Dens, 2, 156; Launoy,
 1, 145; Du Pin, 362, 364; Maimbourg, c. 15;
 Caron, c. 16.

Caron, c. 18. 1 Crabb, 3, 12, 146, 148. Bin. 8, 22. Caransa, 580. Du Pin, 361, 404.

^{*} Anglade, 180, 181; Slevin, 201, 202; Kenney, 37. † Du Pin, 3, 283; Gibert, 2, 7; Crabb, 2, 1018; Caranza, 565.

from the common weakness of hu-

manity.

The French, in this manner, are opposed to the Italian school. Theologian is opposed to theologian, pope to pope, university to university, and council to council. The Council of the Lateran, in a particular manner, contradicts the Council of Basil. Leo, in the former assembly, and with its entire approbation, declared his certain knowledge both of right and fact. The latter congress, in the plainest language, admitted the pope's fallibility and actual heresy.*

A third class ascribe infallibility to a union of the church virtual and representative, or to a general council headed by the Roman pontiff. These, in general, require pontifical convocation, presidency, and confirmation to onfer on a council legality and validity. A pope or synod, according to this theory, may, when disconnected, fall into error; but, when united, become unerring. A council, under the direction and superintendence of the pontiff, is, say these speculators, raised above mistake on subjects of faith and morality.†

This class is opposed by both the former. The system contradicts the assumption of pontifical and synodal infallibility and the sentiments of the French and Italian schools. Its partisans differ not only from the Cisalpine theologians, Launoy, Gerson, Almain, Bossuet, and Du Pin, but also from the Ultramontane Doctors, Baronius, Bellarmine, Binius, Caranza, and Cajetan; and are exposed to the fire of the councils of Florence and Lateran, as well as of Pisa, Constance, and Basil.

This party, varying from the French and Italian schools, vary from their own theory and from the acknowledged facts of the general councils. The Romish communion admits the authority of several synods, undistinguished by pontifical summons and ratification. The eight oriental councils, as Launoy, Du Pin, Gibert, and Caron, have clearly shown, were summoned sometimes

* Labb. 19, 968. Crabb, 3, 148. † Maimbourg, c. 6. Bell, IV. 2. Caron, c. 18. Kenney, 398.

against the pontiss's will, and always without his authority. The pope, in the first, second, third, and fifth general councils at Nicæa, Ephesus, and Constantinople, presided neither in person nor by representation; while the second Ephesian synod, says Mirandula, having a lawful call and legantine presence of the Roman bishop, prostituted its authority nevertheless to the subversion of the faith. Several general councils were not sanctioned, but, on the contrary, resisted by pontifical power. This was the case with the third canon of the second general council, which declared the Byzantine next in rank and dignity to the Roman see. The twentyeighth canon of the fourth general council at Chalcedon, which raised the Constantinopolitan patriarch to an equality with the Roman pontiff, met with similar opposition. But the Chalcedonian fathers disregarded the Roman bishop's expostulations and hostility. general council decided against Vigilius, and, in addition, complimented his holiness with an anathema and the imputation of heresy. The sixth ecumenical synod condemned Honorius, and its acts were confirmed by the emperor and afterward by Leo. The Basilian assembly was ridiculed by Leo the tenth, and both cursed and confirmed by Eugenius. His holiness, of course, between malediction and ratification, showed ample attention to the fathers of The French clergy reject the councils of Lyons, Florence, and the Lateran, though sanctioned by Innocent, Eugenius, and Leo. The Italian clergy, on the contrary, and the partisans of pontifical sovereignty, have proscribed the councils of Pisa, Constance, and Basil, though ratified by Alexander, Martin and Nicholas.

A fourth division in the Romish communion, rejecting the other systems, persist in attributing exemption from error only to the church collective or dispersed, embracing the general body of Christian professors. These, disclaiming pontifical and synodal infallibility as well as both united, patronise ecclesiastical inerrability. The partisans of this theory, however, are few, com-



pared with the other factions. system, notwithstanding, can boast of several patrons of celebrity, such as Panormitan, Mirandula, and Alliaco.* Panormitan, the famous canonist, was one of the advocates of this theory. Councils, according to this author, may err and have erred. The universal church, he adds. 'comprehends the assembly of all the faithful; and this is the church which is vested with infallibility.' Mirandula adopted the opinion of Panor-He represents the second council of Ephesus as general and lawful, which, nevertheless, 'betrayed the faith.' Alliaco's statement on this head in the council of Constance, is remarkable. He observed that 'a general council, according to celebrated doctors, may err, not only in fact, but also in right, and, what is more, in the faith.' He delivered the statement as the opinion of many. The declaration, besides, was made in an assembly containing about a thousand of the clergy, and constituting a representation of the whole church, with general approbation and consent.

This party, dissenting from pontifical and synodal infallibility, differ also among themselves, and are subdivided into two sections. One subdivision places illiability to error in the clergy dispersed through Christendom. laity, according to this speculation, have nothing to do but obey the clergy and The other subdivision reckons be safe. the laity among the participators of infallibility. Clergy and laity, according to this supposition, form one sacred society, which, though dispersed through Christendom, and subject to mistake in an individual capacity, is, in a collective sense, raised above the possibility of error in the faith.

Such is the diversity of opinions in the Romish communion, on a theory, which has disgraced man and insulted human reason. These observations shall now be concluded with a digression on the absurdity and on the impossibility of this infallibility. Its absurdity may

* Panormitan, a. 1, N. 21, P. 140. Panormitan de Jud. No. 4. Mirandula. Th. 4, Hard. 2, 201. Lenfant, 1. 172.

The be shown from the intellectual weakness of of man, and the moral deformity which Pahas disfigured the Roman pontiffs, the Pageneral councils, and the papal church.

The intellectual weakness of man shows, in the clearest light, the absurdity of the claim. Human reason, weak in its operations and deceived by passion, selfishness, ignorance, and prepossession, is open to the inroads of Facts testify its fallibility. annals of the world proclaim, in loud and unequivocal accents, the certainty of this humbling truth. The history of Romanism, and its diversity of opinions notwithstanding its boasted unity, teach the same fact. The man who first claimed or afterward assumed the superhuman attribute, must have possessed an impregnable effrontery. Liability to error, indeed, with respect to each individual in ordinary situations, is universally admitted. But a whole is equal to its parts. Fallible individuals. therefore, though united in one convention or society, can never form an infallible council or an infallible church.

The absurdity of this arrogant claim may be shown from the moral deformity, which, from age to age, has disfigured the Roman pontiffs, the general councils, and the papal communion. The moral character of the popes proclaims a loud negation against their infallibility. Many of these hierarchs carried miscreancy to an unenvied perfection, and excelled, in this respect, all men recorded in the annals of time. A John, a Benedict, and an Alexander seem to have been born to show how far human nature could proceed in degeneracy, and, in this department, outshine a Nero, a Domitian, and a Caligula. Several popes in the tenth century owed their dignity to Marozia and Theodora, two celebrated courtezans, who raised their gallants to the pontifical throne, and vested them with pontifical infallibility.* Fifty of these viceroys of heaven, according to Genebrard, degenerated, for one hundred and fifty years, from the integrity of their ancestors, and were apostatical rather than apostolical. Genebrard, Pla-

* Baron. 912, VIII. Spon. 900, I. Genebrard, IV. Giannon, VII. 5. An. Eccl. 345.

tina, Stella, and even Baronius, call Such is a Roman saint's sketch of a holy, them monsters, portends, thieves, robbers, assassins, magicians, murderers, barbarians and perjurers. No less than seventeen of God's vicars-general were guilty of perjury. Papal ambition, usurpation, persecution, domination, excommunication, interdicts, and deposition of kings have filled the earth with war and desolation.

The general councils, like the Roman pontiffs, were a stigma on religion and man. Many of these conventions, in point of respectability, were inferior to a modern cock-fight or bull-baiting. Gregory Nazianzen, who is a Roman saint, has described these scenes with the pencil of truth and with the hand of a master. I never, says the Grecian bishop, saw a synod which had a happy termination. These conventions, instead of diminishing, uniformly augment the evil which they were intended to remedy. Passion, jealousy, envy, prepossession, and the ambition of victory, prevail and surpass all description. Zeal is actuated rather by malignancy to the criminal than aversion to the crime. He compares the dissension and wrangling exhibited in the councils, to the quarrels of geese and cranes, gabbling and contending in confusion, and represents such disputation and vain jangling as calculated to demoralize the spectator, rather than to correct or reform. This portrait, which is taken from life, exhibits in graphic delineation and in true colors, the genuine features of all the general, infallible, apostolic, holy Roman councils.

The general synods of Constantinople, Nicæa, Lyons, Constance, and Basil are, in a particular manner, worthy of observation. These conventions were composed of the lowest rabble, and patronised the vilest abominations. Byzantine assembly, which was the second general council, has been described by Nazianzen. This convention the saint characterizes as 'a cabal of wretches fit for the house of correction; fellows newly taken from the plough, the spade, the oar, and the army.'

* Gregory, 2, 82. Carm. X. Ep. 56. Du Pin, 1. 658.

apostolic, unerring council.*

The second Nicene council approved of perjury and fornication. The unerring synod, in loud acclamation, approved of a disgusting and filthy tale, taken from 'the Spiritual Meadow,' and sanctioning these sins. A monk, according to the story, had been haunted with the spirit of fornication from early life till hoary age. The lascivious propensity, which is all that could be meant by the demon of sensuality, had seized the solitary in the fervor of youth, and continued its temptations even in the decline of years. One day, when the spirit, or more probably the flesh, had made an extraordinary attack on the anchoret, he begged the foul fiend to depart, as he was now arrived at the years of longevity, when such allurements, through attendant debility, should cease. The devil, appearing in his proper form, promised a cessation of arms, if the hermit would swear to tell no person what he was going to say.† The monk, without hesitation, obeyed the devil, and bound himself by oath to secrecy. devil administered and the monk swore. He swore by the Most High never to divulge what Belial would tell. solitary, it appears, was sufficiently complaisant with Beelzebub, who, in return, promised to withdraw his temptations, if the monk would quit worshipping a statue of Lady Mary carrying her son in her arms.

The tempted, it seems, did not reject the temptation with becoming resolution. He requested time for consideration; and next day, notwithstanding his oath, discovered all to the abbot Theodorus, who lived in Pharan. The holy abbot indeed called the oath a delusion; but notwithstanding his sanctity, approved of the confession, and, in consequence, of the perjury. The devil, perhaps, in the popish divinity, is a heretic, which would warrant the violation of faith with his infernal majesty. The abbot's approbation, however, some may think, was a sufficient stretch of politeness in

Greg. Quer. Ep. Labb. 2, 1158. Du Pin, Crabb, 2, 520. Bin. 5, 642.



the holy Theodorus, and not very flat-The following is as tering to veracity. little flattering to chastity. 'You should rather visit all the brothels in the city,' said the holy abbot to the holy monk. than omit worshipping Immanuel and his mother in their images.'* Theodorus was an excellent casuist, and knew how to solve a case of conscience. afterward appeared to the monk, accused him of perjury, and pronounced his doom at the day of judgment. devil seems to have felt a greater horror of perjury than the monk; and preached better morality than Theodorus or the holy general council. The anchoret, in his reply to the fiend, admitted that he had perjured himself; but declared that he had not abjured his God.

Such is the tale, as related in the sacred synod, from 'the Spiritual Mea-The holy fathers, with unanimous consent, approved; and by their approbation, showed the refinement of their taste, and sanctioned perjury and debauchery. John, the oriental vicar, declared perjury better than the destruction of images. John must have been an excellent moral philosopher and Christian divine, and a worthy member of an unerring council. The monk's oath, however, did not imply the alternative of forswearing himself or renouncing image worship. He might have kept the solemn obligation and, at the same time, enjoyed his orthodox idolatry. He was only sworn to secrecy with respect to the demon's communication. The engagement was so-The officer indeed, who administered the oath, was the devil. But the solitary swore by the Highest; and the validity of an oath, all agree, arises not from the administrator, but from the deity in whose name it is taken. His discovery to Theodorus, therefore, though applauded by the infallible synod, was a flagrant violation of the ninth precept of the moral law.

The approval of debauchery was, in this case, accompanied with that of perjury. 'Theodorus' sermon, recommended by the sacred synod, encou-

raged the monk, rather than dismiss his idol, which in all probability was a parcel of fusty baggage, to launch into the troubled waters of prostitution, and, with crowded canvass and swelling sail, to sweep the wide ocean of licentious-The picture of sensuality, presented in the abbot's holy advice, seems to have tickled the fancy and feeling of the holy fathers, who appear to have been actuated by the same spirit in the council as the monk in the cell. old sensualists gloated over the scene of voluptuousness, which the Theodorian theology had presented to the view. The aged libertines, enamored of the tale, caused it to be repeated in the fifth session, for the laudable purpose of once more glutting their libidinous appetite, and prompting their imagination with its filthiness.

The Caroline books, the production of the French king and prelacy, deprecated the story as an unprecedented absurdity and a pestilential evil. Du Pin, actuated with the sentiments of a man and a Christian, condemns the synod, deprecates the whole transaction, and even refuses to translate the abbot of Pharan's holy homily. The infallible council sanctioned a breach of the seventh commandment, at least in comparison with the abandonment of emblematic adoration. The Nicæans, nevertheless, boasted of their inspiration. The sacred synod, amid all its atrocity, pretended to the immediate influence of The divine afflatus, forsooth, Heaven. passed through these sinks of pollution, and made the consecrated ruffians the channels of supernatural communications The source of their inspiration, to man. if the holy fathers felt such an impulse, is easy to tell. The spirit which influenced the secluded monk seems to have been busy with the worthy bishops, and to have stimulated their imaginations to the enjoyment of the dirty story, and the approbation of its foul criminality.

The holy infallible council of Lyons has been delineated in a portrait taken from life, by Matthew Paris, a cotemporary historian. Pope Innocent, retiring from the general council of Lyons in which he had presided, cardinal Hugo

made a farewell speech for his holiness and the whole court to the citizens, who had assembled on the occasion to witness his infallibility's departure. 'Friends.' said the orator, 'we have effected a work of great utility and charity, in this city. When we came to Lyons we found three or four brothels in it, and we have left at our departure only one. But this extends, without interruption, from the eastern to the western gate of the city.'* The clergy, who should be patterns of purity, seem on this occasion, when attending an unerring council, to have been the agents of demoralization through the city in which they assembled. The cardinal, speaking in the name of his holiness, gloried in his shame, and talked of the abomination of himself and his companions in a strain of raillery and unblushing effrontery.

The Constantine council was characterized by Baptiza, one of its own members. His portrait is frightful. 'The clergy,' he declared, 'were nearly all under the power of the devil, and mocked all religion by external devotion and pharisean hypocrisy. The prelacy, actuated only by malice, iniquity, pride, vanity, ignorance, lasciviousness, avarice, pomp, simony, and dissimulation, had exterminated catholicism and extinguished

piety.'†

The character of the holy bishops, indeed, appeared from their company. More than seven hundred Public women, according to Dachery's account, attended the sacred synod. The Vienna manuscript reckons the number of these female attendants, whom it calls vagrant prostitutes, at 1500.‡ This was a fair supply for the thousand holy fathers who constituted the Constantian assembly. 'These courtezans,' says Bruys, 'were. in appearance, intended to exercise the chastity of the clergy.' Their company, no doubt, contributed to the entertainment of the learned divines, and introduced great variety into their amuse-

The council of Basil taught the theory of filthiness, as that of Constance had

* M. Paris, 792. † Baptiza, in Lenfan. 2, 95. † Bruy. 4, 39. Labb. 16, 1435, 1436. exhibited the practice. Carlerius, the champion of catholicism in the Basilian assembly against Nicholas the Bohemian heretic, advocated the propriety of tolerating stews in a city.* This hopeful and holy thesis the hero of the faith supported by the authority of the sainted Augustine and Aquinas. Remove prostitutes,' says Augustine, as cited by Carlerius, 'and you will disturb all things with licentiousness.' 'Human government,' says Aquinas. quoted by the same orator, 'should imitate the divine. But God, according to the saint, permits some evils in the universe, and therefore, so should man.'t His saintship's logic is nearly as good as his morality. 'Simple fornication, therefore,' concludes Carlerius, ' is to be permitted to avoid a greater evil.'

This severe moralist, however, would exclude these courtezans from the interior of the city, and confine them to the suburbs, to serve as sewers to carry away the filth. He would even, in his rigor, forbid these professional ladies the use of robes, ornaments, silver, gold, jewels, fringes, laces, flounces, and furbelows. This useful and pure speculation, the sacred synod heard with silent approbation. The holy fathers, in their superior sense and sanctity, could easily perceive the utility and reasonableness of the scheme, and could not, in politeness, object to the arguments which their champion wielded with such triumphant effect against the advocate of

heresv.

The councils of Nicea, Vienna, and the Lateran, patronised the hateful and degrading doctrine of materialism. Angels and souls, the Niceans represented as corporeal. The angels of heaven and the souls of men, if the Nicean doctors are to be credited, possess bodies, though of a refined, thin, subtile, and attenuated description. These angelical and mental forms, the learned metaphysicians admitted, were composed of a substance less gross indeed than the human flesh or nerve, and less firm than the human bone or sinew; but nevertheless material,

* Canisius, 4, 457. † Labb. 17, 986. Aquinas, II. 10, XI.

The council of tangible, and visible. Vienna improved on that of Nicæa. The holy infallible fathers of Vienna declared the soul not only of the same substance, but also essentially and in itself of the true and perfect form of the body. The rational and intellectual mind, therefore, in this system, possesses a material and corporeal shape, and has circumference, diameter, length, breadth, and This definition the sacred thickness. synod issued, to teach all men the true This doctrine, according to the same authority, is catholicism, and the contrary is heresy. The Lateran council, in its eighth session, followed the Viennese definition, and decreed that the human spirit, truly, essentially, and in itself, exists in the form of the human frame.* Three holy universal councils, in this manner, patronised the materialism which was afterward obtruded on the world by a Priestley, a Voltaire, and a Hume.

The Romish church was as demoralized as the Roman pontiffs or the general councils. During the six hundred years that preceded the reformation, the papal communion, clergy and laity, were, in the account of their own historians, sunk into the lowest depths of vice and abomination. A rapid view of this period, from the tenth to the sixteenth century, sketched by the warmest partisans of the papacy, will show the truth and justice of this imputation.

The tenth century has been portrayed by the pencil of Sabellicus, Stella, Baronius, Giannone, and Du Pin. Stupor and forgetfulness of morals invaded the minds of nien. All virtue fled from the pontiff and the people. This whole period was characterized by obduracy and an inundation of overflowing wicked-The Romish church was filthy and deformed, and the abomination of desolation was erected in the temple of Holiness had escaped from the world, and God seemed to have forgotten his church, which was overwhelmed in a chaos of impiety.†

t Sabellicus, II.; Spon. 908, III.; Baron.

The eleventh century has been described by Gulielmus, Paris, Spondanus, and Baronius. Gulielmus portrays the scene in dark and frightful colours. 'Faith was not found on earth. flesh had corrupted their way. Justice, equity, virtue, sobriety, and the fear of God perished, and were succeeded by violence, fraud, stratagem, malevolence, circumvention, luxury, drunkenness, and All kinds of abomination debauchery, and incest were committed without shame or punishment.' The colours used by Paris are equally black and shocking. 'The nobility,' says the English historian, 'were the slaves of gluttony and sensuality. All, in common, passed their days and nights in protracted drunkenness. Men provoked surfeit by voraciousness, and vomit by ebriety.' outlines of Spondanus and Baronius correspond with those of Gulielmus and Paris. 'Piety and holiness,' these historians confess, ' had fled from the earth. whilst irregularity and iniquity among all, and, in an especial manner, among the clergy, every where reigned. sacraments, in many parts of Christendom, ceased to be dispensed. The few men of piety, from the prospect of atrocity, thought that the reign of Antichrist had commenced, and that the world was hastening to its end.'*

The twelfth and thirteenth ages were similar in their morals, and have been described by Morlaix, Honorius, and Bernard. According to the two former, 'Piety and religion seemed to bid adieu to man; and for these were substituted treachery, fraud, impurity, rapine, schism, quarrels, war, and assassination. The throne of the beast seemed to be fixed among the clergy, who neglected God, stained the priesthood with impurity, demoralized the people with their hypocrisy, denied the Lord by their works, and rejected the revelation which God gave for the salvation of man.'

But Bernard's sketch of this period is

^{*} Caranza, 478; Labb. 8, 1446; Caranza, 560; Du Pin, 2, 545; Caranza, 604; Labb. 19, 812; Bin. 8, 928.

^{900, 1.;} Giannon, VII. 5; Dupin, 2, 156; Bruy. 2, 316.

^{*} Bell, Sacr. 1, 8; Paris, 5, 1001; Spon. 1001. II.; Bruy. 2, 316.

[†] Morlaix, in Bruy. 2, 547; Honor. in Bruy. 2, 547.

the fullest and most hideous. The saint. addressing the clergy, and witnessing what he saw, loads the canvass with the 'The clergy,' said the darkest colours. monk of Clairvaux, 'are called pastors, but in reality are plunderers, who, unsatisfied with the fleece, thirst for the blood of the flock; and merit the appellation not of shepherds but of traitors, who do not feed but slay and devour The Saviour's reproach, the sheep. scourges, nails, spear, and cross, all these. his ministers, who serve Antichrist, melt in the furnace of covetousness and expend on the acquisition of filthy gain, differing from Judas only in the magnitude of the sum for which they sell their Master. The degenerate ecclesiastics, prompted by avarice, dare, for gain, even to barter assassination, adultery, incest, fornication, sacrilege, and perjury. Their extortions, they lavish on pomp and folly. These patrons of humility appear at home amid royal furniture, and exhibit abroad in meretricious finery and theatrical dress. Sumptuous food, splendid cups, overflowing cellars, drunken banquets, accompanied with the lyre and the violin, are the means by which these ministers of the cross evince their selfdenial and indifference to the world.'*

Bernard's picture of the priesthood is certainly not complimentary; and his character of the laity is of the same unflattering description. According to this saint, 'the putrid contagion had, in his day, crept through the whole body of the church, and the malady was inward and could not be healed. The actions of the prelacy in secret were too gross for expression,' and the saint, therefore, left the midnight miscreancy in its native and congenial darkness.†

The moral traits of the fourteenth and fifteenth centuries have been delineated by the bold but faithful pens of Alliaco, Petrarch, Mariana, Ægidius, Mirandula, and Fordun.‡ Alliaco's description is very striking and significant. 'The church,' said the cardinal, 'is come to such a state, that it is worthy of being governed only by reprobates.' Petrarch,

* Bernard, 1725—1728.
† Bernard, 1728.
‡ Lenfan. 2, 276; Petrarcha, in Bruy. 3, 470.

without any hesitation, calls Rome, Babylon, the Great Whore, the school of error, and the temple of heresy.' The court of Avignon, he pronounced 'the sink and sewer of all vice, and the house of hardship and misery;' while he lamented, in general, 'the dereliction of all piety, charity, faith, shame, sanctity, integrity, justice, honesty, candour, humanity, and fear of God.'

Every enormity, according to Mariana, 'had passed into a custom and law, and was committed without fear. Shame and modesty were banished, while, by a monstrous irregularity, the most dreadful outrages, perfidy, and treason were better recompensed than the brightest virtue. The wickedness of the pontiff descended to the people.'*

The account of Ægidius is equally striking. 'Licentiousness reigned. All kinds of atrocity, like an impetuous torrent, inundated the church, and, like a pestilence, infected nearly all its members. Irregularity, ignorance, ambition, unchastity, libertinism, and impurity triumphed; while the plains of Italy were drenched in blood and strewed with the dead. Violence, rapine, adultery, incest, and all the pestilence of villany, confounded all things sacred and profane.'t

Mirandula's picture, to the following effect, is equally hideous. 'Men abandoned religion, shame, modesty, and justice. Piety degenerated into superstition. All ranks sinned with open ef-Virtue was often accounted frontery. vice, and vice honored for virtue. sacred temples were governed by pimps and Ganymedes, stained with the sin of Parents encouraged their sons in the vile pollution. The retreats, formerly sacred to unspotted virgins, were converted into brothels, and the haunts of obscenity and abomination. Money, intended for sacred purposes, was lavished on the filthiest pleasures, while the perpetrators of the defilement, instead of being ashamed, gloried in the profanation.' Fordun, in his sketch of the fourteenth century, has loaded the can-

* Marian. 5, 718. † Labb. 19, 670; Bruy. 4, 365; Mariana, 5, vass with the same dark colors.* Inferiors, say the historians, 'devoted themselves to malediction and perjury, to rioting and drunkenness, to fornication and adultery, and to other shocking crimes. Superiors studied, night and day, to oppress their underlings in every possible manner, to seize their possessions, and to devise new imposts and exactions.'

The sixteenth century has been depicted by Antonius. He addressed the fathers and senators assembled at Trent. while he delineated, in such black colours, the hideous portrait of the passing day. The orator, on the occasion, stated, while he lamented, the general 'depravation of manners, the turpitude of vice, the contempt of the sacraments, the solicitude of earthly things, and the forgetfulness of celestial good and of all Christian piety., Each succeeding day witnessed a deterioration in devotion, divine grace, Christian virtue, and other spiritual attainments. No age had ever seen more tribunals and less justice; more senators and less care of the commonwealth; more indigence and less charity; or greater charity and fewer alms. neglect of justice and alms was attended with public adultery, rape, rapine, exaction, taxation, oppression, drunkenness, gluttony, pomp of dress, superfluity of expense, contamination of luxury, and effusion of Christian blood. Women displayed lasciviousness and effrontery; youth, disorder and insubordination; and age, impiety, and folly: while never had there, in all ranks, appeared less honor, virtue, modesty, and fear of God, or more licentiousness, abuse, and exorbitance of sensuality. The pastor was without vigilance, the preacher without works, the law without subjection, the people without obedience, the monk without devotion, the rich without humility, the female without compassion, the young without discipline, and every Christian without religion. The wicked were exalted and the good depressed. Virtue was despised, and vice, in its stead, reigned in the world. Usury, fraud, adultery, fornication, enmity, revenge,

* Mirandula, in Rosco. 6, 68; Mirand. in Bruy. 4, 397; Fordun, XIV. 39.

and blasphemy enjoyed distinction; while worldly and perverse men, being encouraged and congratulated in their wickedness, boasted of their villany.*

The conclusion from these statements. has been drawn by Gerson, Mandruccio, Cervino, Pole, and Monte. Gerson, in the council of Constance, represented, 'as ridiculous, the pretensions of a man to bind and loose in heaven and in earth. who is guilty of simony, falsehood, exaction, pride, and fornication,' and, in one word, worse than a demon. person of such a character, according to this authority, is unfit to exercise discipline: and much less therefore entitled to the attribute of infallibility. Holy Spirit,' said cardinal Mandruccio in the council of Trent, 'will not dwell in men who are vessels of impurity; and from such, therefore, no right judgment can be expected on questions of faith.' His speech, which was premeditated, met with no opposition from any in the assembly. Cervino, Pole, and Monte, presiding in the same synod with legantine authority, declared that the clergy, if they persevered in sin, 'would in vain call on the Holy Spirit.'† The idea. indeed, that such popes, councils, or church should be influenced by the Spirit of God, and exempted by this means from error, is an outrageous insult on all common sense.

No valid reason could be given why God, in his goodness to man, should confer doctrinal and withhold moral infallibility. Impeccability in duty is as valuable in itself, and as necessary for the perfection of the human character, as inerrability in faith. Holiness, in scriptural language, is enjoined on man with as unmitigated rigour as truth. Criminality, in manners, is, in revelation, represented as equally hateful to God and detrimental to man, as mistake in judg-The Deity is "of purer eyes than to behold iniquity;" and "without holiness no man shall see the Lord." Moral apostacy is, indeed, in many cases, more culpable than doctrinal error. The

^{*} Labb. 20, 1217-1219; Labb. 20, 1219-1223.
† Gerson in Lenfan. 2, 238; Mandruccio, in Paol. 1, 227; Labb. 20, 13.
‡ Habbak. i. 13; Heb. xii. 14.

one is sometimes invincible; while the various denominations of Christenother is always voluntary. But no individual or society is gifted with impeccability, or has reason to claim infallibility. God does not keep man, either in a personal or collective capacity, from error in practice; and only presumption, therefore, will conclude, that he keeps any from misapprehension in belief or theory.

The moral impossibility of infallibility, without individual inspiration and the special interposition of Heaven in each case, is as clear as its improbability or absurdity. God, by his extraordinary interference extended to each person, could, no doubt, preserve all men from error, and convey with undeviating certainty, a knowledge of the truth. power of bestowing this perfection appeared in the Jewish prophets and Christian apostles. These communicated the will of God to men, under the Old and New Testament, without any liability to mistake. The Holy Spirit, in these instances, acted in a supernatural manner on each individual's mind; which, in consequence, became the certain channel of Divine truth, to the Jewish theocracy, and the Christian commonwealth.

But infallibility, though it may be conferred in an extraordinary or miraculous way by God to man, cannot be transferred by ordinary or common means from man to man. God could inspire men with a certain knowledge of his will; but these again could not inspire others with a certainty of understanding their oracles without any possibility of misapprehension. A person who is himself uninspired may misinterpret the dictates of inspiration. This liability to misapprehension was exemplified in both the Jewish and Christian revelations. Many Jews misunderstood the Jewish prophets. The misapplication of scriptural truth, at the advent of the Messiah, was so gross that they rejected his person and authority. The Christian apostles, prior to the effusion of the Spirit, mistook on several occasions, the clear language of Immanuel; and these apostolical heralds of the gospel, though afterward guided into "all truth," have been misapprehended in many instances by

Papal bulls and synodal canons, like the Jewish and Christian revelations, are liable to misconception by uninspired or fallible interpreters. Suppose infallibility to reside in the pope. Suppose the pontiff, through divine illumination, to deliver the truth with unerring certainty, and, contrary to custom, with the utmost perspicuity. Admit that the pontifical bulls, spoken from the chair, are the fruits of divine influence and the declarations of Heaven. Each of the clergy and laity, notwithstanding, even according to the popish system, is fallible. The patrons of infallibility, in a collective capacity, grant that the several individuals, taken separately, may err. Some of the clergy, therefore, may misunderstand and therefore misinterpret the Romish bulls to the people. But suppose each of the clergy, in his separate capacity, to understand and explain the pontiff's communications with the utmost precision and with certain exemption from error; the laity, nevertheless, if uninspired or fallible, may misapprehend the explanation of the clergy, and, in The paconsequence, embrace heresy. pal instructions, therefore, though true in themselves, may be perverted in their transmission through a fallible medium to the people.

Or suppose infallibility to reside in a council, and the synodal canons to declare the truth with the utmost certainty and without any possibility of mistake. The canons, when circulated through Christendom, are liable to misapprehension from some of the clergy or laity, if each is not inspired or infallible in his interpretation. An individual, who, according to popish principles, is not unerring, cannot be certain he has interpreted any synodal decision in its proper and right sense. A clergyman, if he mistake the meaning, will lead his flock astray. A layman, if fallible in apprehension, may misconceive the signification of any instruction issued either by synodal or papal authority. Each individual, in short, must be an infallible judge of controversy, or, from misapprehension, he may be deceived, and there is an end to the infallibility of the

Many instances of the clergy as well as of the laity, mistaking the meaning of synodal definitions, might be adduced. Examples of this kind are afforded by the councils of Chalcedon and Trent, two of the most celebrated synods in the annals of the church. The council of Chalcedon, according to the general explanation, taught the belief of only two substances or natures, the human and the divine, in the Son of God. The fifteenth council of Toledo, notwithstanding, enumerated three substances in Immanuel, and quoted the Chalcedonian definition for its authority.* The Spanish clergy, therefore, and through them the Spanish people, put a wrong construction, according to the usual interpretation, on the general council of Chalcedon.

Contradictory explanations were also imposed on some of the Trentine canons, the last infallible assembly that blessed the world with its orthodoxy or cursed it with its nonsense. Soto a Dominican. and Vega a Franciscan, interpreted the decisions of the sixth session on original sin, grace, and justification, according to their several peculiar systems. published three books on nature and grace, and Vega fifteen books on the same Each of these productions was subject. printed in 1548, and intended as a commentary on the canons of Trent. varying and often contradictory statements are both founded, the authors pretend, on the definitions of the universal This contrariety of opinion was not confined to Soto and Vega. The Trentine fathers were divided into several factions of the exposition of their own decisions.t

The same synod affords another example of the same kind. The council, in the sixth session, declared that ministerial intention, actual or virtual, is necessary to confer validity on a sacrament. This sentence, Contarinus opposed in the synod with warmth; and a year after, notwithstanding the perspi-

* Labb. 8, 13,

† Paolo, 1, 430; Du Pin, 3, 446; Mem. Sur. Predestin. 172; Paolo, 1, 340.

cuity of the synedal definition, wrote a book to show that the Trentine assembly was of his opinion, and that their canon should be understood in his sense.*

Pontifical as well as synodal definitions have been misunderstood and subjected to contradictory interpretations. The bull Unigenitus, issued by Clement the Eleventh, affords an instance of this The French and Italians, the Jesuits and the Jansenists explained the papal constitution according to their several humours and prepossessions. The accommodating document, according to some, was pointed against the Thomists, but, according to others, against the abettors of Calvinism. Many maintained its obscurity, or candidly admitted their inability to understand this puzzle. The astonished pontiff, in the mean time, wondered at the people's blindness or perversity. Men, he was satisfied, must have lost their reason or shut their eyes. to become insensible to the dazzling light, which, clear as noonday, radiated from the bright emanation of his brain. And their definitions, even if true in themselves as the dictates of Heaven, are no infallible security against error in men who are liable to mistake their meaning. Each of the clergy and laity would require preternatural aid, to understand their instructions with certainty. Every individual, subject to error, may annex heterodox significations to the dictations of the sovereign pontiffs and general councils, as well as to the inspired volume. Very different opinions, accordingly, have been tortured from the synodical canons and the sacred penmen. Sound doctrine, both written and verbal, may be perverted by erroneous Water, though clear in interpretation. the fountain, may contract impurity as it flows through muddy channels to the reservoir. Truth, in like manner, may be misrepresented or misunderstood in its transmission, in various ways and through diversified mediums, to the minds of men. The friend of protestantism, because fallible, may misinterpret

* Paolo, 1, 389; Morery, 2, 207.

† Apol. 2, 264; Apol. 1, 131, 132; Apol. 1, 259.

revelation, and therefore is liable to mistake. The professor of Romanism, who is also fallible, may, it is plain, misunderstand the church, and therefore fall into error. Infallibility, therefore, or the

preservation of all, clergy and laity, from error, would require a continued miracle and personal inspiration, extended to every age and to every individual in the Christian commonwealth.

PROTESTANTS IN THE MASS HOUSE.

The Romanists are forbidden under severest penalties to enter a Christian church; yet it is very often the case that their own congregations are composed in a large degree of persons calling themselves protestants, led by idle curiosity to see the pagan-like pageantries of Anti-There can be no greater inconsistency, it is well said in one of the recent tracts of the English Protestant Association, than this. To any one taking a plain scriptural view of the matter, indeed, it will hardly appear credible. For what is it against which protestants more decidedly protest than the idolatry of Romish worship? when we are present only as bystanders, during the celebration of Romish rites, we tacitly countenance what in scripture is every where described as a fearful outrage on him whom we profess to honor. mand to "flee from idolatry," is one of the plainest in the whole book of God. In the law of the Ten Commandments, it follows immediately the declaration, "I am the Lord thy God, thou shalt have none other gods but me." The bowing down to any image, or the likeness of any thing in heaven or earth, is pronounced by the Almighty to be an act of which he is especially jealous, and for which he will avenge himself on the guilty unto the third and fourth genera-If the church of Rome were not conscious of her own guilt in this respect, why in her formularies for the instruction of her laity should she omit the second commandment altogether? What reason can be given for this, or for her refusal of the Bible to her people, but an apprehension that a comparison of her conduct and practice with the express command of God, and the injunctions of his Holy Scripture, would lead

her members to convictions inconsistent with the arbitrary authority which she seeks to exercise over their minds and consciences? Again, is not Jesus, our adorable Redeemer, "King of kings, and Lord of lords;" do we not worship him as such? Do we not ascribe to him power and glory, and dominion for ever and ever? and yet, if you go to mass in a Roman chapel, you will see a man who professes to be a priest of the Most High God, holding between his finger and thumb a lump of paste, a piece of senseless matter, which after having sprung from the rottenness of a manured field, was first ground by the miller, then kneaded by the baker, and lastly stamped in a mould with some fanciful figure; and this worthless trumpery he announces to the prostrate crowd to be Jesus, to be "the body, blood, soul, and divinity," as their blasphemous devices have it, of Jesus Christ; to be that identical body whole and entire, which was born of the Virgin Mary, suffered under Pilate on the cross, and afterwards ascended to the right hand of the Father in heaven! The protestant bystander may not himself kneel to this fearful caricature, but he looks on at this gross violation of the commandment of his God, this outrage on his Redeemer, and treats with decent and decorous respect the exhibitors of such mummery, and would by no means let the dupes of it perceive that he is shocked, as he must be, if indeed we can suppose his feelings to be such as they ought to be. over, do not they who maintain that the natural and very body of Christ is visibly and substantially there present (and of course in every other place through the world where the same exhibition is made, and at the same time), manifestly contradict the Holy Ghost, who declares lie morality and private decency? that body to be in heaven, there to remain till his second coming with power and great glory? Must not those who hold that the same material body shall be in two, not to sav ten thousand, different places at one and the same time, be under a "strong delusion that they should believe a lie?" (2 Thess. ii. 11.) In such a frightful maze of impiety do the frequenters of the mass-house involve themselves; and can any protestant, for the sake of witnessing a pompous ceremony, or listening to sweet sounds of music, deliberately present himself as an apparent partaker in these sins, who would not for all the world be seduced by such allurements to enter the resorts of gamblers and drunkards, or obscene profligates? Would he, to indulge their curiosity, take his wife and daughters to such places, and thus sanction by their presence the wretched victims who frequent them? And is an offence against the holiness and majesty of God, less flagitious than any outrage against pub-

The lust of the eye is a snare which Satan well knows how to employ, in order to deaden the souls of God's children to . the errors of Romanism, by accustoming their eyes to its outward embellishments. This is no light matter: the increase of mass-houses is greatly owing to the countenance given by nominal protestants to the work, and do the frequenters of these places never reflect that the Lord may in anger tempt them to "believe a lie?" If the time thus presumptuously perverted were occupied in endeavours to circulate the doctrine of salvation among the ignorant worshippers, instead of strengthening their delusion by seeing protestants present at their rites, what results might we not expect to redound to the glory of God? In the mean time let all sincere protestants adopt the language of dying Israel to his sons Simeon and Levi, "O, my soul, come not thou into their secret, unto their assembly mine honor be not thou united." (Gen. xlix. 6.)

TO PROTESTANTS WHO PAY TRIBUTE TO ROME.

Probably there are very few Roman Catholic edifices in the United States which protestants have not aided to build. It is said that the Jesuits generally open their subscriptions on the eve of an election, in order to secure the largest possible premium from partisans and candidates for Roman votes. Whether this is true or not, no one will question that they derive a large part of their revenues from protestants, nor that the Romanists themselves never aid in the slightest degree in any enterprises but their own. The guilt of such action by protestants, is exhibited in the following extracts from "A Short Dissussive from Popery. and from countenancing and encouraging of Papists," by the Rev. Samuel Johnson, chaplain to Lord William Russell, in the reign of Charles II.

"When God shall make inquisition for that blood, which popery has shed, it is much to be feared, that a great part

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of the vengeance which is due for it, will fall upon the heads of those men, who countenance, encourage, and strengthen the hands of the papists, though they be not papists themselves. For they are accessories after the fact, and involve themselves in the guilt of that blood, by comforting and resetting those that shed it, and whose religion it is to shed as much more, as soon as possibly they can. If he that only bids a seducer God-speed, is partaker of his evil deeds, as the apostle St. John expressly affirms. 2 Epist. 11, by the same reason, if we not only bid the papists God-speed, but speed them ourselves, and slavishly hold the stirrup for them, we shall be much more partakers of their evil deeds: such evil deeds, as the Smithfield fires which they kindled here, the havoc, destruction, and desolation which they have made in other parts of the world, and the rivers of blood which they shed in Ireland.

know that this last has been excused, as if it were not an evil deed, and it has been said that the papists did it in their own defence. But did they butcher helpless women, and sucking children, in their own defence? Was it in their own defence, they slit the mouths of clergymen from ear to ear, and then put leaves of the Bible into their mouths and bid them preach? Was it in their own defence, that they killed men by piecemeal, with lingering tortures, and made them feel a thousand deaths in one; and after that, made candles of their fat to be offered to the Virgin Mary? How can it be said, that the papists did all this to save their own lives, when they were in no danger, and when they knew, that they might have laid down their heads, and have slept as securely upon the laps of those very protestants whom they thus murdered, as upon their own pil-Read, see, turn over the hislows? tories of those times, and you will find, that the papists had no apprehensions of mischief from the protestants, nor indeed the protestants from them, or else they had never suffered as they did by that To conclude, if the papists surprise. acted all those cruelties in their own defence then, why may they not act them over again upon the same plea now? Neither can I see whither such sayings tend, unless it be to prompt and encourage them to it.

"In vain do we magnify the liturgy, and pretend to honor the compilers of it, who sealed the protestant truth with their blood, if at the same time we abet and encourage that Antichristian brood which shed it. In vain do we garnish their sepulchres, if we court those who persecute their ashes. In vain do we call them martyrs, if we hug their murderers. The popish crew is always the same; it is their own brag, that their doctrine has suffered no alteration nor interruption: and if they be still the same, we have reason to expect the same from them. Popery is the old serpent still. We are to thank God and our good laws, that she is somewhat chilled and benumbed in these northern parts: and shall we now, in defiance of the laws of God, of our country, and of our own preservation, cherish and revive the old mortal sting with no other warmth than that of our-own bosoms?

"The primitive Christians of the first three hundred years, would have given any thing but their souls, to have had their religion established and fenced by such good laws as we have, too good to be parted with for any papist's good looks. And every man has a property in this invaluable treasure. Other parts of the law are not of so universal concernment; nor have all men a like interest in them. But every man has a soul to be saved, as well as the greatest princes, and has an equal interest in the laws which establish the true religion: and most men have children to inherit this blessing after them, which is of infinitely greater value than lands and tenements, and is that which every man owes and is bound to transmit to his posterity; who are born to it, and have as much right to it, as to breathe in the English air.

"And therefore let every protestant in the nation lay his hand upon his heart, and seriously consider, what he would have thought the establishment of the protestant religion worth, if he had lived in Queen Mary's days; and that it is the worst way in the world of learning the worth of a thing by the want of it. him consider how much better living it is, to be protected in the true religion and to have laws to restrain the sworn enemies of it, than to worship God by stealth, and in continual fear of his life; and then let him give up his religion in a servile compliment if he can: or if he can, let him withal bethink himself, in case his mind should alter, how he can ever recover it again. In a word, let every man be true to God, and to the law of the land: My son, fear thou the Lord and the king, and meddle not with them that are given to change (both our government into Turkish, and our religion into popish); for their calamity shall rise suddenly, and who knoweth the ruir. of them both?" (Prov. xxiv. 21, 22.)

JOHN CALVIN AND MICHAEL SERVETUS.

There are certain calumnies, which When once started into benever die. ing, there are always found those who believe them. If exposed and reasoned down in one age, they are sure to be revived in the next, and generally with increased effrontery. Like certain discases, which when forced by the action of medicine from one part of the body, are sure to break out in another; or when driven from the surface, lie hid in the system only to appear again when the external force is withdrawn, these calumnies may be made to change their place, or for a time to hide their head, but they When they are do not cease to exist. reasoned down in one neighbourhood, they will appear in another. When frowned away from one age, they will rise up afresh in the next, and with increased credibility in the view of some. For as it has been said that respect for popery in Catholic countries increases as you recede from Rome, the central place of its abominations, so it is with these calumnies of which we are speak-They are believed the more firmly as men recede in time from the occurrences to which they relate, and as the means of their refutation becomes more difficult.

To this class of calumnies belongs the assertion that Calvin burned Servetus. We had scarcely supposed it possible, until recently, that any one could be found in our day, who, possessing ordinary intelligence, would hazard such a declaration. But we have seen it asserted again and again of late, and with a degree of confidence, as if it had never been disproved, and as if it was now a matter of undisputed verity. It has been adverted to repeatedly, of late, as it was by Roscoe, to show the "fruits of the reformation"—to exhibit the spirit of that faith, which has derived its name from the illustrious reformer. tend, therefore, to place this matter in its true light before our readers.

The assertion is that Calvin burned Servetus, or that he caused him to be burned. Now, for the sake of our argument, we will for the present suppose this to be true. Grant, then, that he did thus act, with what censure shall we visit the reformer? In what aspect must we view his conduct? Before what tribunal, and by what law must he be tried? It must be plain, we think, to every one, that he cannot be judged by the sentiments and feelings now so happily prevalent on the subject of civil and religious All that can be demanded is, that he be judged according to the light which then existed. It is not required of any man, that he should live and act in advance of his own age. Some there have indeed been, who, like Milton and Edwards, have stood out far in advance of the rest of the world; men who, like some lone mountain peak, have risen up in peerless grandeur and sublimity above the surrounding elevations, and have sooner caught and longer reflected the light which visits our world. But we hold no one responsible for this. have no claim upon any man for action higher and better than that of all others. We cannot, consequently, with any degree of justice, censure that conduct which is in accordance with the sentiments and feelings of the age in which it is done;—we mean, we cannot single out any man, and make him the mark of our reproach, while his action is like that of the rest of mankind. He has a right in this case, to a division of the odium. If he acts wrong, and yet acts as well as all others, he can come under condemnation only as all others do. His conduct is not peculiar, and cannot, therefore, deserve peculiar censure.

The justice of these remarks will easily be seen. We ought not to frown as indignantly upon the pope, who in an age of ignorance and superstition imprisoned Galileo because he asserted the revolution of the earth on its axis, as we

should upon Gregory, if he were to shut up some disciple of Copernicus in the dungeons of Rome for teaching the same It would be very wrong in us to censure those men, who lived before the temperance reformation began, and who drank of the intoxicating cup, to the same extent as we now do those who indulge in that sin. It would certainly be great injustice in us to fix the same odium upon those, who were engaged in the slave-trade before the eyes of Christendom were opened to see its wickedness, that we do upon those who now engage in it. The civilized world now regard it as piracy; but we would not, therefore, say that Las Casas and Whitefield were pirates, because the one in pity for the frail Indian, planned the traffic, and the other advocated its continuance on the ground that it would eventually be overruled for the good of the African. No; men must be judged by the light which they had when they lived and Their conduct must be viewed in connexion with the sentiments and feelings of the age in which they lived. They must be tried before the tribunal of public opinion, which then existed, and by the common law which then obtained. This is all that can be demanded.

This we claim for Calvin. It is his right. Let him be judged by the light Let his conduct in which then existed. reference to Servetus be considered in connexion with the spirit of the age in which he lived, and we have nothing to fear as to the judgment that will be ren-For if he burned Servetus, or caused him to be burned for his heresy and terrible blasphemy, then we affirm that he acted in obedience to law, and in accordance with the general sentiment and feeling of men in his day. every student of history knows that heresy in religion, and especially blasphemy, was then universally regarded as equally criminal with violations of the civil law, and was punished with the same severity. Heretics were then looked upon as "monsters," as "poisoners of mankind," and as "public pests." Apostacy from the faith was alike treason against the state, and rebellion against God. These positions

had long been taken, and had come to be regarded as self-evident truths, both in the parliaments of the people and also in the councils of the church—alike in monarchies and in republics. The ancient laws enacted by Frederic II. against heresy, were then in full force in Geneva, and required that all obstinate heretics should be put to death. Such was the sentiment and the feeling of the age in which Calvin lived. If he burned Servetus, or caused him to be burned for heresy and revolting blasphemy, this fact does not bring him out one iota beyond the line of universal action. this, he is with the whole of his race. He did what all others had done-what all men then approved-what met the approbation of the wisest and the mildest men of the reformation. If then he is to be condemned for what he did, it must be not because he acted worse than others—but because he did not surpass all others in his tolerance of heresy and blasphemy. This, then, was his crime.

Calvin neither burned Servetus nor caused him to be burned. No such charge, we think, can fairly be brought against him. His action in the case stopped far short of this. When that impious man, already under sentence of death for his blasphemies, escaped from Vienna and came to Geneva, Calvin, who knew the corrupting influence of his writings and discussions, informed the civil authority of the fact, and caused him to be apprehended and brought to This he felt bound to do. as he says, he had received the freedom of the city, and was, therefore, under obligation to impeach him, if guilty of any crime. We freely admit what is now stated, namely, that he caused Servetus to be apprehended and brought before the civil tribunal, and that he acted as the accuser in the prosecution. in doing this, we contend that he did no more than he was bound to do-no more than any good citizen should do. The interests of the community required him to act as he did.

The offence for which Servetus was apprehended and tried was no common one. It was not that he differed in opinion from Calvin—not that he rejected

the peculiar doctrines of that reformernot that he maliciously impugned the common faith of the churches which had abandoned the communion of Rome. His shafts were aimed at the very No. vitals of religion-at the existence and His crime was the most nature of God. revolting blasphemy. He obstinately persisted in asserting the triune God to be a triple-headed monster—a phantom of devils. He declared that all thingsthe earth and hell, wicked men and Satan himself, are a part of God. He was tried, not simply because he believed these horrid absurdities, but because for vears he had not ceased to inculcate them in his writings and conversations. wherever he could find a reader or a He was open and pertinacious in his efforts to disseminate these blasphemies, and thus to undermine the foundations of moral obligation, and of civil society.

Blasphemy constitutes an offence against the community, and ought to be punished. So Calvin thought—so the whole of Christendom in his day believed. He felt, therefore, that it was his duty, as a good citizen, to prevent such mischief in Geneva, by preventing Servetus from uttering his blasphemies In doing this, we claim, he acted correctly. If Servetus had come to Geneva a notorious robber, if for years he had been engaged in plundering the community, and Calvin, having the evidence of the fact in his possession, had caused him to be apprehended and tried, as an offender against the peace and order of society, who would condemn him? it not the duty of a good citizen to detect the hiding-place of the robber, and to put it out of his power to rob others? are agreed here. But the robber is comparatively a harmless man, when viewed in connexion with the blasphemer. For the action of the one affects the property of men; that of the other, destroys the great principles by which society is held together. The former tramples upon the law of God, the latter not only dashes to the earth the law and the Lawgiver, but blots both out of being, even. The success of the robber may embolden

blasphemer converts men into fiends, by cutting them loose from all moral obligation.

We know that such men are wont to raise the cry of persecution, whenever they are restrained from their wicked-But persecution is an attempt to force the conscience of a man to make him believe contrary to his convictions of truth. This the law cannot, ought not to do. Conscience is not to be controlled by human laws. The freedom of opinion is above the reach of any human tribunal. But the punishment of blasphemy is a very different thing. man may think as he pleases, but he has no right to utter sentiments which corrupt the minds of men. He has no right to exhibit an obscene picture, or to give utterance to obscene or blasphemous language. He has no right to do this, The legal maxim, applied to property, is equally applicable in this case. utere tuo ut alienum non laedas. each one so use his own freedom, so enjoy his own faith, as not to injure the rights of others. Blasphemy interferes with the rights of others. It is, therefore, an offence against the interests of the community. It was so regarded in Geneva, in the sixteenth century, and it has been so regarded in almost all Christian countries ever since.

In England, the principle that Christianity is a part of the common law, is coeval with English law, and that blasphemy is to be punished, therefore, as an offence at common law, has long been established in their courts of jus-They act on the principle that whatever strikes at the foundations of Christianity, tends manifestly to the dissolution of civil government. The same great truth is maintained in our courts. In Massachusetts, in 1834, Abner Kneeland was tried for blasphemy, and found guilty, and sentenced to six days' imprisonment in the common jail. In New York, where toleration of all religious professions and sentiments is secured in the most ample manner—is carried as far as the peace and order of any community will allow, the courts have decided that blasphemy is a crime at comothers to act as he does-but that of the mon law. In 1810, a man by the name

of Ruggles, was tried for this offence, and convicted, and sentenced to three months' imprisonment, and to pay a fine of five hundred dollars. The remarks of Chief Justice Kent, on that occasion, are worthy to be remembered. The counsel for the prisoner contended, that he could not be tried for an offence which was not punishable by a law of the state, because Christianity did not make a part of the common law. This objection was overruled by the court. After alluding to the fact, that in most civilized countries Christianity is a part of the common law, the Chief Justice asked, "Shall we form an exception in this particular to the rest of the civilized world? Why should not blasphemy be an offence with us, on the same principle that it is in other countries? There is nothing in our manners or institutions, which prevents the application or the necessity of this part of the common law. We stand in need of all that moral discipline, and those principles of virtue, which help to bind society together. To scandalize the author of the doctrines of Christianity, is not only, in a religious point of view, extremely impious, but even in respect to the obligations due to society, is a gross violation of decency and good order. Things which corrupt moral sentiments, as obscene actions, prints, and writings. upon the same principle are held indictable."

In causing Servetus to be apprehended and tried for blasphemy, Calvin did no more than good men have ever since done -did what our highest tribunals of justice have approved and do now approve. He felt-that blasphemy is an offencea flagrant crime against the peace and order of society, against the very existence even of civil government, and he acted accordingly. So far, we contend that he did what was right, what every good man ought to do. Blasphemy ought to be punished. How it should be punished, is a question with which we have nothing now to do. All we claim is, that it ought to be punished by the civil authority. So Calvin felt. in causing Servetus to be tried for his revolting blasphemies, we think he is not to be blamed in the least.

The death of Servetus formed no part of Calvin's design in causing him to be apprehended and tried for blasphemy. It is true that death was the punishment of those who obstinately persisted in their blasphemies. But it was not the inevitable result of the conviction of such an offence. A confession of guilt, a promise of future amendment, affected the whole issue of the case. Calvin's object was to prevent the mischief of Servetus by effecting through this process the reformation of the man. He had tried other and milder means. had often admonished him. For years he had endeavoured to persuade him to desist from his blasphemies—had omitted no act which benevolence could prompt, and by which he might induce him to abandon his wicked course. it all availed nothing. He met with nothing from Servetus in return but the vilest abuse. In causing him to be apprehended and tried for his continued blasphemies, he had the same benevolent object in view. His aim was to protect the interests of the community by securing, if possible, the reformation of the offender.

The death of Servetus was not desired by Calvin. "What my design was," he says, "became evident in the process of the action, (i. e. in the efforts which he made to induce him to retract and cease his blasphemy.) When my colleagues and myself were summoned, it was by no means our fault that he did not confer peaceably and fully with us. He might have redeemed his life by mere moderation." But he repelled every attempt to reason with him, and poured forth upon Calvin such reproaches as made the judges themselves ashamed and grieved for him. 'The reason of this madness in Servetus is obvious. There were persons in the senate of Geneva, before whom Servetus was arraigned, who were bitterly opposed to Calvin, and who were secretly urging on Servetus, hoping through his abuse of Calvin to effect their object—to crush the reformer. These men led Servetus to expect a complete triumph over the pastor of Geneva. Hence he observed no bounds in his abuse of Calvin.

Every name of insult and obloquy was heaped upon him. Cain, Simon Magus, liar and murderer were words of constant occurrence. To the evidence of guilt taken from his writings, he added the most open and unblushing blasphemies in the presence of the court. He was emphatically self-condemned. He astonished every one, even those who had secretly urged him on in his abuse of Calvin, by the horrid expressions which he uttered while on his trial. We may say, therefore, with Coleridge, "that if ever a poor fanatic THRUST HIMSELF into the fire, that man was Michael Servetus. He was a rabid enthusiast, and did every thing he could in the way of insult and ribaldry to provoke the feelings of the Christian church."

"The affair," says the learned Turretin, "did not come to this issue but with reluctance, nor until all other means to overcome his obstinacy and bring him to repentance had been tried in vain. He might, if he would, have avoided punishment." Nothing was done by the court rashly or precipitately. Every effort was made to find out the truth, and to induce him to retract what he had uttered, and to abandon his course of blasphemy. When he objected to being tried in Geneva because of Calvin's influence there, the court ordered the charges to be written out, together with all that had been submitted by Calvin in proof of these, and with all the explanations and arguments of Servetus, and the whole to be transmitted to Berne, Zurich, Basle, and Shauffhausen, for their consideration and judgment in the case. Permission was also given to the guilty man even at this time to retract any of his blasphemies, and to show from the word of God that his views were correct. All this was done. These cantons were unanimous in their verdict. The man was guilty of blasphemy, and ought to be punished.

The court sentenced him to be burned to death. Here was the error in the case. It was indeed the error of the times—one which was fully, universally approved by the jurisprudence of that age. If the court had sentenced him

mulcted him severely, no reasonable man would now complain. But death. and death in its most terrific form, was altogether too severe a punishment for that or any other offence. So Calvin felt. He had no influence whatever in procuring this result. "From the time the charges were proved against him, I never uttered a word," he says, "concerning his punishment." The sentence was not in accordance with Calvin's feelings. He wished to save his life, by inducing him to retract his blasphemies and reform; when he failed in this, he exerted all his influence to have the mode of punishment changed, but to no effect. For in the view of the court there was no substantial reason for any change. There was no repentance even professed on the part of the prisonerno promise of obedience to the lawsno intimation of reform-of ceasing in future from his blasphemy. Hence the judges were inexorable, and the law took its course—a result which we all deplore; but one which the guilty man brought upon himself by his folly and madness. Our position, therefore, is proved conclusively, that Calvin neither burned Servetus nor caused him to be burned. His object was the reformation of the man, not his death; the good of the community, not the ruin of his enemy. If he did not gain his end in the way in which he endeavored to effect it, the fault was not his.

The conduct of Calvin in this matter was viewed as now presented by the great and good men of his age, and therefore approved by them. So felt Melancthon, Bullinger, Peter Martyr, Farel, Beza, bishop Hall, and many others. There is one, however, whose remarks bear with peculiar force on this We allude to the learned and point. the pious Turretin. He was pastor and professor of divinity in the Academy of Geneva, and successor to Calvin in the Speaking of the attempt of Grosame. tius to fix upon Calvin the odium of the punishment inflicted upon Servetus, as though he was "the burner" of that blasphemer, Turretin says, " Calvin is in this respect grievously calumniated, to imprisonment, banishment, or had against the credit of all history, and the testimony of all writers who assert that he only did what belonged to his office, and this he did that Servetus might be convinced of his profligate and cruel heresy, and be restored from his pestiferous errors to a better course. But that he was the instigator of the magistrates that Servetus might be burned, these writers neither any where affirm, nor does it appear from any consideration. Nay, it is certain that he with his colleagues dissuaded from that kind of punishment. But the magistrates, being shocked at his blasphemies, would not consent that he should be dealt with in a more gentle manner."

It would be easy to present a strong a priori argument in favor of the conclusion to which the facts in the case have brought us, drawn from the great doctrines embraced and taught by Calvin. For any one must see, who is unprejudiced, that the great influence of Cal-

vinism is in favor of religious liberty, and that persecution is the antipodes of its genuine spirit and tendency. It has every where quenched the violence of fire and stopped the mouths of lions. But we do not need the help of this argument. The character of the illustrious reformer is untouched by such calumny. Like the arrow shot at the sun in the zenith, the attempt to mar his name by such a falsehood fails to effect its object, and comes back with disastrous effect upon the head of him who makes it.

[This article appeared in several successive numbers in the New York Evangelist, last summer. It is reprinted because the calumny which it refutes is one of the commonest of all those which are directed against the reformers, and one respecting which protestants themselves are generally not well informed.]

THE ROMISH DOCTRINE OF JUSTIFICATION.

How shall man be just before God? is a question which conscience has suggested to every human heart, at some period of its existence.

God, by his apostle, has answered it; for he says, "them that believe" are "justified freely by His grace, through the redemption that is in Christ Jesus;" "justified by faith without the works of the law." (Rom. iii. 24, 28.) No, says the church of Rome, by her council of Trent, "the good works of a man that is justified are the good merits of the justified person," and by them "he deserves an increase of grace, eternal life, and the consequences of eternal life itself, (provided he dies in a state of grace,) and an increase of glory;" and if any one deny this, "let him be Ac-CURSED."

God has declared that "He hath laid on Christ the iniquity of us all," (Isa. hii. 6); and that He only is "the Lord our righteousness." (Jer. xxiii. 6.) No, says the council of Trent, "right-

eousness received is preserved and increased before God by good works; and these works are not only the fruits and signs of justification obtained, but the cause of its increase."

God says that "by one offering, Christ hath perfected, for ever, them that are sanctified." (Heb. x. 14.) No, says this council; they are not perfected by His offering, but "the righteousness received is increased before God by good works;" which are also "the cause of its increase;" and by these good works we "truly deserve increase of grace, eternal life, and an increase of glory."

God says, by His prophet, "All our righteousnesses are as filthy rags." (Isa. lxiv. 6.) Far from it, says popery, they are so good as to "deserve eternal life." The Bible says again, "If thou be righteous, what givest thou to God, or what receiveth He of thine hand?" (Job, xxxv. 7.) A great deal, answers Rome; the saints can perform works over and above what is required for their own sufficient

they hand them over into God's treasury and an increase of glory." for the benefit of those who are not disselves.

God has said, "eternal life is the gift of God, through our Lord Jesus Christ." popery, "the good works of a man that standing, or of a falling church?"

"increase of grace and of glory," and is justified—do truly deserve eternal life,

Need I pursue the subject farther? posed to do good works for them- need I quote any more texts in order to show the utterly unscriptural nature of the Romish doctrines upon Justification, -that very article which the immortal (Rom. vi. 23.) By no means, says Luther declared to be "the article of a

THE WAGES OF INIQUITY.

The following extracts are from what is called " Taxa Camaræ Apostolicæ," containing the fees of the Chancery court of the church of Rome. The work was printed at Paris, A. D. 1500; Cologne, 1523; Lyons, 1549; and Venice, 1534. Pope Innocent III. was either author or enlarger of these rules. Many of them are quite unfit for the public eye; and bishop Jeremy Taylor said of the work, "It is a book in which a man may learn more wickedness than in all the summaries of vice published in the world." This remark arises from the expressed sins for which absolutions, dispensations, licenses, and indulgences, may be obtained. The following are a few-

£. s. d. For a layman for murdering a layman, -0 7 6 " him that hath killed his father, 0 10

		£.	٤.	d.
" him that killeth his wife,	-	O	10	6
" a priest or clergyman that keep	15			
a concubine,	•	0	10	6
" him who, in a criminal caus	e,			
takes a false oath, -	-	0	9	0
" a man or woman that is foun	d			
hanged, that they may have	е			
Christian burial, -		1	7	б
" a man to change his vow,	•	0	15	0
To eat flesh and white meats i	n			
Lent and other fasting day	8	. 0	10	6
To go into a nunnery alone, -	-	0	18	0
For the remission of a third part	of			
one's sins,	-	7	10	0

In short, there are dispensations at all prices.

A layman is fined for stealing; but the priest only for not making restitution. Absolution for murdering a layman, is charged 7s. 6d.; whereas for only laying violent hands on those in mother, 0 10 6 holy orders is charged 10s. 6d.

HENRY VIII. AND THE PAPISTS.

VIII., "we thought that the clergie of at their consecration make an oath to our realm had been our subjects wholly, the pope, clean contrarie to the oath that but now we have well perceived that they make to us, so that they seem to they are but half our subjects; yea, and be his subjects and not ours."—Hall's

"Well beloved subjects," said Henry scarce our subjects; for all the prelates Chron. 205.

SECOND ANNIVERSARY OF THE AMERICAN PROTESTANT ASSOCIATION.

The annual meeting of the American Protestant Association was held in the Union Methodist Episcopal Church, in Fourth Street, Philadelphia, on the 17th of December. The Rev. Levi Scott presided; addresses were made by the Rev. John Kenneday, D. D., Rev. John Chambers, Rev. Rufus W. Griswold, and Rev. J. F. Berg, D. D., and Dr. Berg read the Annual Report, as Recording Secretary of the Association:

The association which this evening celebrates its second anniversary, was called into its present organization by a conviction deeply impressed upon the minds of a large number of the protestant ministers and laity of this city, that the crisis demanded a union of Christian influence and effort, to counteract the dangerous and insidious encroachments of the papal power upon the religious interests and rights of the community. It is a singular fact, and deserves to be recorded as a remarkable providence in its history, that the persuasion that the very time for the organization of such a society had arrived, was simultaneously pressing the minds and consciences of a large number of evangelical ministers and people, who were strangers to one another, and consequently were ignorant of the mutual agreement of their feelings The movement which and convictions. subsequent events have proved to have been of more than ordinary importance, originated with two laymen, who have ever since the institution of this protestant union rendered efficient service. We regard ourselves, therefore, as having been drawn into our present position by the direct intervention and suggestion of Divine Providence, and we come together at the lapse of another year to set up another stone of remembrance, and to record upon this Eben Ezer, "Hitherto the Lord hath helped us."

During the past year, our association has been called to mourn the decease of

the Rev. Dr. John Clark, of the protestant episcopal church, an ambassador for Christ, whose voice and pen for many years had given eloquent testimony for the truth in opposition to the fables and superstitions of Antichrist. By his removal we are admonished that our own course will soon be finished; and like our departed brother we would have our loins girt about with truth, and stand ready for the Master's call.

The usual quarterly meetings of the Board of Managers have been held in accordance with the provisions of the Constitution, with the exception of one meeting, which was unavoidably postponed. Special meetings of the Board have also been called as occasion required, and the Executive Committee has rendered efficient service during the

current year.

At the first meeting after our last anniversary, the Board of Managers resolved to establish a periodical, to be entitled, the "Quarterly Review of the American Protestant Association." This Magazine has been most ably conducted by the Rev. Mr. Griswold, and has merited a much larger share of the public patro-The volume nage than it has received. which is completed, contains some of the most sterling and unanswerable expositions of the character of Romanism, and the tendency of its institutions, to be found in the English language. The exceedingly moderate price at which the Review is published, is sufficient evidence that the association by whom it has been issued, are actuated by the simple desire to afford to every intelligent and inquiring mind, the best information respecting the aspect and progress of the great controversy of the age; our periodical is offered at a rate that is barely sufficient to pay for the paper and ink which the publication requires. The payment of one dollar entitles the subscriber to a copy of the Review for one year, and furnishes him with upwards of four hundred closely printed 8vo pages, well worth perusing and preserving.

The great object contemplated in the establishment of this association, was to create and cherish a sound protestant public opinion, and by the great instrumentalities of the ulpit and the press, to diffuse correct information respecting the distinctive characters of protestantism and popery. One of the principal means upon which it relies for the promotion of this object, is the circulation of the Holy Scriptures in the vernacular tongue. and the maintenance of the Bible in our public institutions, in accordance with the laws of the land. In addition to the influence which the common distribution of the Bible, is calculated to exert, the aid of books and tracts illustrating the errors, designs, and bearings of the Roman system has been invoked. Board of Managers have been relieved by the zealous exertions of the various Bible Societies of our land, from a great part of the responsibility which would otherwise have rested upon them. Their funds have not been sufficiently ample to permit them to embark in any publication excepting the Quarterly Review, but here, again, the work which they would gladly engage in, were the requisite pecuniary means furnished with greater liberality, has been very efficiently performed by enterprising publishers of our city, who have issued sound protestant books, and have not been afraid or ashamed to give wings to faithful testimonies against the iniquities and absurdities of papal Rome. Amongst these, Messrs. Campbell and Hooker deserve honorable mention, and are entitled to the thanks and the cordial support of the protestant community.

One of the most urgent duties of the association has been to counteract, so far as they had ability, the efforts of the papal hierarchy of this city to embarrass the use of the Scriptures in our public schools. With an effrontery which will surprise no one who is acquainted with the Jesuitical policy, the low artifices and expedients which Roman prelates and priests so well know how to employ, the public has been informed with the

most solemn gravity, that the church of Rome, by her representatives in Philadelphia, has never made any attempt to banish the Bible from our public schools, and that the charge, whenever preferred, deserves to be stigmatized as a protestant falsehood. We shall not stop at present to argue the point of fact, but it may be well to remind the public that if it be true, that popish prelates and priests have not sought thus to exclude the Scriptures, it is indubitably certain, that at the very period when with consummate subtlety and assurance the sons of Loyola were practising upon the credulity of the public, and by dint of artful distinctions and solemn asseverations, had succeeded to some extent in persuading the indifferent and the simple, that they had never entertained a feeling of hostility against the Bible, a bull was issued from Rome, under the seal of Gregory XVI., breathing anathemas against Bible societies, and shaking the rod of excommunication over the friends of God's word, renewing all the inhibitions and restrictions of former edicts against the free circulation of the Bible, and in effect calling on the archbishops, bishops, and primates of the church apostolical of Rome, (he ought to have said, the church apostatical,) to abhor the Christian alliance and the Bible societies, and to use all the power that their own ingenuity, and the aid of the virgin Mary could furnish, to stop God's word in its career, lest it should have free course. and run and be glorified in the overthrow of the papal dominion. Now this bull involves every bishop in the church of Rome in a dilemma. His oath compels him to render obedience to all the mandates of the apostolic see. If he does oppose to the extent of his ability the free circulation of the Holy Scriptures. he fulfils the requirements of the form of profane swearing by which he binds himself to do the bidding of his master at Rome. If he does not, then he violates the solemn contract into which he has entered, and disregards the obligation of his oath. Let every man concerned choose whichever horn of this dilemma he prefers.

We regret, that there is some reason

to apprehend, that the use of the Bible in our public schools, is, in some instances, The associamore nominal than real. tion has, at various times, appointed committees to collect information respecting the mode in which the Scriptures are. employed in these institutions, with a view to keep the public informed with regard to the facts in the case, and it appears, from reports made at various times that in some of the schools, the provision requiring the Bible without note or comment to be read, is either evaded or so imperfectly fulfilled, as to render the statute practically a dead This is a matter which merits the serious attention of the public. discussion of the great principles of protestantism in the various pulpits of our city, has been continued in a series of discourses delivered before the association, though, owing to the peculiar excitement of the public mind during the last six or nine months, it was deemed most advisable to abstain from the more formal and regular discharge of this important duty. In conceding so much to the claims of expediency, (though no formal action to this effect was ever had by the association,) we should be very far from admitting, that the expositions of the character and tendencies of the Romish system which this association has sanctioned, are calculated to inflame the popular mind, or disturb the public We claim the right of free dispeace. We hold it to cussion as inalienable. be not only our privilege, but a solemn duty to examine in detail, and honestly and fearlessly, in the light and face of high Heaven to expose the arrogant assumptions, the strong delusions, and the incredible iniquities, barbarities and ab-

surdities of the papal system, and we are willing to be held responsible for every result which legitimately flows from the exposition of error and the vindication of truth. We deal in this controversy with principles, not with We trust we can regard persons. our fellow men, herever grievously they may "ert, not knowing the Scriptures," as "our kinsmen and brethren according to the flesh," and that whilst we testify before God and man our cordial abhorrence of all that is intrinsically popish, as fatal to the very existence of truth and righteousness, we can and we do, with all sincerity, love those who are our enemies because we tell them the truth, though we cannot admire, either their principles or their practice, much less forego the right and the obligation to maintain the truth in the face of opposition and reproach.

In concluding our report, we desire to record with devout thankfulness to God, that a spirit of cordial unanimity has pervaded all our counsels, and that whilst the association comprises representatives from almost every evangelical denomination in the land, we have thus far proved in our history and experience that in all the great essentials of religious truth we are of one mind, and that in opposition to that "wicked one whose coming is after the working of Satan," we can see eye to eye, and stand shoulder to shoulder, on the same field, though we may not all be in the same uniform. God and our country, the Bible and liberty, are our watchwords; and whatever may be the trials and hardness we may yet encounter, the triumph of truth is certain, for "if God be for us, who

can be against us?"

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VOL. II.

THE ROMISH TENDENCY OF HUMAN NATURE.

The Errors of Romanism traced to their Origin in Human Nature: By Richard Whately, D. D., Archbishop of Dublin. 2d Amer. Edition. Philade/phia, J. M. Campbell & Co.

IT is frequently objected to the efforts now made to awaken and enlighten the minds of our people on the subject of Romanism, that whatever be the character of this system, we are not likely to be led away by its errors; that our country has a far greater tendency to infidelity than to popery, and that our own prejudices of education and circumstances of intelligence are enough to preserve us from adopting its tenets.

In regard to the prospects of our country at large, we should be rejoiced to think that the forebodings of so many of our wisest statesmen and profoundest divines are never to be realized. whatever flattering hopes may be indulged on other accounts, it must not be supposed that the prevalence of infidelity interposes an insuperable obstacle to the progress of popery. It were easy to show that there is no necessary opposition between these two Antichrists, but on the contrary, a close connexion, and strong affinity; that these two extremes, as they appear, may easily coalesce, under certain circumprophecy leads us to anticipate; and Vol. 11.-10

nothing is more probable, than that the innumerable divisions of Christians, should create a demand in the popular mind for some visible centre of unity, and that in the midst of our national pride and ungodliness, which refuses to receive the love of the truth, God should send us strong delusion to believe that lying wonder, whose coming is after the working of Satan, with all deceivableness of unrighteousness, and that this messenger of Satan should be permitted to buffet us, till the Lord shall appear to consume him with the breath of his mouth and destroy him with the brightness of his coming.

In regard to individuals among us also, especially those of our own day, we conceive there is danger to be apprehended not so much perhaps of a formal conversion from the belief of the protestant to the adoption of the Romish system as such, but of the prevalence of the same erroneous and unscriptural principles, under other forms and circumstances. A sense of this danger we have uniformly endeavored to impress upon our readers, and this impression we desire now especially to leave upon their minds, after we have illustrated the magnitude and the imminency of the peril which attends us all.

The warning which we desire to give stances. This is the very result which to all who call themselves protestants, has been uttered with remarkable dis-

tinctness and force, by the distinguished and self-preservation. author, whose name we have placed at the head of this article. The work in which he treats of this subject was composed by the author some fifteen years ago, when he was a divine of Oxford, though never an "Oxford divine." The germ of the volume, (the author observes.) was derived from conversations with the celebrated Blancho White. Τt was introduced to the American public some three years ago in a remarkably cheap yet legible form. Within the past year, it has reached a second edition, to which are prefixed some interesting facts and statements concerning the author's literary attainments and We desire to protheological opinions. mote its circulation still farther in the community, knowing no better means of inculcating upon protestants the allimportant maxim, obsta principiis; for indeed "the beginning of" error "is as the letting out of water." And though the illustration of this subject demands (as our author has given it) an ample volume, rather than the few pages which we are permitted here to occupy, we propose to give an outline of the work before us, hoping thus to establish, as fully as we may, and in that which we consider its most threatening aspect to the protestant churches, the danger of Romanism.

We shall not, indeed, attempt a complete and strict analysis of this volume, but allude to some of its main topics, and without any farther explicit reference to its pages, intersperse with observations derived from it, remarks suggested to our minds, and quotations from some other writers in confirmation of the positions here assumed.

We must first direct attention to the general principle on which this work is based, and then adduce some of its

most striking illustrations.

The mention of this subject reminds us of the chief benefit which we should ever derive from the errors of other men. In the contemplation of them we should not be high-minded, but fear. We should not desire to secure an uncharitable triumph over others, but look at them with a view to self-examination,

Thus St. Paul. in the 10th chapter of 1st Corinthians, and through several other chapters, exhorts the Hebrew Christians who had been converted to the faith of Christ, to draw instruction from the backslidings of their ancestors according to the flesh, which he says were recorded for their admonition, to the intent they might not fall into corresponding sins, and that he who thought he stood, might take heed lest he should fall. For the same purpose we find him addressing the Church of Rome especially, in the days of its primitive purity, in language which seems prophetic, (and which, if heeded, would have been preventive) of its sad apostacy. He points to the rejection of the Old Testament Israel as a warning of that which might happen to the New Testament Church, and thus, by the way, he affords us sufficient reason to believe that an apostacy and a desertion of a portion of this Church, was not at all impossible, but highly probable, even in that very branch of the church which he had planted in Cæsar's house-"Because of unbelief they were hold. broken off, and thou standest by faith. Be not high-minded, but fear;" "Say not, I sit as a queen," and shall not err in my understanding, or "have sorrow in my heart." For "if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell severity, on thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." All must see the necessity of this admonition in the case of others: may none of us be so high-minded, as to question the propriety of applying it to ourselves, but rather take heed, lest any man fall after the same example of unbelief.

All are liable to do this, and the more liable because they think it impossible. Men are apt, not only in what regards religion, but in respect of all human concerns, to contemplate the faults and follies of a distant age or country with barren wonder, or self-gratulating contempt; while they overlook, because they do not search for, perhaps equal and very similar vices or

absurdities in their own conduct. In this way it is, that the religious and moral and political lessons which history might be made to furnish, are utterly lost to the generality of mankind. Human nature is always and every where substantially the same; circumstantially and externally men's manners and conduct are infinitely various. If the former were not true, if it were not for this fundamental agreement, history could furnish no instruction, if the latter were not true, if there were not these apparent differences, no one could fail to profit by that instruction. For few are so dull as not to learn something from the records of past experience in cases precisely similar to their own. But much candor and diligence are called for, in tracing the analogy between cases, which at the first glance seem very different, in observing the workings of the same human nature, under all its various disguises, in recognizing, as it were, the some plant in different stages of its growth, and in all the varieties resulting from climate and culture, soil and season. But to any one who will exercise this candor, the very dissimilarity of circumstances renders the history of past times and distant countries even the more instructive, because it is easier to form an impartial judgment concerning them.

There is, indeed, a difficulty in applying that judgment to our own case, for no one believes his own opinions erroneous, his own practices injurious. Few are even accustomed to ask themselves, is there not a lie in my right Thus the idolatry and unbelief of the Israelites, and again the corruption and apostacy of the Romanists, appeared to them and to us in a very different light, and this should. lead us not to regard them with contemptuous astonishment and boastful exultation, but to reflect that we also are likely to form a wrong estimate of what is around us, and familiar to our minds. We should remember that the great enemy of truth and righteousness, who now (as ever,) worketh in the children of unbelief and disobedience, does not always use the same disguise: as soon as one is seen through, he is ready to

assume another, and it is vain that we detect the artifice which has done its work on other men, unless we are on our guard against the same tempter under some new transformation, assuming afresh among ourselves, the appearance of some angel of light. we not ignorant of his devices, we should know that there is nothing new Were we Yamiliar under the sun. with the page of history, we should anticipate the revival of error as we expect the return of a comet, when it has run its course. Did we keep close to the teachings of revelation, we should use the means of counteracting its powerful influence upon the moral interests of our world.

Thus when our attention is turned to the errors of the Romish church, and to the probability of proselytes being added to it, or converts made from it, we must be on our guard against the spirit of popery in the human heart, against similar errors in some new shapes; and not deem every danger of the kind effectually escaped, by simply keeping out of the pale of that corrupt church. The errors of Romanism are, indeed, peculiarly worthy of consideration, for this very reason, that they are the natural growth of the human heart. They were not so much the effect as the cause of the Roman system of religion, for this was not the contrivance of any one man, or any number of men, foreseeing and designing the entire result. Its corruptions were the natural offspring of the passions of an ignorant and depraved people, not checked and regulated, but cherished and consecrated by a debased and worldly-minded ministry, who made merchandise of souls, substituting the arts of gain for the promotion of godli-And hence we are not to wonder that no one can point out the precise period, when this mystery of iniquity began to work, or identify the person who introduced it; nor suppose it to be the faith once delivered to the saints, though it should be proved that even in the first age of Christianity, when the good seed of the kingdom was sown by apostolic hands, the tares sprang up with it, choking the product of some of the most fertile fields of apostolic la-

This proposition, then, being borne in mind, that the errors of Romanism are peculiarly the offspring of human nature, in its present fallen state, we proceed to illustrate it by reference to several of these errors in particular. Addressing protestants more especially, we need not adduce the proof that these errors are eally chargeable upon the Roman church. But if our readers will examine the premises, they will find that we are not fighting against shadows, or

disputing about words.

1. Let us advert to the superstition of the Roman church. The greater part of the errors of Romanism may be considered as so many branches of superstition, or at least inseparably connected with it. But there are besides, many superstitions more strictly so called, with which that system is justly chargeable, such as invocations of saints, and adoration of images, pictures, and Superstition is conceived to be, not an excess of religion, as if any on could have too much of true religion, but a misdirection of religious feeling, manifested either in showing religious veneration or regard to objects which deserve none, i. e. properly speaking, the worship of idols, or false gods; or showing such a degree of religious veneration to any object, as that object, (though worthy of some reverence,) does not deserve; or again in worshipping the true God through the medium of improper ceremonies or That the superstitious practices of the Roman church are justly chargeable with idolatry, is but too sadly true, though they do not admit it. Their error, in this respect, is the same with that which we may ascribe to the Israelites, whose practices bear a strong resemblance to theirs. Now, the Israelites were warned, not only to worship none of the gods of the heathen, but to copy none of their superstitions; "Ye shall not do so to the Lord your God." When they did do so, they doubtless pleaded that the golden calves and the brazen serpent were not the adols of the Canaanites, and thought

themselves exempt from the charge and secure from the danger of corrupting their own religion, because of their deep abhorrence of the religions of those nations which the Lord had cast out before them. So, doubtless, the church of Rome has ever thought itself pure and safe from superstition, by its rejection of those particular forms of superstition which existed among the Israelites and pagans, although the resemblance between each of these and its own is so close, that shrewd observers have not scrupled to call it Paganism and Judaism baptized.

Doubtless protestants are no less disposed to feel the same security, on account of their abhorrence of the particular superstitions of Rome, and yet it must be admitted to be the spontaneous and abundant produce of the human heart. It is an error which seems most directly opposed to the theory of infidelity, and yet many of the most celebrated professors of infidelity have betrayed an uncommon share of it. infidelity is not natural even to fallen A disposition to reverence some superhuman Being, and in some way or other recommend ourselves to his favor, is a natural suggestion of the human heart, and the great enemy finds it easier to misdirect than to eradicate it. The most prevailing character of superstition, is the attributing some sacred effieacy to the performance of an outward act, or the presence of some material object, without any inward devotion of the heart accompanying it, or any thing but an undoubting faith in that intrinsic efficacy.

Now the enormity of this evil is apt to be much underrated. It is not merely a folly to be ridiculed, but a serious mischief to be dreaded. Its tendency is injurious to true piety. If an exercise of the religious sentiment can thus be provided for, if the natural craving after Divine acceptance can be satisfied—God's place in the heart will be preoccupied by an idol, the conscience lulled to sleep, and true piety shut out by vanities of man's devising. The natural food of religion is thus converted into poison. The sacraments of the Christian church.

even when they are not multiplied by human authority,—our very exercises of devotion even in a tongue understood by all,—our perusal of the sacred Scriptures where it is freely allowed, yea, universally enjoined, become superstitious in proportion as any one expects them to operate as a charm, attributing efficacy to the mere act or word, while the feelings are not engaged, and the life is not consistent. If we are told by protestant Christians that they are not liable to do this, when guarded by Scriptural Articles, and Reformed Littrgies, we can only say, "take heed, lest any man fall after the same example."

2. Let us consider the system of priestcraft which is so fostered by the Roman church. The Christian religion confessedly includes mysteries, that is, truths not discoverable by human reason. but made known by Divine revelation. In the ancient pagan religions, there was a distinction between the uninitiated and initiated, the latter receiving the revelation of those mysteries which were withheld from the former. But "the great mystery of godliness" was not revealed to a favored few. To all Christ's disciples it was given to know the mysteries of the kingdom of heaven. It prefessed to have one Lord, one faith, and one baptism, by one Spirit dwelling in all the members of the Christian church.

The opposite system is one of the most remarkable characteristics of natural religion; that is, it is a system which men naturally fall into when left to themselves, as all pagan systems of religion bear witness. This is one of the errors found in the Roman system. The people readily perceived the advantage of theological learning, without distinguishing the proper object of this learning, to vindicate the authority, and explain the meaning of the sacred Scriptures, and without understanding what particular doctrines were beyond their own comprehension. The clergy were of course tempted to direct their inquiries to those points which were above others' comprehension, and even their own, and thus while darkening counsel by words without knowledge, became "lords over God's heritage," instead of "helpers to

their faith." On the one hand, therefore, the unprofitable and presumptuous speculations, of those theologians emphatically styled the Schoolmen, were the fruits of this mistake as to Christian mysteries, this corruption from the simplicity of Christianity; and on the other to believe all that the Church believes, was the easy confession, which resulted from the indolence and spiritual indifference, the unworthy pride and dishonest ambition of human nature.

It is observable that this error is to be ascribed to the people as much as the priests. It is customary, indeed, when we speak of priestcraft, to represent the people as prevailed upon by sophistry, and promises, and threats, to make these erafty impostors the keepers of their consciences, and their substitutes in the service of God. But it must not be forgotten that the first recorded instance of departure from purity of worship, as established among the Israelites, was forced on the priest by the people.* The truth is, mankind have an innate propensity to serve God by proxy, and not having any love for his service themselves, to commit to some distinct order of men the care of their religious concerns, who shall study the truths of religion in their stead, practise some exalted kinds of virtue, and offer prayers on their behalf in life, and even after death. This disposition is the origin, as well as the consequence of priestcraft. The Roman hierarchy did but take advantage of this natural propensity, engrafting on it such practices and pretensions as should make it a source of influence and profit.

A very large and important portion of the errors of the Roman church may be comprehended under this general censure, that they have destroyed the true character of the Christian ministry. Hence the gradual transformation of the Christian minister, the presbyter, or elder, into the sacrificing priest of the Jewish and pagan religions, of which error no inconsiderable remains are to be traced in the minds of protestants. Now the title borne by the priests of the Jewish and pagan nations, is never applied to

^{*} See Exodus, Cliap. xxx L.

by the apostles, and this difference in the names given them, naturally leads us to infer a difference of things, and to conclude that the apostles regarded their religion as having no priest at all, except Christ Jesus, of whom all the Levitical priests were but types—and to whom alone under the gospel the title is applied in the inspired writings. He has offered up the sufficient sacrifice. He is the one Mediator between God and man.

The Christian ministry differs from every other office ever held by man, either of human device or divine appointment. As for the pagan priests, their business was rather to conceal than to explain the mysteries of their religion; to keep the people in darkness rather than to enlighten their minds with the knowledge of truth. So that it was to legislators and philosophers that men looked for instruction in their duty. That the Christian ministry, on the contrary, was appointed in great measure for the purpose of giving instruction and admonition to man, is clearly proved by the practice of the apostles, and by Paul's directions to Timothy and Titus. The essential character of the Jewish priests was not their being ministers of religion, but their offering sacrifice and making atonement and intercession for the people—whereas the office of the Christian minister corresponded to that of the Jewish elders or presbyters and the rulers of the synagogues. Their duty being the regulation and instruction of religious assemblies, and of the religious and moral conduct of the people generally, with the administration of rites, totally different in their nature from the offering of sacrifices; thus precluding the idea of their being mediators for man, though they are ambassadors from God. The Romish priest however, like the Jew, professes to offer sacrifice to propitiate God towards himself and the congregation. The efficacy of that sacrifice is made to depend on the sincerity and rectitude of intention, not of the communicants or worshippers themselves, but of the priest. He assuming the character of a mediator and

any of the Christian ministers ordained inaudible to them. He undertakes to reconcile transgressors, by prescribing penances, and pretends to transfer to them his own or others' merits. like a pagan, not a Jewish priest, he keeps hidden from the people the volume of their faith, and subjects them at his pleasure to the dominion of error.

Many think this a harmless error, and so it may be in the intention of many who adopt it. But not so in the results to which it tends. The late Bishop White has left a very solemn testimony on this subject, in various parts of his writings. "There was a time," he says, "when he was disposed to regard it as a question of words; but when he came to consider maturely the opinions adopted by those who held the opposite to his own views, he perceived a train of sentiments, which, by a consistent pregression, ended in the worst of all the bad tenets of Roman Catholic superstition; he became alarmed at the appearance (among ourselves) of any of that leaven which had shown itself so capable of leavening the whole lump, and admired the wisdom of the English Reformers, in having been so careful toclear their system of every thing which participated of the alarming sentiment." -Memoirs, 381.

3. We have reason to beware of that spirit of persecution, which the Church of Rome expressly encourages and approves-yea, rather requires. We have not space to quote the language of her standards, which show that this is a characteristic of her system. But one of the most candid of protestant writers, Faber, Sac. Cal. of Proph., vol. 2, p. 97, has said, that "though the Romish church may retort this charge upon protestants to serve the purposes of controversy, and to mislead the advocates of a silly liberalism-yet she dares not join her rival in pronouncing all persecution for conscience sake to be unscriptural and accursed. Whatever be the language and the spirit of private individuals, their church acknowledges not their unauthoritative assertions. The Canons of the Lateran Councils have never intercessor, prays not with, but for the yet been formally condemned and dispeople, in a tongue unknown and a voice owned by her. Nay, she stands precluded by her own claim of infallibility and that of the community, however naand immutability from reprobating the sanguinary abominations which have systematically characterized the Romish Church."

But though the Romish Church is deeply stained with this guilt, it cannot with any reason be reckoned the originating cause of it. This error has its root in the evil heart of the unrenewed man-though in that system the evil propensity of human nature, instead of being checked on each occasion, is connived at, and sanctified by a false principle of religious zeal. None complain more loudly of persecution than Romanists themselves, who adore the relics of those that were martyrs to pagan persecution. And so the reformers, not one, but all, when they had detected and renounced the other errors of the system in which they had been educated, were not able either in principle or practice wholly to divest themselves of this. Even in respect of the persecutions, of which they were the subjects, they seemed to have joined issue on the question whether they were heretics, rather than whether heretics ought to be consigned to the secular arm. The same principle is manifested in full force, by the disciples of the false prophet, who cannot be said to have derived it from Romanism. It is derivable rather from the natural feelings of resentment against opponentsof love of power, of a desire to promote apparent good, and repress whatever seems to us fraught with mischief by any means that present themselves as Now we cannot be too anxious for the salvation of men's souls, and for this very reason we cannot exaggerate the danger of departing from the faith of the gospel—we may well be willing to compass sea and land to make one proselyte, if so be, we may save a soul from death, and hide a multitude of sins. But we must seek these objects only by argument, persussion and example—and when these methods fail, or are likely to fail, the endeavour to prevent, by constraint, deviations from the established faith, and to force men even, into that which we believe to be for their own good shipping him according to the dictates

tural to the human heart-is opposed to the genius and precepts of the gospel of Christ.

In our country persecution in outward act is impossible, but in spirit, it is possible to all, and equally guilty before Ged. We cannot lay violent hands upon their persons, but we may outrage their feelings, by carelessly or wilfully misrepresenting their religious opinions, or by withholding from them the courtesies and charities of life on this account, or in any way interfering with their social rights, personal comfort or religious freedom.

But here we must avow the conviction that the popular tendency is rather in a contrary direction;—to a miscalled charity, which ascribes a spirit of persecution to every manifestation of Christian consistency and ministerial faithfulness. A few protestants have a strong hereditary prejudice against the persons of Roman Catholics. A few more have a godly jeulousy for the interests of the gospel-but the mass are disposed to think all religions nearly alike, or are indifferent to the peculiarities of any. Their charity costs them little-while, alas! they themselves are uncharitable enough, and by reproachful epithets persecuting enough, against those who have any distinct views and tender sensibilities on the subject.

Every effort which we have made to unfold the spirit of truth and error, (is, we well know) viewed through this false medium by many nominal and some real protestants, forgetting that it is a scriptural command to all that name the name of Christ, to hate the deeds and the doctrines which are not of God. and that it is the very obligation laid upon these who are set for the defence of the gospel to cry aloud and spare not, to banish and drive away all strange Those who call this persedoctrines. eution, know not what they speak nor whereof they affirm. Do they ask us, what persecution is? We answer—if we should be found endeavoring to debar our opponents from erecting houses for the worship of God, within the walls of our city, or from wor-

of their misguided conscience—if we should discourage our people from giving alms to those of this persuasion who are suffering under any adversity-should we be disposed to deny the poor charity of a grave to those who felt constrained to walk in the way which we believe to be heresy-this would be persecution. need not say where all this is done (by those who lay this crime to our charge,) against those who are on our part in this controversy-nor need we declare that if this were attempted here, by the immense majority who have ample power, if they have the least desire to do it, though it were but fair retaliation for national injustice and religious intolerance elsewhere manifested towards us, the complaints of Romanists would be drowned by the execuation of protestants themselves, and at least echoed by the remonstrances of all protestant ministers.

4. We have need to beware of that spiritual pride, which is another distinctive feature of the Romish Church. Mankind have a natural tendency to pride themselves on the advantages they enjoy, on the titles they bear as badges of those privileges, and especially on their being members of any society endowed with such privileges. And they are disposed to put their trust in these. independently of the use made of them. as necessarily implying some superior benefit to their possessor. How strongly this tendency operated among the Jews of old, we have ample proof in the scriptures, whose general tenor seems to be expressed in the rebuke of John the Baptist. "Think not to say within yourselves, We have Abraham to our father." A like error seems to have prevailed among the early Christians generally, and hence that very warning of the apostle was given, in which, as we have already observed, the history of the Jews is presented for their admonition.

The history of the Romish Church shows that a reliance on names and privileges, has led her into many of her most grievous errors. Confident in the titles of Christian, Orthodox, Catholic, of the Church of God, she trusted that no deadly error could creep into so holy

a community. But her people were careless of living as becometh saints. and hence they adopted one by one the very errors and superstitions (in substance) from which the first Christians gloried in being delivered. Such monstrous corruptions could never have been introduced into any church by the arts of a worldly hierarchy, unless its members had been lulled into a false security by boastfully contemplating their religious privileges, instead of dwelling on the responsibilities they involve; by priding themselves upon names, without bestowing a watchful attention on the things which those names denote.

Thus the admonitions of Paul to the Church of Rome were lost on the succeeding generations of that church. And shall we say, brethren, that we have no need of it. because we do not assume the same exclusive title of Catholic, or avow the same claim of infallibility, because we have protested against the usurpations of others, and have renounced their corruptions. The apostle might reply to us, Be not high-minded, but fear, for those whom I then addressed were in the same situation as you are. They were the reformed, the protestants of their day—they had been delivered from Jewish and pagan infidelity, as you from Romish corruption. They prided themselves on the change—they felt themselves in no danger of the same errors in form, and yet they embraced They were rather them in substance. the cause than the effect of their system. Hence, though out of her pale, you may follow her steps, and should guard carefully against those faults whose deformity you have seen in another.

Let all, then, beware of this radical and plausible error. We may be following the dictates, not of weak or wicked men, but of an inspired apostle, and still not be secure from the tendency to substitute the means of grace for the fruits of the Spirit, a proud confidence of belonging to a certain holy community, church, sect, party, which must secure you divine favor. Even advantages which are real, and titles which are fairly applied, may be made occasions of self-complacency, and lead

to indolent security, with respect to personal acceptance. This is usually the first error men fall into. The second springs out of this carelessness; the name survives the thing signified; the advantages are actually lost, through a confident reliance on their intrinsic efficacy. The land which was fertile, becomes a desert, through a confident trust that it will ensure wealth to its possessor, while he neglects to cultivate its resources. For whatever be our privileges as members of any religious society, it is, after all, only by personal faith and holiness, secured by the intercession of the Saviour, and wrought out by the sanctification of the Spirit, that each individual is to be made acceptable to God. The pious efforts and the holy functions of others can do nothing for any man, unless they lead him to labor in like manner for himself. Richly endowed, indeed, is the Church of Christ. with means of grace, with privileges of inestimable value, and these we may be allowed to suppose, greater in that branch of Christ's Church with which we ourselves are connected, than in any other; but if we fail to use these means, to improve these privileges, they will but increase our condemnation. name of Christian, of Reformed, Pro-

testant, Orthodox, or Evangelical, instead of saving, will condemn as doubly inexcusable, in the great day when the secrets of men's hearts shall be disclosed-those who, naming the name, of Christ, have not departed from iniquity: whose heart and life are not reformed, who do not come out, and are not separate from the follies and temptations of the world, who do not resist unto blood, striving against the sin which so easily besets them, and who, while aware of the errors of the Romish Church, overlook those evil and corrupt, proud and selfish, grovelling and sensual affections of our common nature, in which they had their origin. "For he is not a Jew," and still less a Christian, "who is one outwardly," and baptism, as well as "circumcision is that of the heart, in the spirit, and not in the letter," in clear distinction from, though not to the exclusion of the outward rite; whose praise is not (perhaps) of men, but (will certainly be) of God, "in the day when he will judge the secrets of men's hearts by Jesus Christ, according to the gospel," and for his sake alone, "reward every man," that is accepted of him, "according to his works."

NATURE AND VENALITY OF PAPAL INDULGENCES.

The Venal Indulgences and Pardons of the Church of Rome, exemplified in a Summary of an Indulgence of Sixius IV., for the repair of a Cathedral: with an Account of the Forms called "Confessionalia," applicable both to the Living and the Dead; and Observations confirmatory of the Taxæ Peniteutiariæ, with a Plate. By the Rev. Joseph Mendham, M. A., 12mo., pp. xlvi. and 148. London: Rivingtons.

Os all the "cunningly devised fables" of Rome, (and they are many,) we look upon the doctrine of *Indul*gence as one of the most ensnaring, and as perilous to those who are so unhappy as to be beguiled by it, as it is gainful to the church which employs it in "making merchandize of souls." We could say much upon the importance of this doctrine, as connected with other dangerous and soul-destroying errors of the Church of Rome, did our limits permit, and we regret exceedingly the necessity, which the very extent of the subject lays us under, of treating so important a matter in a cursory manner. Brief, however, as the notice we are compelled to take of this subject must be, we trust that we shall be able to demonstrate to the satisfaction of our readers, that the modern champions of

Rome, in their attempts to conceal the true state of the case, have done little more than endeavour to cover the original painting with a coat of water-colors, which any pope may, at his pleasure, easily remove by a slight application of his infallible sponge, whenever it shall appear desirable to exhibit the picture in its primitive beauty to the admiring gaze of his delighted subjects.

In the primitive church, a system of discipline obtained, by which offenders were frequently obliged to continue for a considerable space of time, in some cases for many years, in a state of pemance and separation from the sacraments. It seemed, however, expedient to the Council of Nice to give power to all bishops to shorten the time and to relax the severity of the canons. This favor was called an Indulgence, and is said to have been a just and necessary provision, without which no society could be well governed. But after the tenth century a great alteration took place, and the original design seems to have been altogether laid aside. In the hands of the popes the machinery of indulgences was employed, and with effect, to promote the power and affluence of the See of Rome. The first indulgence, in the modern sense of the word, was granted by Anselm, Bishop of Lucca and Legate of Gregory VII., to those who would take his part against Henry IV. Similar indulgences were granted by Urban II. to such as would undertake the crusade to the Holy Land. and after him by succeeding popes, for the same purpose.

Morinus states, that these indulgences did not merely absolve from canonical penance, but that "a remission of such sins was granted by them, upon which eternal life depends." Be this as it may, we find, that when they came to be regarded as effecting a deliverance from purgatory, they were considered as too important to be entrusted wholly to inferior hands; and, accordingly, in the Fourth Lateran Council, held by Innocent III., the power of the bishops was abridged.

We may remark, as indeed Cardinal Fisher candidly acknowledges, that with-

out purgatory the indulgences would be things of no value. But something more was wanting to make the machinery work well; and, accordingly, counsels of perfection, works of supererogation, and a communication of merits, or, more correctly speaking, of "satisfactions," were invented. We will now briefly notice the doctrine of Indulgences, as set forth by accredited theologians of the Church of Rome.

There is, we are told, a certain treasure placed at the disposal of the pope; and this treasure consists of the superabundant satisfactions of Christ, with the superfluous satisfactions of the Blessed Virgin Mary and of the rest of the saints. By the application of this treasure, the pope is enabled to effect the release of souls from purgatorial sufferings, or from a part of them, according to circumstances. An indulgence is the remission, as Dens tells us, of the temporal punishment due to sin already remitted-" quoad culpam"-by the power of the keys, "extra sacramentum," and by the application of the treasure which is contained in the church. There appears to be, however, some difficulty upon the subject of the culpa, and the Romish theologians have found it no basy matter to manage. Accordingly, we find Dens-somewhat inconsistently, it must be confessed, with his definition of an indulgence—stating, "ipsa autem culpa peccati per indulgentias directe non remittitur," (vol. vi. p. 418, No. 30;) and again, " Generaindulgentia non remittit time autem pænam ullius peccati nisi ante quoad culpam remissi:" (p. 426, No. 34.) Afterwards, speaking of the clausula "contritis et confessis," he says, "quæ in indulgentiis ordinariis ponitur." 431, No. 36.) Probably Dens felt some delicacy, as he had some awkward facts to deal with; and this seems the more probable, as we read in No. 30, p. 418, "Obj. Pontifices in Bullis aliquando dicunt se concedere indulgentias peccatorum; ergo, &c. R. Ponitur causa pro effectu et significatur indulgentia posnæ ex peccato.

We find Indulgences divided by theologians into, 1, "Plenarie," which are granted for the remission of the whole debt of temporal punishment, (for so the sufferings of purgatory are spoken of as opposed to the eternal torments of hell.) 2. "Non plenariæ," which only remit a part of the punishment. 3. "Pleniores," which go further than the "plenariæ" as regards the offences with which the debt of punishment is connected, and give a power of absolving in "cases" and "censures" reserved to the pope. 4. "Plenissimæ," which, according to Collet, confer an additional power of commuting and dispensing with vows, "in quibusdam irregularitatibus;" we shall see hereafter what some of these "irregularities" were. Indulgences granted "in forma jubilæi," although plenary, are not accompanied with the power of absolving from reserved cases, unless it be formally and expressly stated in the Bull, appointing the Jubilee. These Bulls, however, sometimes confer very extensive, and occasionally somewhat questionable pri-When an indulgence is attached to any material thing, as an image, a rosary, &c., it is termed "Real," and those which are granted to a person, without any restriction as to place or thing, are called "Personal." Indulgences which may be obtained at any time, are said to be "Perpetual;" whilst those which are granted only during a certain period, are called " Temporal."

The pope is the great dispenser of the treasure which supplies indulgences, and bishops may dispense this treasure to an extent, not yet, however, exactly ascertained; and there is a danger, should they go beyond a certain limit, of the indulgences granted by them being altogether invalid. (Dens, Theol. vol. vi. p. 424, No. 33.) Purchasers, under such circumstances, would do well to take the opinion of some skilful and practised conveyancer as to the validity of the title, lest, perchance, they may afterwards discover a flaw therein, which may have the effect of vitiating the whole. The pope or bishop, although he cannot grant an indulgence himself, may, nevertheless, have a share in the indulgence which he grants to

another, as he may also give power to a priest to grant him absolution. regard to the requisites for obtaining indulgences, the applicant must be a baptized person, must be in a state of grace, and perform certain conditions: but the conditions must not be, in themselves. such as would satisfy for the debt of punishment, otherwise the indulgence would be nugatory, or, as St. Thomas says, "a pious fraud." The church requires a certain intention in those who wish to gain indulgences, yet they may be granted to one insensible and about to die! As to the performance of the conditions, unless otherwise expressed, it is sufficient if the last be performed in a state of grace; so much of the enjoined conditions is only absolutely necessary as may answer the end proposed by the party granting the indulgence. If prayers, fasting, &c., be enjoined "ad placandum Deum," they must not be performed "ex vant gloria," but if the work, as to substance, be performed, so as to accord with the proposed end of the granter, all is well. The kindness of the church does not stop here. If an indulgence be granted to those who will give money to build a church, they obtain the indulgence. although the money be given "ex vana. gloria!" nor does it signify, whether they give the money "propria manu," or send it by another hand.

With regard to sacramental confession, it appears, first, that it is not necessary, unless it be exacted by the bull—a state of grace is sufficient; but should the individual be in mortal sin at the time of his wishing to obtain an indulgence, then confession is necessary as an ordinary mean of grace, "si habeatur copia confessarii."

Secondly, even when it is required, it is not necessary for those who have only venial sins. Thirdly, when it is required as a part of the work enjoined, then it is necessary. The church is very indulgent in these matters, for, although she wishes to encourage frequent confession, she would by no means discourage the applicants for indulgences. These, however, must not be granted without an adequate cause, which, ac-

cording to St. Thomas, (Supplem. Quest. 25, art., 2, in Corp.) is the honour of God, and the advantage of the church, and our neighbor; they must not have a temporal object, unless that object lead to a spiritual one. A private indulgence may have a private end, if it redound indirectly to the common good; when granted to many, it suffices if the united works of the many are proportionate to the proposed end; the mere relief of souls suffering in purgatory is not an adequate end, in the case of a community, though it be in the case of an individual! There is a danger, if the cause be not adequate, that the indulgence may not be valid; we are, however, to suppose that the cause is always just and sufficient, and preachers must not, in conversation, nor in their sermons, raise a doubt upon the subject! What a comfort it must be to think that there is infallibility somewhere in the church which presides over these matters, though it is not yet determined exactly where h

Turn we now to the value of Indulgences, a very, very, important matter. It is acknowledged to be an axiom respecting them, that "Tantum valent, quantum sonant;" but how is this axiom to be understood? Two solutions are given: first, That in the performance of the prescribed conditions, an individual, "licet in minimo gradu devotionis," obtains the whole indulgence to the extent expressed, whether plenary or for a hundred days, &c.; and this opinion, we are told, holds good when the enjoined conditions are particularized. (St. Thom. Supplem. Queest. 25, a. 2, ad. 4.) Secondly, there is an opinion, that the individual is benefited in proportion as he fulfils the intention of the donor, and that the quantity is mentioned to show how much the donor could give, and not that every one who obtains an indulgence benefits to that extent; and this opinion holds good when the conditions are not expressly (Theol. Dens, vol. vi. p. 436, stated. art. 38.)

Indulgences granted for the dead, differ from those granted to the living; in the case of the living they are both

"absolutio et solutio;" in the case of the dead they are only "solutio." The power of granting these belongs to the pope alone. He has power to do so, according to some divines, because the words, Matt. c. 16, v. 19, "Quodcunque, &c." may be referred to those to whom the power is delegated, as long as they are on earth; or because the church may do as much for the dead as the faithful do, who offer up prayers and satisfactions to God that souls may be delivered from purgatory: whilst others again contend that souls in purgatory may still be considered on earth, for they have not reached their journey's end, and are, therefore, under the jurisdiction of the pope. Indulgences "pro defunctis" are applied by way of suffrage, and the souls in purgatory will benefit by them according as they departed from this world in a state of grace or otherwise. As to the efficacy of these indulgences, and the requisites in those who apply for them, authors are divided in opinion. Benedict XIII. Jan. 15, A. D. 1720, granted certain indulgences called "plenariæ liberæ," i. e. applicable at pleasure, "pro defuncti aut pro vivis." So numerous are the indulgences which, from time to time, have been granted, that it has been found necessary to suspend them oceasionally, lest they should interfere with each other.

With respect to Jubilees, we may briefly remark, that they are either Ordinary, every twenty-five years, or Extraordinary, granted for some weighty reason, such as the commencement of Boniface a pontificate, or a massacre. VIII. instituted the first Jubilee, A. D. 1300, to recur every hundred years; Clement VI. reduced the term to fifty, "Exemplo Jubilæi Judaici." Urban VI. again reduced the term to thirtythree years, "pro numero estatis anno-rum Christi;" at length Paul II. considering the shortness of human life. ordained that it should take place every twenty-five years. During the ordinary Jubilee all indulgences, except those for the dead (and those connected with certain privileged altars and confraternities,) "extra Urbem Romanam," are suspended; but no rule can be laid down, and for these matters, as well as for the privileges conceded at such times, the "Bulla Concessionis" must be consulted.

In the above account of the nature and doctrine of Indulgences, brief as it is, we trust that we have furnished our readers with the means of deciding upon the internal evidence afforded by the "Summaria" itself. "The family likeness in this document can hardly be unseen or misunderstood." In a previous publication, Mr. Mendham gave a short account of the same "Summary Declaration of the Indulgences granted to the Church of Saintes in Saintonge:" in the present work, which is a sequel to the former, the whole of that curious and instructive document is given to the public in the original, with some highly important and truly valuable remarks. The copy of the "Summaria," in the possession of the writer, we are informed, "is assigned by Dr. Kloss, its former possessor, to Joh. de Limburg, 1488, Monasterii (Munster,) and is a folio, containing six leaves." Mendhain has also another document, nearly identical with this, in the type of Peter Schoffer, but of later date, as it mentions at the end the confirmation of its contents by Innocent VIII. The "Summaria" is not the bull itself, which will be found to be Sixtus IVth's; from which, however, it contains large extracts. The proofs of the existence of the bull, and of its date, adduced by our author, are, we think, complete. In 1482, the Theologic Faculty of the University of Paris passed a censure upon "certain doctrines, abusively, it is said, founded upon the bull of indulgence to the Church of Saintes, by Sixtus IV, and gives to the bull of the pontiff the precise date of 1476, 3 non. Augusti, Pontificatus sui anno quinto. This is confirmed by other dates very nearly approaching the one assigned: the Jubilee under Sixtus, referred to in the "Summaria," occurred in 1475, and a bull of the same pope, explanatory of the first, bears date 1477. This explanatory bull itself is found in the work of Eusebius Amort, "De Indul- and faculties, promised in the bull. The

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gentiis, Venetiis, 1738. Superiorum Permissu ac Privilegio, pp. 417, 8." In the bull just mentioned, the pope complains of a misinterpretation of his Indulgence in favor of the Church of Saintes, and vindicates his real mean-In 1478, a new revocatory bull was called for, in which his holiness feels himself called upon to guard against the abuse, not only of the substance, but of the multitude of his indulgences, as rendering the faithful more prone to transgress. Mr., Mendham has also given us, in the introduction to the "Summaria," an account of the principal individual named in the document, Raymundus Peraudi (Perault.) He was born at Surgeres, in the Province of Saintonge, or rather Aunis; was Apostolic Nuncio under Paul II., Sixtus IV., and Innocent VIII., to collect moneys for the Turkish war; he was made Cardinal of Gurck by Alexander VI., and died in 1505.

We now come to the "Summaria" itself, consisting of extracts from the bull of Sixtus, or bulls (for the plural number is used,) and a commentary. "The whole of the original is in one type," but Mr. Mendham has, for the sake of perspicuity, printed the commentary in a different type; and the punctuation is also by the same hand, as none occurs in the original but that of the period; neither has the original any marks of page or folio, nor signatures. "The word Textus uniformly precedes the quotation from the bull. and it is generally sufficiently apparent where the quotation terminates.

It appears from the "Summaria declaratio," that four "graces" were conceded to the faithful in Christ, who should visit the Church of Saintes, one day in every year, during the space of ten years; or should send something of their worldly substance to it by the messengers of the church. The first grace is that of a jubilee; and, forasmuch as they who send a present to the church are equally entitled to the benefits of the jubilee, as the actual visiters of the said church, attention is recommended to the indulgences, graces,

 bull, after asserting the power of binding and loosing, conferred on St. Peter and his successors, proceeds to speak of the expense of erecting churches, and especially cathedrals; that they need repairing; that churches have been saved from ruin by the gifts of the faithful, and the faithful themselves have been much helped by indulgences, and pardons, especially plenary ones. His holiness, accordingly, renews an indulgence granted in behalf of the Church of Saintes by Nicolaus V. and Pius II., together with certain faculties. The extent of the indulgence to be gained by the faithful in Christ of both sexes, "qui dictam ecclesiam visitaverint et manus adjutrices porrexerint." will equal that of the visiter, during the year of Jubilee, if certain "Basilicae almæ urbis:" and, as in the case of the Basilicæ, four altars, to be appointed by the dean and chapter, must be visited. Certain arrangements are then made for giving facility of confession. threefold faculty is granted to confes-The first faculty is general to all confessors, viz., that of absolving, in the first place, from all cases and crimes. from sentence of excommunication, &c. In the second place from reserved cases, general or special, "qui dicuntur casus penitentiariorum urbis;" a singular favor granted to the Church of Saintes. In the third place a power is given of absolving from what are termed "casus de expresso;" because, without the express mandate of the pope, no one ought, or is able to give absolution in such cases, even in the time of a jubilee: e. g. killing a priest, parricide, &c. Simple confessors are warned not to meddle with such cases, or at least to get advice before they undertake to absolve. The confessors may commute all vows, "demptis quatuor magnis," and compound for the same; they are empowered to remove every stain of infamy contracted by PERJURY OR OTHERWISE, and to restore to their former honors, privileges, states, and dignity, persons laboring under and disabilities, as though they had never contracted the above-mentioned stain, and to release from all oaths whatever.

The bull of Pius II. is confirmed by Sixtus, conferring a power of absolving those who may have ill-gotten wealth in their possession, provided the whole, or a part of it, be given to the said church: and should the real owner not be known, permission may be given to the parties to keep what they have unjustly got! The second faculty is, the power of absolving from all guilt of simony and its consequences; also. conferred by Pius II., "bona memoriæ." The third faculty, which is more special, is given to the dean, collector, or apostolic commissary, and his subcollector or commissary, and embraces three points. I. Of receiving resignations of benefices simoniacally obtained. and compounding for the "fruits wickedly gotten from the same." II. Of conferring anew the said benefices on the offending parties, now absolved from all guilt. III. Of commuting the four yows called the "vota excepta," viz. "Hierosolimitani; Apostolorum Petri et Pauli; Sancti Jacobi de Compostella; et religionis," which latter the commissary, or his sub-commissary, may, before profession, dispense with and commute to other works of piety and charity. and then compound for the works themselves, to which the vow has been commuted. The grace, conferring all the above benefits is granted in favor of all the faithful visiting, or sending a present, to the aforesaid church, according to their good pleasure, and must not be understood to be confined to France. A fixed sum is spoken of, to be determined as to the amount by the dean and chap-A second grace, is a "faculty of confessional," which, over and above the benefits conferred by "confessionalia" usually given, contains the singular boon of obtaining absolution, not only "totiens quotiens" in cases reserved to the diocesan, not given in the common ones, "semel in vita," but "totiens quotiens homo versimiliter dubitat de morte sua, etiamsi tunc non moriatur." Ilderim's talisman was nothing to these confessionalia, which, it is necessary to inform our readers, "were certain short forms, on parchment or paper, conveying spiritual for

pecuniary treasure, and which Tetzel. with somewhat of facetious gravity, called 'Literæ salvi conductus.' third grace is a plenary pardon for souls being in purgatory. The Commentary contains a labored argument to prove, that souls in purgatory are under the jurisdiction of the pope; the same grounds are stated as those laid down by Dens, and the whole is brought up with a very edifying story. We now come to the fourth grace: "Here," says Mr. Mendham, "we have a distinct grace with reference to the application of the suffrages of the church, both to the spirits in purgatory, and to the living who contribute to the Church of Saintes; and they, with their defunct parents and benefactors departing in charity, may enjoy all these suffrages here and for ever."

Let our readers compare the following clause with our account of indulgences as above given, and then judge of the internal evidence furnished by the "Summaria" of its authenticity.

"Et quia indulgentia pro animabus in purgatorio non sortitur suam efficaciam, virtute caritatis smici dantis eleemosynas pro dictis animabus, sed virtute caritatis, in qua decesserunt dictos animas ab hoc seculo, virtute cujus sunt capaces indulgentiarum et ecclesie suffingiorum et nobiscum unite; ideo non est necessarium hominem volentem acquirere dictam gratiam pro dictis animabus confiteri."

There is no necessity for the applicant in such a case, either to confess, or even to visit the church, "sed duntaxit danda est taxa in capsa." Tremendous threats are held out to those who should be so wicked as to hinder the publication of the "Bulla concessionis." This indulgence is not to be suspended underany circumstances; a caution is given faithfully to deposit; and the whole closes with the following clause:—

"Item concedimus quod si vere confessus in via moriatur, quod ab omaibus peccatis suis sit penitus absolutus, et nihilominus mandamus angelis paralisi quatenus animam illius a purgatorio prorsus absolutum in paradisi gloriam introducant!"

The remarks, with which we have accompanied the "Summaria," have been chiefly directed to those points in which a close resemblance may be traced between the document in ques-

tion and the account we gave of Indulgences; we have, however, one or two further emarks to make before we dismiss this part of the subject. The extraordinary grace of the confessional was attended with a new tax, and grumblers are silenced by being told, that at Rome a simple confessional, which contains neither plenary remission, nor totions quotiens, nor participation of the church's suffrages for the living and the dead, is charged three floring or thereabouts, consequently the confessional now offered is dog-cheap: but there is another point which deserves especial notice. It appears, that some complained, that the poor were less considered than the rich in these matters; in reply, "it is alleged, that such being the case in other respects, it is better that they should be destitute of the benefit, than that the treasure of the church should, like mere worldly merchandize, be exposed to contempt; since good is not to be done that evil may follow."

We now come to the "Confessionalia," of which Mr. Mendham informs the reader, that he "has a pretty large number of originals in his possession." They are printed, and generally by known printers, as far as the type is an A blank is left for the name and particular date of the month, the year being generally printed. bits of parchment, or paper, usually about the size of an octavo page, "contain an assemblage of no uninviting spiritual dainties. Pretty universally we have a full and free pardon and remission of sin-all sin-the gravest and most enormous sins-an elected confessor to make all things as sure as possisible-in cases of emergency, when absolution may not be regularly attainable, the application of the indulgence in its full virtues at the point of death, in articulo mortis—and lest that should not take place, an adjournment of efficacy is given to it as often as required, totiens quotiens—likewise the possessor attains the portentous addition to his treasure, that it will secure him, living, from future purgatory, (a claim afterwards sufficiently guarded, but still absolutely asserted at the time by the

from the guilt, as well as from the punishment, a pænå et culpå, p. 70. Several specimens of these "Confessionalia" are given in the little work before us, as well as a fac-simile of one of them; and we exceedingly regret that our limits will not allow us to transcribe them; they are so interesting and curious, and eminently important, as furnishing the clearest evidence against the modern champions of Rome, with reference to their pretence that indulgences are not connected with the remission of sins. Can the sturdiest and most shameless advocate of Rome deny the existence of these documents? Can he, in the face of such evidence, deny her sale

of pardons for sin? But we mistake—" peccatum" means " pœna!" "The expressions 'venia peccatorum' and 'remissio peccatorum,' are technical expressions, as familiarly understood by a Catholic theologian as any legal technicality is by a gentleman of the law." We were familiar with the Commentaries of Blackstone before we were acquainted with Peter Dens; now Blackstone tells us, that "The fairest and most rational method to interpret the will of the legislature, is by exploring its intentions at the time the law was made, by signs the most natural and probable, and these signs are either the words, the context, the subject matter, or the spirit and reason of the law." We apprehend that if the meaning of "peccatum," in some of the instruments in which it is found, be tested by such a process, it will require no ordinary degree of ingenuity to show, that it means "pona;" a degree beyond that of the Dublin Reviewer, from whom, obviously, Mr. Green caught the idea, and which savours strongly of one who had been nibbling at the Introduction to Blackstone's Commentaries. What are called legal technicalities, so far as mere words are concerned, may be accounted for by the adoption of terms employed in preceding statutes, and which bore a certain and intelligible meaning to those for whom such statutes were originally intended. Any difficulty that may attend the interpretation of them in our

donor,) and in one instance remission time, arises from the different acceptation of the terms in the present day, or from their being introduced without translation, from laws originally written in another language; and therefore, to ascertain their legal meaning, we must trace them to the time when they were first employed, and what the meaning attached to them by the legislator who employed them, was then, will be their legal meaning now. There are, indeed, certain technicalities, which are known among lawyers by the name of "legal fictions." We presume that the advocates of Rome would scarcely wish to consider the papal technicalities as coming under that denomination. These fictions may be very well in law, but the less we hear of them in divinity the better. What some theologians understand by these technicalities we are able to ascertain, Amort. (Hist. Indulgent. p. 416,) as appears from the work before us, p. 77, quotes a constitution of Pius IV., in which the pontiff says, "ut anima indulgentiam plenariam a poena et culpa, quantum divinæ majestati placuerit, consequatur, concedimus." Clement X. also, so late as 1675, cites from an indult of Gregory XIII., a merciful relaxation, or release, a poena et a culpå. (Magnum Bullar Luxemb. 1730, tom. x. p. 208.) Later we have the extension of the Universal Jubilee under Pius VI., and at p. 5, Roman edition, his holiness declares, that the sum of the Jubilee is, that the penitent and faithful in the first place "ex clavium potestate a culpa penitus liberentur," and are finally absolved from obligation to punishment, "pœnæ reatu absolvantur." Mr. Mendham adduces "in proof of the high value set upon indulgences, the high-flown commendations, with which, at the last jubilee in 1825, Leo XII. announces the treasures which he offers to his peculiar people." We have before us something still more high-flown than even the commendations of Leo XII.; viz. Dr. Francis Moylan's "Pastoral Address to the Roman Catholics of the City and Diocese of Cork," bearing date Nov. 2, 1813, and referring to the bull of Pius VII., granting a plenary indulgence, applicable to souls in purgatory by way of suffrage; and this in the form of a jubilee. We have only room for a single extract, but that is an important one:—

"Behold! the treasures of God's grace are now open to you—the ministers of Jesus Christ, invested with his authority—animated with his spirit—expect you with a holy impatience, ready to ease you of that heavy burden of sin, under which you have so long labored. Were your sins as red as scarlet, by the grace of absolution, and application of this plenary indulgence, your souls shall become white as snow."

Why, we would ask, if indulgential pardons have nothing to do with sin, does Dr. Moylan say, "by the grace of absolution, and the application of this plenary indulgence, your souls shall become white as snow?" Why does he say this, if much more were not to he effected by indulgences than by mere priestly absolution, at all times within the reach of his flock? What were the unlearned to understand by such language? We wish that we had room for the whole address, it breathes such a kindred spirit to that which pervades the "Summaria;" and this is perfectly natural, for Rome is, and must be. what she was.

The next point touched upon by Mr. Mendham, is that of "elongated, centenary, and millenary pardons," of which he gives several examples; we have only room to remark that Dens appears exfremely indignant that any one should doubt the propriety of such extended The sale of absoluindulgences, &c. tions is next handled; and some arguments, in addition to those already put forward in the "Spiritual Venality," are adduced, to show the authenticity of the "Table of Taxes," the keystone of the whole arch; and they are, as we think, decisive.

Dispensations are also mentioned as legitimately connected with the subject of indulgences and pardons: as far as these are connected with penances enjoined, partly by way of punishment, and partly for the health of the offender's soul, we would observe, that to dispense with penance for a pecuniary consideration is like a magistrate releasing an offender from prison for a bribs, or

a physician recalling his prescription for the sake of an additional guinea. Rome, however, has taken ample care to manage all her matters so as to open the "greatest number of channels for the golden streams, or rather rivers, and those no shallow ones, which ultimately disembogue themselves into the apostolic treasury," p. 124.

We are now compelled to take our leave of Mr. Mendham's seasonable. and, though small, laborious work; and we sincerely thank him for the important service he has rendered to the cause of Christian truth. He has perfectly succeeded, as we think, in demolishing that main support of the modern defenders of the papal indulgences, the application of the process of technicality. We trust that we, too, have done somewhat towards exposing the miserable sophistry which has been so unblushingly employed in attempts to defend what, by fair argument, is utterly indefensible; and that now the papal indulgences and pardons for sin-yes, for sin-must be left "puris naturalibus." We do not deny, that there is considerable confusion and perplexity in the approved doctrines of the most esteemed professional Romanists on the whole subject. In fact it is

"A mighty maze, but," as we trust may be shown,

"Not without a plan."

A plan, we say, but with qualification. The whole is, indeed, sufficiently incongruous; but each of the parts was introduced with design, and to serve a particular purpose; the incoherent structure grew up in the course of ages, and the master builders of Rome saw their advantage in allowing it to remain as they found it; if one part were examined too nicely by line and rule, the attention of the observer could be directed to another, which he would be told, neutralized the effects of the former. When the commissioners in France, in the years 1760, et seq., had to examine the Jesuits' Institute (Jesuitism, be it remembered, is but the quintessence of popery-no distinct thing,) they cothplained heavily that they found their labor

in a great measure lost. For no sooner had they made themselves masters of one part of the subject, as they thought, than by going onwards they found provisions utterly inconsistent with those which, they imagined, had been previously established. The time is, however, arrived when the very perplexity and confusion, in which the champions of Rome placed so much confidence, as a means of defence, can serve no other purpose than to convince the honest and unprejudiced mind of the weakness of the cause which needs such support. Rome will be no longer permitted to take advantage of her own wrong. The venality of Rome in these matters, gross and indefensible as it is, is not the most. important consideration; the doctrines, the principles, connected with indulgences, remain what they were; and remaining such, antiscriptural, and consequently Antichristian, it is the bounden duty of every lover of truth to expose them in all their naked deformity. If the minds of Englishmen once become enslaved by such demoralizing and degrading doctrines, Rome may again expose her pardons for sale in England, and who will refuse to give a few paltry coins to escape the flames of purgatory, and to secure an immediate entrance into Paradise? We use not the language of despondency, when we call upon those whose peculiar province it is, to stand forth and do their duty-"to quit themselves like men"—what do they fear? "To widen the breach!" alas, it is, indeed, likely to be widened

when the enemy are permitted to enter, and work their will unopposed. such a temporizing spirit been exhibited by our holy and devoted martyrs-had Cranmer, Latimer, and Ridley, thus shrunk from "contending for the faith," -England, humanly speaking, might have had no apostolic church, no scriptural truth, no liberty of conscience, to defend. We call upon the champions of our holy faith to stand forth, and we tell them that if, through their supineness, the heresies of Rome again prevail in the land, "they will not be held guiltless;" the blood of those that perish, through their neglect and cowardice, will be required at their hand. Need we remind our clerical readers of the solemn pledge they gave at the time of their ordination? "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word!" "I WILL, the Lord being my helper." "Erroneous and strange doctrines contrary to God's word" are pervading the land to a fearful extent; we call upon them, therefore, to redeem their pledge, their solemn pledge, as they will answer it to Him, whose ministers they profess to be, and in whose presence that pledge was given. In the cause of God and of his truth let no man be faint-hearted; the result, indeed, is not in the power of man, but the Christian soldier knows that he has a duty to perform; and this he fearlessly and cheerfully undertakes at his Master's call.—Ch. of Eng. Q. R.

THE REFORMATION.

WHEN I call to mind how the bright and blissful Reformation, by divine power, shook through the black and settled night of ignorance and Antichristian tyranny, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the state out of the firmament of the church; methicks sovereign and reviving joy must needs rush upon the bosom of him that reads or hears, and the sweet odear of the returning gospel imbathe his soul with the fragrancy of heaven. Then

was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it; the schools opened; divine and human learning was raked out of the embers of forgotten tongues; the princes and cities came trooping apace to the newly-erected banner of salvation; the martyrs, with the unresistible might of weakness, shaking the powers of darkness, and scorning the fiery rage of the old red dragon.—Milton.

ROMISH PERSECUTION AND HYPOCRISY.

BY REV. W. R. WILLIAMS, D. D.

A rugged and knotty cross, with the sword of Justice displayed on one side and the olive branch of Mercy on the other, was the device borne on the banner of the Spanish Inquisition, and its motto was, "Arise, O Lord, and plead thine own cause." Limborchi Histor. Inq. Amstel., 1692, (p. 370.) The inscription on that of the Inquisition at Goa was "Misericordia et Justitia," and its emblem a figure of St. Dominic, with the right hand proffering the olive branch and the left displaying the sword.—(Ibidem.)

The remark made on the utter falsehood of the claims preferred by the Inquisition to mercy, refers mainly to its usual forms in passing judgment. the canonical law forbids ecclesiastics from shedding blood, the clerical judges of that tremendous tribunal were accustomed in handing over the heretic to the secular courts for execution, to annex the earnest recommendation that he should be treated by these secular judges with mercy, and not harmed in life or limb, whilst expecting and even requiring that these executioners of their will should destroy limbs and life in the fire.

Llorente, in his history of the Spanish Inquisition, animadverts severely on this hollow and heartless mockery of Christian tenderness. It appears in a very prominent manner on the singular records which Limborch, an earlier and protestant historian, published as an appendix to his history, containing the sentences of the Inquisition established at Toulouse, in France, and among whose victims were found many of the Albigenses and Waldenses. The sentences are the identical records of the Sacred Office, at Toulouse, from 1307 "They deserved," is the remark of Gibbon (Decline and Fall, chap. liv.,) " a more learned and critical editor." The elaborate work of Rev. S. R. Maitland, librarian to the Archbishop of Canterbury, upon the Waldensian history, entitled, "Facts and Documents illustrative of the History. Doctrines, and Rites of the ancient Albigenses and Waldenses, London, 1832," lays great stress, and justly, on this record, which it describes, "as less known than it deserves to be." Speaking of other documents, Maitland remarks-"In fact, I have brought forward the public documents hitherto noticed very principally with a view to authenticate and illustrate this one, which I consider to be the fullest, and the most decisive. Of its genuineness, I believe there never has been, and never can be, any doubt." (p. 213.)

Amongst their victims was John Philibert, a priest of the Romish church. who had, after having been sent to apprehend a fugitive Waldensian, become, himself, a convert to the sect. The church "having nothing more in her power to do against him adequate to his demerits," (cum ecclesia ultra non habeat quid faceat pro tuis demeritis contra te,) pronounced sentence of degradation from the priesthood; and, upon his degradation, that he should be abandoned to the judgment of the secular court, at the same time "affectionately beseeching such secular court, as the requirements of the canon law demand to preserve to thee life and limbs unharmed" (eandem affectuose rogantes prout suudent canonice sanctione sut tibi vitam et membra illibata conser-Limborch, p. 255. Two other Waldensians are, with the same gentle phraseology and earnest entreaty, committed to the secular court-(p. 265.) In the recorded degradation of Philibert from his priestly office (p. 275,) the recommendation of mercy is repeated with new emphasis. The seneschal of Toulouse, the secular judge into whose hands he passes, is "earnestly required and entreated to moderate his sentence regarding the heretic, so that it extend not to peril of death or mutilation of limb."—(Ipsum tamen instanter requirimus et rogamus ut citra mortis periculum et membri mutilationem suam
circa te sententiam moderetur.) A husband and wife, Waldensians, are again
committed to the mercies of the secular
tribunal in the like select and chary
phrases (p. 291.) A similar affectionate
entreaty (affectuose rogantes) is used
in delivering a female Waldensian to
the chief judge of the king, the lieutenant of the seneschal of Toulouse (p.
381,) and two Beguins to the same
secular judge (p. 386,) and yet two
other Beguins, who are relinquished
into the same hands, (p. 393.)

It was, then, part of the gracious etiquette of the Inquisitorial tribunal, like Pilate, at the sentence of Christ, to wash her hands clean of the blood of those she gave up. More eager than Pilate. she insisted on the penalty she required others to inflict. But chary as she was of allowing the violent death which followed to appear as her act, or to stain her records, the truth breaks out in several places on the same records; as where one Petrus Lucensis, who abjured his errors, speaks of some earlier victims of the Inquisition as having been condemned by the inquisitors and prelates of the Roman church, and "left, to the secular arm and burnt"-(condemnati per inquisitores et prelatos ecclesiæ Romanæ, et relicti seculari brachio et combusti,) p. 360. The formula of abandonment to the secular arm was followed by the stake as its invariable sequent—" condemnati et per secularem curiam combusti," pp. 310, 313, 319, 320, 328, &c.

And the inquisitors not only expected this sequent, but, as it appears from Llorente's history of the kindred Inquisition in Spain, they required and enforced it. It is from the second edition of his original work, as published at Paris, in 1818, in four vols., 8vo., and not from the American reprint of his abridged work, that we quote. sentence of the Inquisition, he remarks, closes with a prayer to the judges to treat the sufferer with humanity (I. 122;) but there were, he observes, several instances in which the secular magistrate, choosing to take the inquisitors at their

word, and to suppose their language sincere, did not send the culprit to punishment, and the judge was, in consequence, arraigned himself, as one suspected of heresy (1. 125.) "The prayer, then." it is his language that we use, "was but a vain formality, dictated by hypocrisy."—(Ibid.) So again, in animadverting on the case of Marine de Guevara (II. 253, 254,) he exclaims, "Who would not be moved with indignation to see this act of the tribunal closing with a recommendation, on the part of the inquisitors, to the royal judge in ordinary, that he should use with the accused gentleness and mercy, whilst they were not ignorant as to what was to ensue? *** If, on the condemned being placed in the hands of the corregidor, this officer should allow himself to sentence the victim to perpetual imprisonment in some fortress, instead of sentencing to capital punishment, they would have carried their complaints to the king, and perhaps even have launched their censures against him, and have brought him to judgment as one guilty of having opposed himself to the measures of the holy office—of having violated his oath to lend to them aid and assistance, and of being a favorer of heretics. What. then, means this hypocritical affectation? ** It is for their purposes to induce the belief that they have no share in the death of the accused, who is their neighbor, and that thus they have not incurred the penalties of ecclesiastical irregularity, pronounced against those priests who have had a share in the death of any person." Llorente, it will be remembered, was a Romanist: ·had, himself, been for years an officer of the inquisition; and wrote with its records before him.

Of such infamous jugglery with truth and the forms of Christian kindness, it is not, then, harsh to say, that wits mercy was a mere lie."

Several of the victims of the French Inquisition are charged, amongst other offences, with confessing their sins to Waldensian or other pastors, "who, as they knew, were not priests ordained by any bishop of the Romish church."

-Limborch, pp. 264, 226, 230, 234, 236, 237, 238, 239, 240, 241, 242, 290. &c. The tenet of apostolic succession, as coming through Rome, and necessary to a valid ministry, was then one element in the storm of wrath that burst upon these sufferers. One of them, Raymond Dominic, who seems to have been arraigned in 1322, is charged, amongst other errors, with holding that "the baptism of water, given by the church to boys, was of no worth, because the boys consented not, but rather wept." We give the mis-spelt Latin of the inquisitorial scribe: "Item quod baptismus aque factus per ecclesiam pueris nichil valebat, quia pueri non consenciebant ymo flebant"-p. 348. He and his wife had been fugitives for eleven years. When asked why, at his first citation, he had not appeared and confessed, but fled, he replied, it was from pity for his seven children of either sex, for whom he feared that they would die of hunger if he and his wife had been then imprisoned, and that he proposed to come in and confess when his children should have become able to help themselves.—p. 349. So also his wife, being asked the reason of their flight, replied, it was chiefly from love and pity for their little boys-"propter amorem et compassionem puerorum suorum parvulorum"-who would perish of hunger .- p. 250. Such incidents reveal some of the scenes of domestic anguish this ruthless tribunal created.

The same records of the Tribunal at Toulouse may throw some light on a question lately agitated-whether the oath of the Romish bishop, taken at his consecration, is to be translated as requiring of him the persecution of heretics. In the proceedings of the French Inquisition we find the Latin word in question occurring in the oaths taken of the secular magistrates to aid the inquisition in the detection and suppression of heresy; in the penances assigned those who recanted their heresy, and were to prove their sincerity by informing against and delivering up others; in the forms of abjuration imposed upon penitents; and in the complaints of the sufferers against the Romish church for

its treatment of them; and again in the statement by her own office, of that church's conduct towards errorists. On page 1, the secular magistrates of Toulouse, under the French king, are sworn to defend the faith of the holy Roman church, and to "pursue (or persecute) and take, and cause to be taken, accuse and denounce to the church and inquisitors, heretics, their disciples, favorers, and harborers-" hereticos credentes, fautores et receptatores corumdem persequemur," &c. This was sworn on the Holy Gospels of God, and a similar oath was taken of the "consules" of Toulouse, p. 1. Similar oaths may be found imposed on the secular tribunals, in pp. 292, 334, &c. So these admitted to penance, on recantation, are charged, "Prælerea persequamini hereticos quibuscunque nominibus censeantur et credentes et fautores et receptatores et defensores corum," to persecute heretics, by whatever names they be designated, and their disciples, favorers, harborers and defenders, p. 341; and a similar penance, on p. 347, includes also "fugitives for heresy." A William Garrick, Professor of Laws, admitted to penance, but banished from the kingdom of France, in the year 1321, "swears and promises to the best of his power, to persecute heretics of every condemned sect, and those whom he knows or believes to be fugitives for heresy, and to cause them, to the best of his power, to be apprehended, and delivered up to the inquisitors of hereti. . cal pravity"—p. 283. Certain offenders, condemned to imprisonment, "abjure heresy and swear to keep, hold and defend the orthodox faith—to persecute heretics and their favorers, and to disclose and reveal them wherever known to be"-p. 202. A relapsed Waldensian is charged with falsifying his oath, "parere mandatis ecclesiæ et inquisitorum et persequi Valdenses et alion hereticos," to obey the mandates of the church and its inquisitors, and persecute Waldensians and other heretics, and is charged with thus returning, tanquam canis ad vomitum.—p. 254. So the church, describing her own conduct, uses the same word. Philibert.

already named, one of their own priests, whom the purer faith of the Waldensians had won over, is charged with holding these Waldensians to be good men and a good sect, and of good faith in which men might be saved, "although he knew that the Roman church and the inquisitors of heretics persecuted and condemned them," -QUANVIS SCIRET QUOD ECCLESIA RO-MANA ET INQUISITORES HERETICORUM PERSEQUERENTUR IPSOS ET CONDEMPNA-RENT. Here is the church describing herself-p. 254. John Brayssan, another of these Waldensians, is charged with belonging to that sect of Waldensians, or Poor Men of Lyons, "which the sacred Roman church, mother and mistress of all (churches,) long since has condemned as heretical, and the same, as being truly such, persecutes and condemns,"-quam sucrosancta Romana ecclesia mater omnium et magistra dudum tanguam hereticam condempnavit, ET EAM TANQUAM VERE TALEM PERSEQUITUR ET CONDEMPNAT,p. 207. So, too, the complaints of the sufferers use the same word. Waldensians are represented as asserting rashly (temerarie asserunt,) "that the sacred Roman church sins and deals with them unlawfully and unjustly, because it persecutes and condemns them "-(quia ipsos persequitur et condempnat,)-p. 207. Another, John Chauoat, of the same hapless sect, is charged, amongst his other misdemean-· ors, with saying and asserting (dicis et asseris,) "that those who persecute these same (Waldensians,) to wit, the prelates of the Roman church and the inquisitors of heretical pravity, act unjustly, and in unrighteously apprehending them and detaining them, and in giving up to the secular arm those who will not desert that sect,"-p. 263. We have seen, and the martyrs of the valleys felt, what the inquisitors call their "canonical sanctions," which, amongst other things, required the use of a heartless form of mercy, while giving up the victim to merciless tortures and death. We need not be surprised to find, though the inquisitors seem to regard it as unaccountable temerity, that these "cano-

nicas sanciones," "the aforesaid sect, wandering from the right path, neither receives nor regards as of any worth, but spurns, rejects, and contemns"— (spernit, rejicit, et contempnit.)—pp. 263 and 207. Familiar as were those blessed confessors with the Bible, they probably recollected, in connexion with at least this portion of the venerable "canonical sanctions," the language of the Psalmist, an earlier sufferer: "His words were softer than oil, yet were they drawn swords."—(Ps. lv. 21.)

If the episcopal oath is, then, to be construed by the analogy of other ancient usage of the word on the part of the same church, we can be at no loss as to its signification. The word "persecution" is become, through the growth of protestant influence, an odious term. Many excellent catholics, as individuals, repudiate the thing itself. But, as Bishop Hopkins, of Vermont, has shown in his ninth lecture on the Reformation, the Roman church has authoritatively established persecution as her duty. Individuals have no right to create or decide the doctrine of the church. She claims infallibility and immutability; and, although from the force of public opinion and the stress of circumstances, she may allow certain doctrines and claims to remain in abeyance, they wait but the fitting season to revive and reclaim their old influence. And what the supreme pontiff, himself, judges of such individual and modern modifications of the old doctrines we may augur from that encyclical letter issued by the reigning pontiff of our own times, Gregory XVI., in the year 1832 (La Mennais; Affaires de Rome. elles, 1837.—pp. 352, 395.) Writing, as under the patronage of the Virgin Mary, whose aid he invokes to guide his mind (celesti afflatu suo) by her heavenly inspiration, into salutary counsels (p. 356,) he reminds the bishops and dignitaries he addresses, in the language of his canonized predecessors in the pontificate, that every novelty whatsoever shakes the entire church, and that nothing once regularly established by the church admits of being in aught diminished, in aught altered, in aught

increased, but is to be preserved unimpaired in terms and in signification."pp. 362, 364. Rejecting, therefore, indignantly, the proposed restoration and regeneration suggested by some, as necessary to the well-being of the church (p. 368.) he denounces as "an absurd and erroneous sentiment, or rather the ravings of delirium, the opinion that, for every one whatever, is to be claimed and defended, THE LIBERTY OF CON-SCIENCE,"-p. 376; "to which most pestilent error (pestilentizsimo errori,'') he goes on to remark, "the way has been prepared by that full and unbounded liberty of opinion which prevails widely, to the injury of the church and the commonwealth; some with extreme impudence pronouncing that from it are to flow advantages to religion,"—p. 376. Reading history by lights of his own, he proceeds to declare that "experience has shown, from the earliest antiquity, that States, the most eminent in wealth, power, and glory, have fallen by THIS ONE EVIL, the ungoverned freedom of opinion, license of discourse, and the love of innovation,"-p. 376. "To the same class," he proceeds, "is to be referred that worst and never enough to be execrated and detestable (deterrima ac nunquam satis exsecranda et detestabilis.) LIBERTY OF THE PRESS" (libertas artis librariæ.)—p. 378. We must close our quotations, but such language proves distinctly that the principles of toleration and freedom that, in our country, have made persecution for religion unpopular, are not yet the principles of the Romish See. Individuals may disayow and repudiate the use of force to compel religious uniformity; but, with such declarations before us, from the head of the Romish Church, the very "Seat of Verity and Unity," as the Romanists term it, it requires great heedlessness, or singular credulity, to suppose that Rome has changed her prin-

ciples, however she may vary her policy or modify her tactics to the emergencies of the time and the scene.

That Rome has not repented of the blood she shed in former centuries, for the suppression of heresy, the same document sufficiently attests, where, in the face of all history, and in spite of admissions as to their moral excellence. made by such high catholic authority as-Bossuet, the reigning pontiff, goes on to speak of the "Waldensians, and other sons of Belial of the same class" (aliorumque hujusmodi filiorum Beliul,) as being the "filth and shame of the human race" (qui humani generis sordes ac dedecora fuere,) and "therefore deservedly so often smitten by the anathema of the Seat of the Apostles."-p. 388. It is not for any man to use such language of such confessors of Christ, and especially for one holding the seat once held by Alexander VI., to talk so unreservedly of "the filth of the human race."

He might well remember that the connexion of his own pontifical line with the Borgias of the one sex, and the Marozias of the other, is a fact much later and surer, as to the evidence establishing it, and the influence emanating from it—both much nearer and much clearer, than the apocryphal claim that line has set up of apostolic descent and authority. To an American Christian it affords but little evidence of the possession of an "apostolical seat," or the inheritance of an apostolical spirit, to have launched such butchery of old, and to scatter such Billingsgate now, upon

"O Lord, thy slaughtered saints, whose bones Lie scattered on the Alpine mountains, cold; E'en them who kept thy truth so pure of old,—

Who were thy sheep, and in their ancient fold Slain by the bloody Piedmontese, that rolled Mother with infant down the rocks."

Millon-

ROMANISM AND LIBERTY.

BY DAVID M. REESE, M. D.

ROMANIEM, is the name by which we designate that system of religious organization, known as the Roman Catholic Church, and found in almost every country both of the old and of the new worlds; uniformly characterized by the same distinctive peculiarities, and elasming exclusive pretensions to apostolical succession, as well as the equally exclusive title of "The Holy Catholic Church."

It is characteristic of Romanism every where, that it is a purely hierarchial system; that is, an absolute government of the priesthood, a spiritual despotism, in which the priests are every thing, and the laity nothing. "Absolute and implicit obedience to superiors," is her maxim, enforced by alleging a divine right which she claims for every member of her hierarchy, including her whole army of monks, friars, priests, bishops, archbishops and cardinals; and all these ecclesiastics, in their turn, are subordinate in authority to the pope of Rome, whose supremacy they all, whether priests or people, are bound to acknowledge and obey, upon peril of their souls.

The pope, who claims to be the vicar and visible representative of Jesus Christ, and the lineal successor of St. Peter, occupies a chair of temporal as well as spiritual authority, in the imperial city. And while every Roman Catholic is required to confess his supremacy, and, on pain of damnation, to submit to all his infallible decisions, the hosts of his ecclesiastics are bound by a solemn oath of allegiance, implicitly to obey his royal mandates, and are taught to address him individually, as "My Lord God the Pope," a title by which he is habitually called.

This distinctive peculiarity of Romanism, obviously erects the priestly authority over the consciences of men, especially in matters of religion, as paramount in its claims to any and every other rule, whether human or divine.

And hence the holy Bible, including the truth of God therein revealed, is disallowed, disparaged, expurgated and prohibited by the church, i. e., the priesthood, so that universal history has shown that where the popish system prevails, there the scriptures, in their integrity, are not. For many centuries the church kept the word of God concealed in tongues which the unlearned could not read; and, indeed, forbade under the penalty of her anathemas any layman to possess a copy of it or to read it; the priesthood only having the dispensation to read for these pur-The people are decided by the church to be incapable of understanding the Bible, and they are to learn of the priests, and to "believe as the church believes."

When the scriptures could no longer be chained to the altars of the priesthood, nor concealed in the cloisters of monks and friars, garbled versions were made by authority of the church, and these alternately approved and anathematized by different popes, each succeeding edition being essentially changed by the reigning pontiff, or by his colleges of cardinals or councils of bishops; both by omitting numerous portions, and by adding new and unheard of texts to sustain the Romish system.

So deadly has been the hostility to the Bible, evinced by the Church of Rome, that popes and councils have prohibited the sacred volume to be possessed or read by any layman without the written license of a bishop or inquisitor; and this even with respect to their own Romish version. To have a Bible in possession, has been prima facie evidence of being a heretic, and to be convicted of reading it, subjected the offender to the penalties of the "holy inquisition." It is well known that Tyndale suffered the death of martyrdom for translating the scriptures into the vulgar tongue, being burned at the stake for this crime. In the Index Prohibitionis,

successively issued by the different popes down to that of the present reigning pontiff, all the editions of the Bible are included, unless accompanied with the apocrypha, and the alterations, expurgations and additions of the Douay and Rhemish versions, with all the cumbrous notes and glosses of the priesthood which go with them. Nor are even these allowed to be circulated in those nations which are still under papal dominion; although a reluctant consent has been extorted in their behalf in our own and some other protestant countries, so far as to permit them to be read, under ghostly restrictions, as a substitute for "the Bible without note or comment." which they fear would otherwise find its way into the hands of their people.

But the war against the scriptures has not prompted to these and the like exhibitions of intolerance and forgery only; for when, despite their fulminations, the Bible has been gratuitously circulated among the people, the book has been frequently burned by the common hangman, under the order of papal bishops and priests. Thousands of them have been thus destroyed publicly, while many have been privately destroyed as an act of penance imposed on culprits who had been guilty of the crime of reading God's holy word—the proof being extorted at the secret confessional.

The present reigning pontiff, Pope Gregory XVI., has betrayed the general despotic intolerance towards the Bible; and his bishops and priests in every country are still burning Bibles, as has been recently done in the United States by order of a Canadian Jesuit. Indeed, the pope, in his late encyclical letter, openly justifies these bonfires of "prohibited books," by citing the example of the apostles who committed to the flames certain idolatrous works, as recorded in the New Testament. he utters his fiercest anathemas against what he calls the "never-to-be-sufficiently-execrated liberty of books and booksellers," demonstrating that he lacks but the power to make a bonfire of the latter as well as the former.

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The source of this rancorous malignity towards the Bible will be obvious. when it is recollected that the creed of Romanism utterly denies the authority of the holy scriptures as the rule of faith, even after they have been subiected to their own erasures, expurgations, comments, and forgeries. Раtristic tradition, as found in the writings of holy fathers, the decrees of popes and councils, beside all the "unwritten traditions" taught by the church, &c. must all be superadded, or rather substituted, for the Bible as the rule of faith. Infallibility is claimed for the pope, the councils, and the teachings of the church; but the infallibility of the Bible is neither held nor taught by Romanism. Nay, to receive "the Bible as the only and all-sufficient rule of faith and practice," is to annihilate Romanism, with all its lying wonders and mysteries of iniquity; and hence it is that this reception of the Bible, being the essence of protestantism, is treated as damnable heresy by the Roman Catholic church.

A still more glaring instance of this despotic policy of Romanism, has recently been developed in the attempt simultaneously made, both in the old and new world, to exclude the Bible from the schools for popular education. This unhallowed effort is one worthy of the dark ages, yet it is boldly attempted in protestant countries, and in the nineteenth century, by Roman bishops, acting under the dictation of a foreign pope, to whom they have sworn allegiance, and whose loyal subjects they are. At the present hour, this open assault upon the pure word of God, the universal Bible of the Christian world, is arrogantly made both in England and America, neither of these countries being regarded by the pope as alien to his dominions. In one of the United States, and in the great commercial metropolis of the new world, Romanism has already succeeded in exiling the Bible from a portion of the public schools, under the authority of a law passed by an American legislature, at the dictation of the foreign bishop, who, though he holds his seat of temporal and spiritual power in Italy, among the seven hill. of the imperial city yet, by his is opened for the oppressed of all naemissaries here, has frightened American protestants from their propriety by the thunders of the Vatican. Imboldened by this partial success, the Roman Catholic bishops, throughout the country, are at this moment trying all the arts of casuistry and Jesuitical craft to drive the Bible from every seminary, and shut out its light from the

rising generation.

That the influence of Romanism, as shown in this single contest, must be hostile to human liberty, whether civil or religious, is sufficiently apparent; since all history proves, what observation and experience alike demonstrate, that neither civil nor religious freedom have ever existed where the light of revelation has been excluded. And, accordingly, we discover that in every Roman Catholic country the masses of the people are without even the sem-

blance of liberty. In Italy, Austria, and South America. where the papal dominion is recognised in the civil as well as ecclesiastical government, the people are the veriest vassals upon the earth, ever groaning beneath burdens which neither they nor their fathers have been able to bear. And even in Ireland and Lower Canada. where Romanism is modified in its rigor by the authority of the British crown, the subjects of the church are enduring the chains of ecclesiastical hondage, the iron of which enters their very souls, and dooms them to ignorance, poverty, and hopeless degradation. Indeed, the perpetuation of this physical, mental, and moral slavery of the millions who are its victims, without mitigation and without end, is secured beyond a peradventure, if the Bible can be excluded by force or fraud from the present and coming generations. It is needless to add, that this is the legitimate tendency, as it is the characteristic design, of Romanism.

united States of America, the rery existence of Romanism is an anomaly; so utterly are its principles at war with the genius of our republican institutions. For although in this land of freedom and equal rights, an asylum

tions, who are here welcomed to a participation in every blessing of civil and religious liberty, secured by the blood and treasure of our fathers, yet none but the free can either appreciate or realize our freedom. Hence, they who are either unable or unwilling to throw off their allegiance to any foreign despot, be he king, or be he pope, are morally disqualified for citizenship in this republic. Naturalization itself, although it vest them with the right of suffrage according to the forms of law, is practi-cally nullified by the mental reservation with which the oath of allegiance is Nor, indeed, can any Roman-Catholic take the necessary oath, without incurring the guilt of virtual perjury; however compulsory ignorance and the absence of evil intent may, in a multitude of cases, plead in extenuation of the offence, before the Judge of all the earth.

The swarms of foreign Jesuits and priests who are found in every part of, our country, as is well known, cannot become naturalized, their oath of allegiance to the pope forbidding them to take the obligations of citizenship. Thus they virtually confess the incompatibility of their relations to the Pope of, Rome, with their swearing allegiance to. our free government. But are the people less bound to obey the pope than the priests? Is not their allegiance to the Roman see as firmly secured by their sacramental oaths and ecclesiastical vows? And is not the penalty of, disobedience to the Roman Catholic. Church declared to be eternal damnation? How then can any subject of the Pope of Rome take upon him the. obligation required of every adopted. citizen? How can he renounce his allegiance to every foreign potentate, and swear loyalty to the government of the United States, without endangering his soul, and invoking the terrific anathemas of the church, both here and hereafter?

These grave questions admit of but one answer, and it is that which Jesuitism alone can suggest. There is "no faith to be kept with heretics," which has always been a maxim with Romanists. Moreover, the pope can dispense with the obligations of an oath, by his sign manual; and this dispensation and indulgence is pronounced in advance, for perjury or any other crime, when committed by the faithful, to favor the interests of Romanism. The proof of these fearful enormities is furnished in the Rhemish Testament and in Ranke's History of the Popes; and it is only omitted here lest I should exceed the limits assigned for this pa-Indeed, the single fact that any intelligent and conscientious Roman Catholic has ever become naturalized by taking the necessary oath, is itself evidence that Romanism has in some way provided him with an exemption from the guilt and penalty of moral perjury, which satisfies his conscience, and removes his apprehensions of all consequences in the future world. That multitudes who are legally naturalized, are ready to sacrifice the obligations of their oath of citizenship, to the paramount vows which bind them to the Romish hierarchy, has been demonstrated in a neighbouring city, by the alacrity with which they rallied around their bishop, when he summoned them to the church, and harangued them on the Christian duty of voting at the approaching election, under priestly dictation. This was ostensibly for the purpose of making war upon the Bible in the public schools; but really to bribe the political party thus made dominant, to pay over the money raised by tax for public education, to him and his priests, to be expended in the service of "Holy Mother Church," in schools devoted to the propagation and perpetuation of Romanism.

The pretext on which this hostility to the Bible is vindicated, has been identical in Europe and America, the pope and his bishops every where maintaining that the protestant version is a sectarian book. Their own Douay version, with its interpolations, expurgations, and annotations, they do not acknowledge to be sectarian, and would hence claim the employment of the public money raised by general taxa-

tion, for teaching children this version, should they be compelled to have any Bible in the schools; an alternative to which they never yielded in any popish country, but which they may submit to here, under the force of circumstances. The reading of any Bible by the laity, much less by children, never has been encouraged by the Romish church in any period of her history, nor even allowed, when she has had a share in the civil power.

Upon this alleged sectarian character of the common version of the Bible, the bishop founds his demands upon American Roman Catholics, and appeals to their consciences, as religiously bound to unite with him and his priests in the crusade against the "Universal Bible of the Universal Christian world." Their religion, in its very nature, places their eternal destiny in the keeping of their priests, and disobedience perils their souls. Hence every Roman Catholic in America, is under obligations higher and holier than any of those imposed by his oath of citizenship, to carry out the commands of his ghostly fathers, even in respect to the exercise of the elective franchise, and this on pain of the anathemas of the church here, and purgatory or worse hereafter.

But the influence, bearing, and effects of this single device of Romanism upon the civil and religious liberties of our country, can only be estimated by supposing it to have succeeded in banishing the Bible from our public schools. throughout the length and breadth of the Imagine the coming generation to enter upon the rights of citizenship in the United States, having their education completed, and having been trained up to maturity of years without the morality of the Bible having been part or parcel of that training. Let it be further admitted that they have been indoctrinated into familiarity with all the dogmas of the Romish hierarchy, and fully inducted into the creed, forms of worship, and intolerant spirit of that system; and, at the same time, are ignorant of the higher and holier principles of public and private virtue which are taught in the Bible.

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Is it not plain, that the more completely successful the priestly education has been in making Roman Catholics, the greater will be their disqualification for the duties of citizenship? The absolute submission to the ghostly authority of the hierarchy, which has become a part of their being, and which, indeed, is enforced by conscientious obligations, associated with the dangers of eternity, render them hopelessly the victims of despotism, the willing dupes of priestcraft. The earliest duties of citizenship, including the sacred right of suffrage, would be virtuous in their estimation, only in subserviency to the wishes or interests of the priesthood, by whom are held, according to their creed, the destiny of soul and body in the future world. Taught to believe, to think, and to act according to the dictation of Holy Mother Church, the hierarchy of which, by divine right, claims unlimited dominion over the temporal as well as spiritual concerns of the faithful, all who are thus educated, are bound by the highest of all obligations to absolute submission to the priesthood in all things whatsoever, as thus only rendering obedience to God.

In illustration of the truth and in demonstration of the justice of these allegations against the system of Romanism, the developments of the recent war upon the Bible in the public schools of the city of New York need only be cited. For though it has been but partially successful, yet even this will suffice to prove the absolute disqualification for the duties of citizenship which subjection to priestly authority imposes upon the subjects of Romish despotism.

The obligation of the State, to provide universal education for the youth who are growing up in our midst, is among the most obvious and important duties devolving upon the civil government. In America, it is recognised every where by the mass of the people, as an object for the accomplishment of which taxation itself is not considered a burden. In most of the States, the school fund is cherished by the civil authorities with the utmost care and diligence, all regarding the security and

permanence of the provision for universal education, as indispensable to the perpetuity of our civil and religious liberties.

Now, as upon the intelligence and virtue of the rising generation so much depends, it is the settled policy of the government to provide for their education by public authority. So, also, it must be obvious, that the kind and degree of education to be thus secured. must of necessity be prescribed by law. Our legislators are, therefore, empowered to establish public schools, and it is their duty so to control and direct the instruction therein given, as that the great object of training the young for the duties of citizenship shall be secured. This, and this alone, is the object of the school laws, and the sole prerogative of the State in the premises. Any attempt to make the pupils Mohammedans, Jews, Roman Catholics. or Protestants, must be regarded as a flagrant perversion of a fund sacred to the single purpose of that literary and moral training necessary to the intelligent exercise of the rights and privileges of good citizens of the state. With the inculcation of any kind of religious creed or sectarian doctrine, the state has neither the authority nor the right to interfere; these subjects belonging to the parents and the clergy respectively, neither of whom can avail themselves of the school funds or any part thereof for such purposes.

These have been the views acted upon in different states of the Union, until within a few years, without public dissent from any quarter. Children, whose parents have held to every shade of religious opinion, have, by common consent, been gathered into the same schools, and have reaped together the common benefits of public instruction. Teachers have been selected with reference to their high literary and moral qualifications, irrespective of their priwate religious creeds; and officers designated by the public authorities have selected the books and directed the course of instruction singly with the object of imparting the greatest possible amount of useful knowledge, in the shortes. possible time, availing themselves of all the improvements which science or experience has suggested, either in our own, or in the older countries of Eu-

The importance of instilling into the young mind those lessons of practical morality, and the social virtues so essential to the character of good citizens, has been every where felt, as might be expected in a Christian country. And as the Bible, by the common consent of the Christian world, is the standard of public and private morals, the state has had a direct interest in causing it to be introduced into the schools, with such other books as agree with it in their moral code. And with the view to dignify the office of teacher, and subserve the purposes of order and discipline, a select psalm or chapter has been read from the scriptures at every opening of the schools; and at stated times, in the infant schools, the Lord's prayer, or some similar devotional exercise. has been performed, the ten commandments have been repeated, and occasionally, vocal music has been taught, for which purpose appropriate songs or hymns have been selected. All these parts of the instruction, given in the public schools, have been looked upon as strictly within the limit of the state's duty, necessary to train up the pupils to be good citizens; and until within the last four or five years, no exception has been taken to any part by any portion of the people. Indeed, it was scarcely deemed possible that any prejudice of education or creed could array itself against a system, which, while it aims at a literary and moral training adequate to the purposes contemplated by the law, is restricted by limits which exclude the teacher from inculcating any sectarian religious belief, or conflicting with any such which may have pre-existed in the mind of the pupil. Less instruction, or different instruction, would fail of the object contemplated by the state, of preparing the children to become virtuous and useful citizens. This must be admitted unless the necessity of moral culture be denied.

Such being the settled policy of the government, our native and adopted citizens had an equal interest in sustaining a system fraught with such obvious benefits, and in the blessings of which all alike were participating. But, in an evil hour, at the instance, as since appears, of a foreign potentate, a Roman Catholic bishop, with his Jesuit priests, conceived the project of grasping the control of this school fund, and wresting it from the hand of the civil authorities, under the plea of conscience. He knew that the people of his diocess had no conscientious scruples on the subject, but were profiting by the instructions of the public schools; yet he undertook the work of creating a conscience among his flock, by summoning them to one of his churches, and publicly haranguing them on the grievous sin of allowing their children to be taught in schools where the protestant Bible was The effect of this experiment at conscience-making, was electric; so sovereign and absolute is the despotism under which Romanists are held by their ecclesiastical rulers, from the nature of their system. Parents, fearing the anathemas of the church, withdrew their children from the schools. and began to sign petitions prepared by the priests, to the civil authorities, for the establishment of separate institutions, that their "liberty of conscience" might be protected from these newly discovered griefs.

Meanwhile, the friends of our excellent system, loth to subject it to radical changes of any kind, after its success had commanded the admiration of the people, essayed in vain to modify the usages of the schools, and even to submit the books in use to priestly expurgation, in hope that they might allay the excitement which Romanism had engendered, and yet preserve the integrity of the system. All this was done, but it was soon avowed that the whole Bible must be expurgated, for being a "prohibited book" in the Pope's Indexes, the consciences of Romanists could not be compromised by its being retained in the schools. And by dint of importunity and intrigue with political demagogues, the public money, raised by taxation for universal education, has been at length perverted to the support of schools from which the Bible and veritable history is banished, and even children of protestants have been taught in strictly Romish schools, under the surveillance of a Jesuit bishop and his myrmidons.

Thus it is apparent that Romanism has gained a partial victory in our very midst, and should this entering wedge not be resisted vigorously and fearlessly, it will result in the exclusion of the Bible from all the schools, and our country will be in danger of a return to the barbarism of the dark ages; for neither civil nor religious liberty can long survive the extinguishment of the light of revelation. It is for this reason that the friends of the Bible have recently been called to so severe a conflict in that ity.—a conflict in which there is ground to hope we have gained the victory.

Here, then, we have the proof beyond all cavil, that Romanism is inconsistent with the genius of our republican institutions, and this by reason of its essential attributes, whence it is incapable of reform, and incurable, even by the universal toleration characteristic of the American government. "No man can serve two masters," is the declaration of Omniscience itself, and to own allegiance to the foreign despot whose politico-ecclesiastical dominion and supremacy it is mortal sin either to doubt or deny, is incompatible with the relations and obligations of a free citizen of the United States. 'The safety of our country must, therefore, be contingent on the numerical superiority of American freemen who spurn all dictation of a foreign power, and despise the terrors of the Vatican. For if once Roman Catholics obtain the political ascendency here, our civil and religious liberties will no longer exist even in name; but Romanism, in all the rigors of temporal and spiritual despotism, will usurp dominion, and Jesuit bishops and priests will become proprietors of the soil.

But the banishment of the Bible from the public schools, is only the beginning of that war against the liberty of the

press, of literature, and of all education of the masses of the people, against which it is the policy of Romanism to do battle, even to extermination. norance, the mother of devotion," has ever been her maxim, in her creed and practice; and keeping the people in ignorance, has been the secret of her power over the multitudes who have been made her vassals in successive Hence, while boasting of the ages. learning of her ecclesiastics, and seeking to monopolize education for the children of the wealthy, Rome has systematically neglected the instruction of the poor. And while withholding all provision for teaching from the common people, it has been her policy to invent some pretext to hinder and obstruct their receiving education from others, even when at the public expense. Wherefore, it has been found impracticable to impart even a knowledge of reading to the children of the lower classes in papist countries; and the Roman population every where will be found, to a melancholy extent, unable to read or write. By the late statistics of Lower Canada, it is shown that the proportion of persons who could not read, is so vastly beyond the ratio in other parts of this continent, that it is only explicable by the fact that the swarms of popish bishops, priests, friars, monks, and nuns, who overrun that country, instead of educating those around them, shut out the light of knowledge, that they may thus consume the substance of the multitude, and keep them in servility to their spiritual despotism.

Nor could Romanism any where maintain her despotic rule over the conscience, if her millions of slaves could be taught to read, and if the liberty of the press could be unshackled. So conscious is Rome that her very existence is endangered by every approximation to freedom, that all the crafty devices of the pope and his legions, are perpetually employed in forging chains and fetters for restraining popular education, and in closing every avenue of knowledge. Hence the series of indexes, prohibitory and expurgatory, published by popes and inquisitors, during suc-

cessive centuries, forbidding the faithful to read any book until the church has given her sanction, and fulininating anathemas against the "never to be sufficiently execrated liberty of booksellers in publishing." Hence the censorship of the press, which is enforced by the, many of them are not even taught to civil authority in all popish countries, where printers and booksellers have been punished with death for daring to violate these papal decrees, especially for the publication of the holy word of

It is true that their people are permitted the use of the prayer-book, which has been prepared by the church; but multitudes of those who hold it in their hands during their devotions, are ignorant of a single letter of their own tongue even, and much more so of the Latin prayers. When they recite them, they do so from memory, having learned them by rote; and in this they are aided by beads, which they are taught piously to count; as well as by pictures in their books of crosses, the holy virgin, and To look upon the crowds the like. kneeling on the floors of the cathedrals. with prayer-books in their hands, doubtless impresses the common beholder with the belief that they are intelligent worshippers; and yet it will be found on investigation that a vast majority of both parents and children are unable to read. For this deplorable ignorance, Romanism is responsible; for she not only withholds education of herself, but prevents her people from being instructed by others.

Another Jesuitical device, by which she attempts to conceal her warfare against knowledge, and defend herself from this allegation of promoting and perpetuating ignorance among the poor, is seen in the numerous orphan asylums, of which she is ever clamorously vaunting, as though these were demonstrative proof of, her disposition to educate the destitute. But these are not what they seem, as inquiry will amply prove. They are wholly under the control of priests and nuns, who, by their clamorous appeals to public charity, make them productive of large revenues, chiefly from benevolent protestants. The or-

phans indeed are, in very many cases, destitute children of protestant parents. who are thus trained up to the Roman The orphans are much superstition. better instructed in prayers to the virgin and dead saints than in reading; for read at all. It is true that the most intelligent youths are selected for priests. and the most beautiful girls are chosen for nuns, and that these are instructed for their professions. They are brought before the public at set times to show the claims of the asylum, when appeals are made for funds; and it is sought to make an impression that all are alike well educated; while the mass are skilled in nothing but forms and ceremonies; reciting the breviary to perfection, instead of their grammar; and counting beads much better than figures.

How many of these orphans are of unknown maternity, and of a paternity secret to all but the ghostly fathers who place them there, is not recorded in the books of the institutions; but it is known. that with many of these orphans, professedly supported and educated by charity, large sums of money are received from confiding relatives, who often pay vastly more than would support and educate them; so that money is made by the system.

All these things have been over and again alleged, and never disproved; nor have protestants ever been able to obtain a report of the disposition made of their contributions to these orphan asylums, nor even of the public funds annually received by many of them. every benevolent institution, not Roman Catholic, the officers are held to a strict accountability for receipts and expenditures, and would justly forfeit public confidence if it were withheld. these Romish priests and nuns are outlaws from all the requirements of society, and the public are not permitted, in their case, any information in the premises. And these asylums, being for the most part nunneries, the children are taught in their cloisters, within the high walls of many of which it is an act of special grace to gain admission as visiters, by order of a bishop. Certain other portions of the institutions, indeed, cannot be seen by protestants, either male or female, under any pretext.

And here we have a precedent, illusliberty which is inseparable from Romanism. In various parts of the United States, there are spacious and splendid edifices, surrounded by stone or brick walls, the windows of which are closed by bars and blinds, and the entrances to which are as securely guarded as those of our prisons. There is an outward court, and in its apartments are to be found grave sisters, who may be seen and conversed with by visiters; but there is an inner court, with numerous apartments, many of which are known to be subterranean cells, to which there is no admission except to the priests. To many of the inmates, egress is denied, and escape impossible, confined as they are by bolts, bars, and locks; and their very number is never reported, and is unknown even to the civil authorities. There may be suspicion of guilty deeds, but the secrets of these prison-houses can never be discovered; for ingress is resisted as trespassing upon the "consciences" of the sisters, who are represented as too holy to be seen, even with their veils, by any but the ghostly fathers. Indeed, the writ of habeas corpus is virtually suspended by the toleration of these dungeons in our midst; for the wife or daughter of an American citizen might be concealed in them beyond the ken of the officers of justice, even should they be conducted through the building. The bare possibility of such an outrage is enough to awaken apprehension, for who can tell how many of the deluded females, whose infatuation in youth made them consent thus to be buried alive, are now bewailing their destiny, without power of disclosing the story of their wrongs.

Apart from this danger to civil and religious freedom, the untold mischiefs of which cannot be overrated, Americans must perceive that in the existence of auricular confession, as practised by

every Romanist in the country, there is the element of the overthrow of both our civil and religious liberties, and that we are endangered in the ratio of the greater or less number who enter the confessional and thus place themselves trating the danger to civil and religious in the absolute power of the priesthood, with the positive violation of the duty. they owe to themselves, to their families, to society, to their country, and their God.

> It is not necessary for our purpose to allude to the proofs abounding in their standard authority on this subject, the Theology of Dens, that the confessional, in its very nature, is fatal to moral purity in either sex; nor to the sad influence thus exerted upon every honorable and virtuous sentiment; especially in the young, who are demoralized hopelessly. by the ordeal through which they are compelled to pass while in secret conclave with their confessors, and this under the guise of a "sacrament of our holy religion," held to be essential to salvation. It will suffice to refer to the single fact that the indoctrination of its victims into the arts of base intrigue. concealment, deception and fraud is inseparable from the process; so that hypocrisy and deceit become habitual, and these elements of falsehood are incorporated into the moral nature, under the training of the confessional. The temptations to perjury, by the concealment of those sins which will subject them to penances, or delay absolution on the part of their spiritual guides, are irresistible; and however free from guile the individual may have been, who approaches the priest for auricular confession, he often retires from the interview with the forfeiture of self-respect, by reason of the consciousness that he is a perjured hypocrite. And though he may detect and despise the infamous arts of his confessor, disclosed under the seal of secrecy, yet he dare not indulge or express his convictions, nor refrain from repeating his humiliation; so completely is he bound by his faith, and terrified with the apprehension of the loss of his soul, should he fall under the anathemas of the church.

All these disastrous and demoralizing

characteristics of auricular confession. have been exposed and lamented by those who have felt its withering influence so keenly that they have at length escaped from the snares of popery and found refuge in the rational duties of evangelical repentance by the teachings of divine revelation. But for the multitudes who are led captive by this device of Romanism, and continue subject to the mental and moral bondage thus engendered, the confessional becomes the grave in which is entombed "all that is lovely and of good report," until every high and ennobling attribute of their moral being is extinguished in utter ruin.

The limits of this essay, however, forbid any amplification on these and other distinctive peculiarities of Romanism, although many such, equally important in the character of this "mystery of iniquity" remain, which call for similar animadversion; all demonstrating the influence it exerts upon the civil and religious liberties of our country. But we forbear, and now proceed to contemplate the extent to which the nation has already become endangered by the existence and spread of this anti-American system among us.

It surely cannot have escaped the observation of any who have been observant of the signs of the times, that during the last few years, prodigious efforts have been made by certain European powers to increase the tide of emigration into this country beyond all former precedent. Nor can it have escaped notice that the recent influx of foreign population, thus pouring in upon us, is chiefly of Roman Catholics. Hence it is, that the ratio of their increase has become greater than that of protestants, and accordingly we find that while in 1830 half a million only were claimed by Romanists in the United States as the extent of their numbers, the recent statistics of the denomination for 1844, will show that they have quadrupled in fourteen years, and that the Roman Catholic population in the United States is now estimated by their provincial council at two millions. By the same authority, we learn that

there are already employed in our country nearly one thousand ecclesiastics. including an archbishop of the United States, twenty-five bishops of the different states or diocesses, some of which are metropolitans, vicars general, &c., and over nine hundred priests or can-And it will be didates for the order. recollected that the large majority of these are foreigners, imported from the despotic kingdoms of Europe, and very many of them Jesuits, the sworn enemies of human liberty and the rights of man, whose banishment from the countries of the old world has become necessary to the public safety, and that by the decrees of crowned heads, whose thrones were insecure where that order of ecclesiastics had an existence. even the few Americans who have become priests, are the sworn vassals of a foreign pope, and so many instruments of his decrees.

Already they boast more than one thousand churches or stations, nineteen theological seminaries or papal colleges, sixteen literary institutions for young men, and forty-eight for females; while no less than fifteen periodicals are published in the country, devoted exclusively to the interests of the Roman religion.

If we inquire into the causes of their augmenting numbers, influence and power, which these recent statistics disclose, we shall discover that foreign gold, as well as foreign influence, is a secret of their success. The Leopold Association in Austria, and the Lyons Society in Paris are among the foreign organizations in league with the pope for propagating Romanism in the United States of America.

Of the aggregate amount of money remitted to America by these and other papal combinations in Europe, and expended here in the support of Romanism, we are necessarily but in part informed; and obliged therefore to avail ourselves of such disclosures, as from time to time transpire, without knowing how much greater sums are received than are ever publicly acknowledged. But though it is not probable that a moiety of the European revenues of

Romanism in America have as yet been only in their nomination being the discovered, yet it is certain that hundreds of thousands of dollars are annually sent to the United States, by the single society in France, chiefly for the propagation of Romanism in the valley of the Mississippi. These immense amounts of money are expended by the bishops and priests in founding and sustaining literary institutions, mainly for the purpose of educating and proselyting the children of protestant parents, who are attracted by the ostentation of learning and science, and the low prices at which they can afford to teach the higher branches, deriving their support from foreign contributions, and not being dependent on tuition fees as are other colleges. By these revenues, they are also enabled to publish newspapers, multiply churches, endow nunneries, seminaries and schools, all of which are aids to the spread of Romanism.

But there is still another aspect in which the vast numbers of foreign emigrants who throng our principal cities are to be regarded, as endangering the safety of American institutions. universal suffrage laws, and the facilities for naturalization, increased as the latter are by perjury and fraud, render the increase of the Roman Catholic votes an important element in all our popular elections. And as all these votes are at the absolute disposal of the priests, who in some places already hold the balance of power between the rival and nearly equal political parties, it is plain that political demagogues may negotiate with them for the votes of their vassals; and thus barter away either the public funds by pledging them in advance, or public office by ensuring the appointment of any number of Jesuits in the disguise of laymen, who are known to be in reserve for the secret service of the pope, in these and the like capacities. Indeed, it is notorious, that for either party to become dominant in many parts of our country, it is essential to place upon its congressional or legislative ticket, those virtually nominated by the priestbood, and whose claim often consists

price paid for a specified number of Roman Catholic votes.

So, also, appointments to municipal offices in many of our cities, are made for the purpose of conciliating Romanism; and in more than one instance laws have been dictated by a Roman Catholic bishop, and professedly protestant legislators have submitted the project of a bill to such an ecclesiastic for his approval, and afterward been sent to Congress by Roman Catholic votes as a reward for such base servility. political party, indeed, could hazard their ticket at a popular election in some of our large cities, by placing upon it the name of any man who had rendered himself obnoxious to the priestby opposition to Romanism, whatever his claims and qualifications for the office. And hence it is made the interest of candidates for public office to withhold the exercise of their liberty of conscience, and conceal hostility to Rome, if they would secure either nomination or election; so powerful has the influence of the priesthood become in the civil affairs of this coun-

The important bearing which these considerations have upon our civil government in America, will be apparent if we now allude to a few of the prominent posts in our country occupied by so large and increasing a population of Roman Catholics, as those now to be named, viz:---

200,000 In the diocess of New York, over St. Louis, 100,000 Baltimore, 80,000

Cincinnati, -

50,000

These will suffice for our purpose, which is to show that Romanism has, within a few years, accumulated at various important points, over our whole country, a numerical force which cannot but be felt in all our popular elections: and be augmenting annually with fearful rapidity, when we add to the natural increase, the influx by emigration, which is systematically prosecuted by European capital, associated for the avowed purpose of colonizing and centralizing the "Irish Catholic poor" in various parts of America, in the hope of giving ultimate predominance to Romanism in the United States.

In the present essay, extracts from a pamphlet recently published by a London banker of great eminence, are precluded for want of room; but they may be found in the valuable tract of the Rev. Mr. Norton, which has been published by the American Protestant Society. entitled "Startling Facts for American Protestants." By this testimony it is proved that a central society in London, having branches all over the continent, has commenced the work, and pubhished a map of the United States, designating the chosen fields of their ope-It is proposed to relieve the old country of a redundant population. and create a market for British commerce by converting the emigrants into consumers of foreign productions and manufactures after their settlement here. Lands are to be purchased in Ohio, Indiana, Illinois, Michigan, Missouri, &c.; a free passage and houses ready built, without expense, are to be offered, as a motive to emigrants, who are, however, to labor for three years after their settlement, at reduced wages, though for more than they can earn at home. The profits are to go toward refunding the society. A pledge is to be given to a Romish priest, similar in its nature and sanctions to that of Father Matthew in his temperance labors, the purport of which is, that they, the emigrants, will conform to the rules of the society, for three years, in the way named. Romish priests are to be chosen to accompany each body of emigrants, who will in effect be the active agents in the scheme, and in view of which, their support and that of their churches, is to be provided by the society.

That the propagation of Romanism here is the great and leading object of this stupendous society, does not admit of a doubt, and indeed it is manifest in the features of the plan to which allusion has been made. The prospects held out in relation to its influence in favor of British commerce, is only a Jesuitical device intended to beguile

protestant merchants, to invest their capital in the society, in hope of the profitable speculation it promises—being willing to gain revenues from sordid and mercenary men so long as their grand crusade in behalf of Romanism in America can thus be advanced.

That the pope and his hierarchy are looking to obtain political power in the whole of our country west of the Alleghanies, including the valley of the Mississippi, is manifest from the vain boasting already made by some of their presses, that in several of those statesthey are now able to claim numerical superiority. Such claim is unfounded at present, but, nevertheless, Romanists design speedily to make it good, if foreign wealth and foreign people can effect it; and should that day arrive, it would witness the decline of freedom, in proportion to the extent of their supremacy.

In this connexion, allusion should be made to the systematic effort made to obtain a temporal and spiritual dominion over the Indian tribes, not only upon the immediate borders of the states, but beyond the Rocky mountains, and in that immense territory, extending thence to the Pacific Ocean, including the whole of Oregon; a portion of our continent now regarded with so much interest in the Congress of the United States, and which Great Britain estimated of sufficient importance to warrant a special embassy for conducting her negotiations with our government in relation to its possession. The Leopold and Lyons. Societies, already mentioned, are emploving Jesuits as missionaries in this field for the purpose of proselyting these vast bodies of Indians to the Roman Catholic faith, and much of the wealth at their command is devoted to

The zeal of this order of Jesuits in "compassing sea and land to make one proselyte," has been characteristic of their order, and is in keeping with their vows. Their success among the Indians west of the Rocky mountains.

this special work under the auspices of

the Pope of Rome, and the Emperor of

Austria, his faithful ally.

may be inferred from the report of one of these missionaries after one year's residence among them, he having in that brief space, received by baptism into the Roman Catholic church sixteen hundred and fifty-four of these children That they were won of the forest. over by costly presents, and the pompous ceremonials of the Romish church, rather than by religious instruction, preparing them intelligibly to embrace, Christianity, is rendered certain by the brief time employed in the work; the missionary, indeed, speaking to them in an unknown tongue, not having acquired their language when he made this report. Any supposition of divine influence is precluded by his own testimony, for he says that he "commenced his mission under the auspices of the Queen of Heaven, the Virgin Mary;" and placed his work under the protection of "our powerful intercessor, the illustrious lgnatius Loyola, founder of the society of Jesus." No higher benediction was either sought or desired.

The multitude of Jesuits, who are scattered over the United States, is, doubtless, much greater than the number of all the male and female ecclesiastics recognised as such in the Roman Catholic church. By the oath of the order it will be apparent that, in express terms, they are in possession of a dispensation from the pope to "assume any heretical religion, for the propagation of the interests of the Catholic And having, in the same church.'' oath, "renounced and disowned any allegiance to all heretical kings, princes or states named protestants, or obedience to any of their inferior orders or magistrates," it is plain that they constitute a band of outlaws in our very midst; and being in masked characters, whether in the state or in the church, they are literally a herd of "wolves in sheep's clothing."

That there are Jesuits among the ministry and laity of the protestant churches in this country, as well as in England, does not admit of a doubt; and, indeed, some recent events can thus only be explained. Many Jesuits have not yet deemed it expedient to lay aside

their masks, but are still disguised as ministers and laymen in the protestant churches; and there is just ground of apprehension, that in the state as well as in the church, many who hold high civil office in the garb of protestants, are sworn Jesuits, acting secretly as spies, informers, and correspondents for the Roman see.

The history of this order of conspirators against good government and human liberty, has developed an unbroken series of treacheries, impostures and villanies, provoking and meriting, during successive centuries, the execration of the human race. As early as 1606, they were exiled from England; France banished them from her dominions in 1764; and they were expelled from Spain and Sicily in 1767, and from Portugal in 1787. Indeed, Pope Clement XIV., in 1773, by a royal decree totally suppressed the order, as a measure of Romish policy, with political aims, which were unsuccessful. 1814, Pope Pius VII. re-established them, with all their former powers and immunities; and recently they have been expelled from South America, their very presence being found to be incompatible with any form of civil government, even in a country where Romanism is the established religion.

Still, however, the existence and spread of the order has been tolerated in the United States, and that they are secretly plotting the overthrow of both civil and religious liberty in the new world, and conspiring to establish Romanism as the religion of the country, the signs of the times are sadly suggestive; and the unrestrained liberty extended to them here, while it is denied to them every where else, cannot but favor their designs.

These Jesuits are the chosen agents and missionaries of the "Leopold Foundation for aiding Catholic missions in America by contributions in the Austrian empire," established in 1829, at the instance of the Vicar-General of the Diocess of Cincinnati, Ohio, and patronized by the present Pope Gregory XVI. and the Emperor of Austria; both alike the enemies of all freedom,

either civil or religious. Here we have disclosed a combination in the Roman Catholic church by her sovereign pontiff at Rome with the crowned head at Vienna, and avowedly leagued for the purpose of establishing Romanism in this union. Missionaries are selected from among the Jesuits by the Father Gene-Very recently, the ral of the order. constitution of this Leopold Foundation; the bull of full indulgence and remission of all sins for all its members issued by the pope; and a letter from Prince Metternich to Bishop Fenwick of Cincinnati, communicating the sanction and patronage of the Emperor of Austria to the associates for propagating the Catholic religion in America, have been published in a tract by the American Protestant Reformation Society, and the oath of secrecy taken by the Jesuits is very properly appended. these documents it appears that the appeal to the Roman Catholics for aid, is accompanied by the assurance not only of plenary indulgence and remission of sins on the day their names shall be enrolled by contribution to the funds, but that masses and prayers shall be said for the repose of their souls after No other motives can be so death. powerful with the deluded victims of Romanism; nor while the reign of that superstition lasts, can this society ever lack either members or money.

Having already referred to the kindred society at Lyons, in France, and the recent powerful auxiliary formed in London, with its branches scattered over the monarchies of Europe, all founded for similar purposes, no further proof can be desired that a general and systematic combination of effort is being made, with the design to acquire for Romanism civil as well as ecclesiastical ascendency in the United States; for here are all these efforts concentrated. Overlooking the millions in the papal countries, both of the old and new world, whose deplorable ignorance, squalid poverty, and vicious degradation, appeal for sympathy to heaven and earth; we behold the pope and other despots of Europe, forming alliances, levying taxes, and extorting

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money from the poor, to be remitted to the Roman bishops of the United States, and expended in propagating and perpetuating here the despotism of Romanism.

Can any sober-minded American contemplate these aspects of the subject, and not realize the danger to the civil and religious liberties of this last home of freedom? Is he to be called an alarmist, or decried as a fanatic, who complains that the American community is indifferent at such a crisis as now menaces our altars, our fire-sides, and our very existence as a free people? Or rather is not Silence treason to liberty? silence, in view of the plots of Jesuitism at home, and these schemes of leagued potentates abroad?

In the single question of the Bible in our public schools, to which reference has already been made, there is cause sufficient for an appeal, that should awaken the slumbering protestants of this land to feeling and to action, while yet their limbs are unshackled with the fetters of Romish despotism. Bible now ruthlessly sought to be torn from the rising generation of America, is the Book of Liberty, the magna charta of human freedom and right. book inspired the ever blessed Reformation, and with it Luther sounded an alarm which awoke the world. It was the war of Romanism against the Bible, that fired his soul with superhuman courage, and roused the nations to its rescue. And now that, in these latter days, and in this new continent, the same war is renewed by the same papal power, the battle of the Reformation is to be fought again. The truth of God. in conflict with popish tradition, is as verily the issue now, as it was in the days of Luther. And while Christians are imperatively called upon to enter the lists and prosecute the conflict, " the weapons of our warfare are not carnal. but mighty through God to the pulling down of strong holds."

But apathy, such as that which has been so prevalent among American protestants, is criminal, and even with the confidence we indulge in the ultimate triumph of truth over error, is

If while the providence inexcusable. of God has placed us on the vantage ground, upon which we have been allowed to stand thus far, we ignobly yield our position to the Romish hierarchy, we shall be verily guilty. Nor can we make any compromise with conscience or with God for neglecting or refusing to retain the Bible in the hands of our children, when they are threatened with being plundered of this treasure by this hoary foe of truth and Whatever it may cost us of toil or sacrifice, our duty is plain, and our responsibility is tremendous, in view of that posterity whose destiny depends on our fidelity.

Are we prepared to have the popish version substituted for the pure Bible of the universal Christian world in our public schools? Then will our children find the mass, purgatory, and even the "Roman" faith distinctly mentioned in the New Testament, for such are the forgeries of the authorized French translation. Or shall American citizens be educated with the Rhemish Testament in their hands, the notes of which inculcate as religious duty and essential to salvation the vilest crimes, provided only that they be committed A few extracts against protestants? from this volume of iniquity, profanely put forth by an archbishop, under the highest authority of the Romish church, as the word of God! will here be cited as specimens of the whole.

"The zeal of a Catholic ought to be so great toward all heretics, [protestants] and their doc-trines, that he should give them the curse—the execution,—the anathema—though they were never so dear to him,—though they were his parents!"-Gal. i. 8.

"The translators of the English protestant Bible ought to be abhorred to the depths of

kell!"-Heb. v. 7.

"A Christian is bound to burn and deface all heretical books."—Acts, xix. 19. [Here is scriptural authority for burning Bibles.]

"The church nor Christian princes can be blamed for putting heretics to death."—Luke

"Heresy and apostacy from the Catholic faith, punishable by death."—Heb. x. and 29.

These citations may suffice. Although by popish decrees they are declared of equal authority with the text, they distinctly teach that lying, deceit, hypocrisy, cruelty, persecution and murder are all virtuous if committed against protestants or heretics. Such are the substitutes for the truth which popery furnishes, and the poor papists are not allowed to see any other Bible than h this Rhemish Testament on pain of damnation. Thus they are trained at home preparatory to their emigration to, and citizenship in the United States; and multitudes of them take the oath of naturalization, when they have never seen any other Bible, nor learned that any other than this Rhemish Testament contains the word of God.

But apart from all considerations growing out of their allegiance to the pope, which is necessarily incompatible with the oath of naturalization, and therefore disqualifies them for citizenship in the United States, there is still another aspect of Romanism which is yet more appalling. It is notorious that from the organization of the American government, the protestant version of the Bible has been recognised; and by the constitution of the union, as well as by that of the different states, this Bible has been designated as the one upon which the oath of office is to be taken. in the executive, judicial and legislative departments of the government. So also by the statutes of the civil law, this Bible is employed in all the courts of justice; and public officers, and juries, as well as witnesses, are sworn upon it. Hence the security of property, character and life in every part of this country, is by law made to depend upon the reverence felt by every citizen for this Bible, when called to swear upon the holy evangelists of Almighty God as therein contained, either to state the truth, to do justice, or to render allegiance to this government.

But we have seen the estimate which Romanists every where are taught by their religion to place upon this protestant Bible; whereby it is apparent, that an oath taken thereon, is not more solemn or binding, than if it were administered on an almanac, and hence imposes no moral obligation, having no claim upon the conscience. In a late trial of a Roman priest who was criminally

prosecuted, he insisted that the witnesses should be sworn upon the crucifix instead of the Bible, for the avowed reason that thus only could the truth be extorted from a Roman catholic. It is for this cause that in many of the courts and public offices, where such witnesses are examined, the Bible is marked upon its cover with the sign of the cross, and the witness is required to place his hand upon it, and to kiss it, that his conscience may be reached.

But it is very frequently the case, that this precaution is not taken, and Roman catholic witnesses are allowed to be sworn as other witnesses are upon the protestant version, no cross being made upon the book. The consequence is, that they are not sworn at all, so far as the moral purposes of an oath are concerned: and in such instances, which are very numerous, there can be no safety in the jury box, or the witness stand, or oaths at the custom house, if the affidavits be made by Roman catho-They may subject themselves to the legal penalties of perjury if detected, but their consciences are not burdened with the guilt of moral perjury, unless sworn upon the cross, for their religion teaches them to attach no more sanctity to an oath upon a protestant Bible, than if it were administered upon the last novel, or upon a newspaper. And when it is remembered that it is equally a part of their religion that "no faith is to be kept with heretics," it is not marvellous that they nevertheless kiss the book, and give testimony, render a verdict, or enter upon public office, while secretly aware that they are virtually unsworn. Hence, conscientious Romanists, to be honest under such circumstances, will state this peculiarity of their religion, and ask for the cross, that they may testify under the real solemnity of an oath.

This single fact exhibits in a striking light the danger to our civil and religious liberties inseparable from Romanism, utterly repudiating as it does the Holy Bible which is by law recognised as an essential agent in all civil affairs; and thus rendering the solemnities of an oath in all the various relations of citi-

zenship, an idle and unmeaning ceremony. Our limited space will not permit any amplification upon this topic, else it would be easy to bring home to the minds of every protestant the unutterable mischiefs which must flow from such practical nullification of all human and divine law. Suffice it to say, that Romanism, in this single aspect, utterly unfits its votaries for the honest discharge of their most important and delicate duties as American citizens. Hence it is manifest, that the danger to the civil and religious liberties of the country, must be increased in proportion to the spread and prevalence of this religion.

The practical duties of American patriots and protestant Christians, in view of these various aspects of Romanism are obvious and imperative; and it is proposed to name a few, which may serve to suggest others, equally neglected or overlooked, though no less important.

I. Let protestants no longer patronize Romish colleges, seminaries, or schools, under any temptation or pretext; much less allow either their sons or daughters to obtain education either from Jesuits, priests, or nuns. The danger to religious principles and morals to which such associations expose them, even should they escape the snares of proselytism, may prove the ruin of both soul and body.

II. Let the Bible, without note or comment, be kept in our public schools, to whatever expense or hazard this inflexible purpose may expose us, so long as we claim, or hope to be, a protestant country. And while American protestants have the numerical superiority, let the elective franchise be exercised to secure and retain the Bible against all devices to remove it; and this even at the sacrifice of every minor political predilection, which, indeed, should be deemed insignificant when compared with resisting this entering wedge of Romanism.

III. Let the true character of this false religion, together with all its plots, and schemes, to obtain power in America, be kept before the people, by means of tracts and cheap publications. Light and truth, universally diffused through

the press, will so fortify the minds of the rising generation, against the Roman hierarchy, that its Jesuitical craft will be powerless, and all its devices to prose-

lyte rendered unsuccessful.

IV. Let Sabbath schools be multiplied throughout the land, and let them be employed in training the youth to appreciate the Bible as the "only and all-sufficient rule of faith and practice," so that they may grow up with a profound reverence for the "word of God," which shall arm them against any and every artifice of Romanism to substitute tradition and priestcrast for holy scrip-Thus will the next generation inherit that spirit of the reformation, which alone can qualify them to perpetuate our civil and religious liberties.

V. Let the American protestant clergy ever be true and faithful witnesses against Antichrist, not shunning to "declare the whole counsel of God " against this base counterfeit of Christianity. Especially let them expose the dangers of the war of Romanism against the Bible to civil and to religious freedom. Nor should the frauds, cruelties, and flagrant impostures of Romanism be suffered to escape the searching exposure and withering rebuke of the pulpit in every part of this protestant country.

VL Let kindness be exhibited by all towards the ignorant and deluded victims of Romish superstitions, who should be carefully discriminated from the ecclesiastics who are the wilful impostors, and who are aiming to perpetuate the infatuation of the multitude, " caring for the fleece, rather than the flock." gent and persevering efforts should be made to persuade Roman catholics to read the Bible for themselves, or to hear it read by others, in which work colporteurs, or lay readers, have had signal success both in France and Ireland. If protestant Christians would enter upon this work among their poor neighbors, who are entangled in the snares of Romanism, their self-denying labour would not be in vain, and the conversion of Romanists by this means would be vastly more frequent in our country, than we can ever hope to see it by the agencies heretofore employed. .

These hints, for nothing more is intended, may serve to awaken interest and attention, and prompt to some action in the premises. For notwithstanding the zeal and energy with which Romanism is propagated in our country by the agents of foreign despots, and with the aid of foreign wealth, we need not despair of the republic, if protestant Christians will do their duty. Indeed, the only danger to be apprehended is, from the indifference and apathy of the American people, bearing the name of Protestants. If they would awake to the reflection that "eternal vigilance is the price of liberty," and take their lessons from history, which is "philosophy teaching by example," they could not fail to perceive from the present aspect of Romanism, that speedy and vigorous exertions are necessary, if we would preserve our freedom, or transmit to posterity our republican institutions.

Romanism is, what Romanism was, in past ages, for it is unchanged and unchangeable, else its claim to infallibility would be forfeited. True, it is modified in its action, and somewhat less bold in its exactions. In our country, when it is contrasted with popish lands, it may seem to wear the semblance of liberality; but it is only a mask, a false pretence; for the system is incurably corrupt, and invariably the same, whatever it may seem to be under the dictation of expediency or policy. So far are the Romish hierarchy from improving in their character or conduct, that they are ever exemplifying the apostolic maxim, "Evil men, and seducing spirits, waxing worse

and worse."

While, then, the genius of our common country, secures the largest liberty, and extends to Romanism toleration while it is itself the essence of intolerance, let American protestants beware of its devices. Let the story of the past, written in blood, be ever present to us and our children, furnishing, as it does, a perpetual warning that in proportion to the spread of Romanism in this land, our civil and religious liberties are endangered. In the universal diffusion of the Bible, and in the power of the God of the Bible, alone, can we rely for the

perpetuity of our country and her glorious institutions. Hence prayer, fervent and unceasing, should ascend from every altar for the defeat and overthrow of this false system with its "refuges of lies." And while the pulpit and the press are unshackled, our confidence in the employment of these means, under the Divine blessing, ought not to waver. The gospel of God, like its author, is almighty, and because it is the power of God, must ultimately triumph over every

Romanism is destined to utter extermination, nor can any combination. however crafty or powerful, succeed in long averting its doom. God grant that American protestant Christians may acquit themselves of that measure of responsibility which devolves upon them in these last days of Roman despotism. For soon Antichrist "shall be cast into the lake of fire, for the mouth of the Lord hath spoken it."

SYNOPSIS OF POPERY, AS IT WAS, AND AS IT IS.

Synopsis of Popery as it was, and as it is. By William Hogan, Esquire. Boston, Saxton & Kelt, 1845.

This work bears internal evidence of coming from one who knows and feels what he says. The writer is master of his subject and understands and loves the institutions of our country. His experience of the tyranny and corruption of popery in other countries as well as in our own, enables him to see, and his cultivated mind qualifies him to portray, as he does, with thrilling effect, the dangers which it threatens to our liberties and morals. It is a foreign power in our midst, having no sympathies with us, and acknowledging no allegiance to us. It is an emissary of monarchs, subject still and ever to their control, reporting progress to them, and doing their bidding. Liberty of thought and conscience have never been tolerated by "Mother Church," and are termed stirred her rage to the bottom in every We foster an enemy of this description on our soil; we invite and protect it; we take no alarm at its growth; its visible impudence; its open war on our rights and cherished institutions! We must awake, of our own free will, or this Trojan horse will put his hoofs on our necks, and we have no power to rise. Mr. Hogan's book is an alarm cry, enforced by arguments and facts which come from him warm

with truth and patriotism. Native Americans are called to read and judge for themselves, and this done, none but those who will not see can fail to feel The principal facts that the danger. are disclosed in the book, are facts of history and facts of every day occurrence in our country, and the chief wonder of posterity will be, that a free and protestant people in this age could tolerate such an enemy in its midst.

"Should the day ever arrive, when the papists have a majority in your legislature, and a difference should occur between these states, the pope will be called in to decide it. I am at a loss to know how, even in these days of transcendentalism, any other meaning can be given to spiritual allegiance, than that which the Roman Catholic gives it in practice. They consider the pope, as the spiritual head of the church, has, a fortiori, a divine right to be the head and sovereign of the world. the "accursed things" which have is the sense in which Catholics understand and act upon it, and swear to support the pope, as the supreme arbiter of the destinies of the world. Chinese understood this. The Emperor of Russia understands it at the present day; and though a Catholic himself, no priest or bishop, within his vast dominions, dare avow any allegiance, spiritual or temporal, to the king or pope of Rome. The holy synod of St. Petersburg, Russia, have notified the Catholic missionaries, who have incited rebellion, and interfered with the civil authorities in Georgia, to renounce their intercourse with the see of Rome, or quit the country. But Americans, in the alembic of their fertile brains, have manufactured a definition for spiritual allegiance, peculiarly their own, for which the papists are so much obliged to them, that whenever an opportunity of knocking out the aforesaid brain occurs, they will do so. Witness in the Philadelphia riots, &c. &c., strong proofs of the spirituality of that allegiance which Catholics owe to the pope."

The author, after stating some eminent instances of persecution in past

times, says,-

"Recollect, American protestants, that this massacre, and others to which I have alluded, was not the work of a few fanatics. It was the work of a nation, by their representative, the king, empewered to do so by the head of the Roman Catholic church. In vain is it for papists to tell us that all this bloodshedding and destruction of human life was the work of a few, with which the church was neither chargeable nor accountable. Americans may believe them if they will. Let them believe. 'There is none so blind as those who will not see.' If neither the testimony of history, nor a statement of facts, bearing all the necessary evidence of truth, will convince them, vain indeed are my efforts to do so. But there is no impropriety in my earnestly and solemnly appealing to Americans, and suggesting one or two questions, which they should put to any Roman Catholic who may deny that the church ever sanctioned those evil deeds of which I have spoken. . Have you any record of the fact, that the church ever discountenanced the destruction of heretics? Did the popish authorities ever deliver up those whom they knew to have murdered heretics to the civil tribunals? Were there ever any heretics murdered, as such, except by the advice, counsel, and connivance of the popish church and her priests? If there were, in what country, in what age, and in what reign? Until these quastions can be truly answered, you to political or other motives. Even the

are not to be satisfied. But why will Americans, for a moment, entertain a doubt upon the subject? Popish historians never deny it. The actions of papista all over the world proclaim it. The Church of Rome has ever thirsted for the blood of heretics. She now yearns for an opportunity of shedding it again; all for the purpose of 'purify-

ing the earth of heresy."

If any one attempts to answer the questions thus put, he will find no relief, no way of escaping their truth. They are complete stoppers to all popish denials. But there is no doctrine, no practice so well attested, or so clearly and authoritatively enjoined in popery. but that she has found it convenient, and scruples not, to deny as suits her ends. It is a system of treachery, and fraud in dealing with its opponents is not only its policy, but its boast as a virtue. Nothing is more common than to hear papists deny or explain away the best attested doctrines of the system. and the foul practices of past and present times are never owned. This is the way they put down the fears and suspicions of the credulous. For instance, you never hear them own that it is right to put heretics to death; yet their books, their popes, their Rhemish Testaments teach it, and their practice always and every where has confirmed Popery can do no wrong, and what she has done, it is of course right to do again and keep doing. This is a necessary deduction from her prime, her essential principles. She chuckles over the weakness that does not believe thisthe protestant clay that she can shape to her ends.

We have heard educated papists, the A. M.s and A. B.s of the sect, say, that the story of selling indulgences was all a slander—that there was no credible record of it in history—it was a legend of Antichristian prejudice. There is nothing which reason or scripture condemns in the doctrines of this sect, which, when laid out in the state of its deformity, will not be denied. There has been no considerable persecution which has not been denied or ascribed massacre of St. Bartholomew's is ex-But nothing is cused on such grounds. more certain than that high mass was held and Te Deums sung in honor of the Even the pope himself offered a high reward for the best engraving of the cruelties of that day, and the picture may now be seen in the Vatican at Rome, with the motto on one side-" The triumph of the Church"—and on the other, "The pontist approves of the murder of Coligny." The Ethiopian might as well change his skin as popery change in its tastes or pretensions. The spirit of persecution is ingrained in the system; it cannot be exiled from it without a surrender of principles which would leave popery without a body,--a head shorn of all the locks of its strength. If I cannot err, if I am divinely commissioned to speak, and cannot speak but what should be obeyed, I may well be intolerant, impatient of dissent, and I shall surely be, if I have not gentler dispositions and meeker pretensions than popery has ever shown. Such is the short argument of the system; such is the brief process by which it has been carried to its results in every age. Americans, born, one would think, to fear nothing, from their long sleep over the spread of such a system, are beginning to wake. But even the opening of their eyes is taken as an affront to popery: the first stir they make causes her to raise the cry of persecution, to clamor for the sympathy of a hitherto sleeping age. No wonder it is so; for, allowed so long to do as she pleases, now to be looked at; to be questioned; to consider even of her ways is a horrible uncharity —an outrage that calls for protestant sympathy and abatement. Such is the arrogance—such the assumptions of popery in a free land. Accustomed as she is to rule and obedience, the questioning of her sway, the stopping to inquire of her direction, is a horrible immodesty; an impiety that should bring a blush to the face of Americans, whose fathers gave up their lives to bear witness against her. Surely, we are a very modest, very easy sort of people, very indulgent, very commendable, if we can take sides with this mistress of iniquity;

if we can be wheedled into a sympathy with her cause by her cowardly cry of persecution; yea, more, if we can be blinded by her incantations; if we can, with the knowledge we have of history, be the simpletons to credit any of her pretensions, either to toleration or vir-She only tolerates us in yielding to her, and makes a blustering ado if we are not quick at that. She has no patience that we should consider: it is an unthinking submission she is used to, and ever looks for. Americans, who are apt to think a little on most subjects but this, are thought very presuming to insist on their Bible remaining where they placed it, in their public schools; very narrow in their views to pretend to any conscience at all. If you take from popery what is political in its constitution, ends and results, you will leave it a shell for winds to play in; a lopt tree, with no heavenly aspirings; a creeping thing that any body might walk It is not as a church, but as a political institution, planted and nourished here by the sworn and interested enemies of our form of government; it is as the right arm of despotism, feeling among us for a sure hold, that we oppose popery;—and so long as her appeals to our love of freedom, to our pride of consistency in protecting her, are availing to conceal her aims from our view, we may expect to see her presuming as she ever has been, demanding concessions, complaining of our usages, till at last her open mouth will be satisfied with nothing short of ourselves. Her cry will be here as it has ever been elsewhere, give, give, till nothing remains to be given. But we must leave what more we would say, and let our author speak to some other On page 155, he says as truly points. as forcibly,-

"Paganism, in its worst stages, was a stronger check to the passions than popery. I will give you one instance of the abominations of popery. Papists believe in the doctrine of the real presence of Christ, in the sacrament of the Eucharist. It is the duty of every priest in that church to administer this sacrament to the dying, and for this

purpose, they consecrate a number of small wafers, made of flour and water, each of which, they pretend to believe, contains the body and blood, soul and divinity of our Lord and Saviour Jesus Christ, or in other words, THE LORD God himself. The priests carry with them, in a small box called pixis, a number of them to be given to the sick There are but few of them and dying. in the United States, in whose breeches' pockets may not be found, at any hour of the day, at least a dozen of those Can there be religion here? Can there be morality among those men or their followers? I would go further, and ask. Is there any thing in paganism equally impious or more revolting to God or man? They know full well that such a creed cannot be sustained either by reason or scripture, and hence it is, they want all power concentrated in the Pope of Rome, in order to extirpate their opponents, protestant heretics. Papists understand the character of Americans, and are well aware, that if sufficiently satisfied of the existence among them of a sect who believed in a doctrine so absurd, and so impiously profane, as that of the real bodily presence of Christ in the eucharist, they could not countenance them. My own impression is, that if the people of Boston, where I write, knew that Catholic priests taught their followers to believe, that they (the priests) could make gods by the dozen, carry them in their pockets, take them out when and where they pleased, and there kneel to them, in adoration, they would have them indicted under the statute against blasphemy. The Rev. Abner Kneeland was indicted because he denied the procession of the Holy Ghost, and was found guilty of blasphemy. But what was his crime, when compared with that of Romish bishops and priests! It was bad enough, to be sure, in the eyes of all Christian men, and few questioned the righteousness of the verdict of his guilt. If a pagan priest should arrive amongst us, bringing with him his gods, and worshipping them in our midst, should we sanction him? I know not that our constitution forbids such

a thing, but the reverence which we have for the one true God, our love of morality and good order, would forbid it. We would accuse and indict them for blasphemy. But is their blasphemy more horrid than that of the Romish church?

"The pagan priest hews his god out of wood; the popish priest makes his out of flour and water. The pagan priests convey their gods in some vehicle, from place to place, and stop to worship them, wherever their inclination or devotion prompts them. The Romish priests carry theirs in their pockets, or otherwise, as occasion or love of pomp may suggest."

Again, he says,—

"Let those whose duty it is answer the question, and tell us why priests are not prosecuted for blasphemy. I contend that if there is one blasphemy under the sun more revolting than another, it is that of believing and teaching that a wafer can be changed from what God made it, into that same Almighty God, by mumbling over it a few Latin words. It makes me shudder at the weakness of man, and the unaccountable influence of early education, to think that I myself once believed in this horribly blasphemous doctrine."

After quoting the address to the Virgin, as found in the books, he adds,—

"I am much mistaken, if there is upon the face of the globe, whether in pagan, Mohammedan, or heathen countries or creeds, to be found any thing equally blasphemous, or more disgusting to the mind of any individual who believes in the pardon of sin through the atonement of Christ; and I hesitate not to say, that the Christian, who countenances such a doctrine, or contributes, in any way, to its propagation. denies his Saviour, and shows himself unworthy of the name he bears."

The following statements and facts from the work before us, are worthy to

be pondered by Americans.

"There is nothing you want which the God of nature has not given, and blessed for your use. There is but one dark speck upon the horizon of your national prosperity and greatness, but that is a deep one. It is a sad one, and may be a bloody one. Popery hovers over it, like some ill-omened bird, waiting only a favorable opportunity to pounce upon its prey; or some foul exhalation, which, being checked in its soaring, turns to a fog, causing darkness, and scattering disease, wherever it falls. Alas, fellow citizens, it has already fallen amongst us, and is growing with fearful rapidity; like the more noxious weed, it loves a rich soil; it cannot fail to flourish in ours.

"Take heed, Americans, lest you allow this weed to come up to maturity. Eradicate it in time; let it not ripen amongst you; allow not its capsule to fill, blossom, and ripen: if you do, mark what I tell you: it will burst, scattering its noxious, sickening, and poisonous odors amid the pure breezes of that religious and political freedom, which have so long, so gracefully and sweetly played over this beloved 'land of the free and home of the brave.'

"If you will look around you, and visit our courts of law; if you extend your visits to your prisons, your houses of industry and reformation; if you go farther, and examine your penitentiaries, what will you find? Permit me to show you what you will behold in one single city, the city of New York. This, of itself, were there no other cause of alarm, should be sufficient to arouse your patriotism, for you must not forget that nearly all the foreigners, enumerated in the document which I here subjoin, are Roman Catholics, or reduced to their present condition while living in Catholic countries. But let the document speak for itself. official, and may be relied on. It came from a committee of the Board of Aldermen of the city of New York upon the subject of alien passengers. Taking this as your data, you may be able to form some idea of what you suffer in money, in virtue, and in your morals, from the introduction of foreign papiets

among you.

"THE FOREIGN POOR IN OUR ALMS-HOUSES, AND THE FOREIGN CRIMINALS
IN OUR PENITENTIARIES.—We hasten
to lay before our readers a highly inte-

resting document, from a committee in the Board of Aldermen, upon the subject of bonding alien passengers in New York. From the document, it appears that the bonds of nine firms in this city exhibit the enormous liabilities of \$16,000,000; that of the 602 children supported by the city, at the Farm Schools, 457 are the children (many, if not most of them, illegitimate) of foreign parents; that of the latest born infants at nurse, at the city's expense, 32 are foreign, and only two American, and that of the whole number of children, 626 have foreign parentage, and 195 American; exhibiting the average of more than three foreigners to one native, and an alarming increase of the ratio of foreigners in the more recent births.'

"'The whole number of inmates in our penitentiary is 1419, showing an increase of 400 since July last; of these 333 are Americans, and 1198 foreigners. The number of prisoners and paupers, to support whom we all pay taxes, is 4344, showing an increase, since July last, of nearly 1000.

"'In view of these alarming facts, and remembering that over 60,000 immigrants were commuted and bonded here the last year, the committee make some forcible appeals to the country, which cannot be without their effect. The enormous taxation to which we are subject, in order to support foreign paupers and criminals, is a great and growing evil, which presses heavily upon industry, as well as upon the character, morals, and politics of the country."

"This is a frightful picture of things, especially in a country abounding and almost overflowing with the means of sustaining and abundantly supplying fifty times the population it contains.

"Examine well the results of popery, in a religious, moral, and political point of view, especially during the last thirty years, and you will find that there is no vice, no crime, no folly or absurdity, which time has brought into the old world, as Milton expresses it, 'in its huge drag-net,' that papists are not introducing among you; and there is no

consequence which followed it there which we shall not see here, unless you are to a man 'up and doing,' until this noxious weed is rooted from amongst you. I wish these unfortunate papists no evil; far be such a sentiment from my mind. I would be their best friend; but who can befriend them, while they permit themselves to be controlled and deluded by their priests.

"A Roman Catholic priest is, pro tanto, the worst enemy of man. degrades his mind by rendering him the slave of his church. He debauches his morals, and those of his wife and children, by withholding from them the word of God. He weakens his understanding, by filling his mind with absurd traditions. He evokes, and indirectly invites, the indulgence of his worst passions, by promising him the pardon of his sins. He checks the noblest aspirations and finest charities of his soul, by instilling into it the rankest hatred and animosity towards his fellow being. whom God has commanded him to love as he loves himself, but whom the priest tells him to curse, hate, and exterminate. In a word, he almost degrades him to a level with the beast, by teaching him to lower that holy flag, on which should be written, Glory be to God on high, and raising above it the blood-stained flag of popery."

We wish to let our author speak to other points. He speaks so well that it will be more criminal than stupid in us if he speaks in vain. Papists may decry him and what he says, and, if we are weak enough to be caught in the snare, truth will be proved to be lost upon us. "In the case of the Ursuline

Convent," he says,-

"Every papist within fifty miles of Boston, who was able to bear arms, volunteered his aid to his bishop, in taking vengeance upon our citizens, merely because they would not sanction among them the existence of a house, called a nunnery, and used as a jail, for the confinement of some of our most virtuous females, against their will. Had Miss Reed, who escaped from that den of profligacy, been caught by her popish pursuers, and without the know-

ledge of our citizens, what would have been her fate? She might not have been torn to pieces, as Hypatia was, but her torments would not have been less She would have been kept upon her bare knees, perhaps ten hours in the twenty-four, for months. She would be obliged to pray to the same St. Cyril. and a string of such vagabonds, for the remission of her sins. She would be compelled to kiss the ground and lick it with her tongue, at stated intervals, and bread and water her diet, until the zeal of her holy confessors was perfectly And if those who aided her satisfied. escape were detected, what would have been their fate? Thanks to our republican government, they could not be . punished in this country; but had they committed the deed under a purely Catholic government, the infallible church would consign them to the inquisition, and have broken them upon

"This is the church, and her members are the men, whom you are countenancing amongst you. The Romish church never surrendered the right which she once claimed of destroying heretics. She only suspends it for the moment, until her strength and numbers shall enable her to enforce it. But there are some who will not believe this, especially when Catholic priests and bishops deny it. Many protestants, who are natives of this country, and unacquainted with Roman Catholic doctrines, will not believe it. Many, even of our protestant clergymen, will scarcely believe it; such is the craft and consummate falsehood of priests and bishops, that I have never met with one protestant who entertained the most remote idea that keeping no faith with heretics, and persecuting them to death, formed any portion of the doctrine of the church of Rome.

"This is owing to the fact of their being born in a free country, at a distance from the seat of Romish power, and their having little access and no acquaintance with the standard works of popery. Many, even of the native born Americans, who have become Roman Catholics, know little or nothing of the doctrines of the church into which they have permitted themselves to be seduced. I will hazard the assertion, that there are not ten lay members amongst them, in the United States, who have read the works of Bellarmine, the canons, or decrees of the various councils that have been held in the popish church, or even the corpus juris canonici, containing the decrees of the council of Trent.

"If the writings of De La Hogue, used in the college of Maynooth, Ireland, or the works of Antoine or Den, taught in that college when I was a student there, were thoroughly read, and the doctrines contained in those standard works of popery understood, there is not a moral man living who would not shun the church of Rome, as a thing too unclean, too impure, too lirentious, too wicked, too corrupt, and of too persecuting a character to be allowed to exist at all. This their priests well know; and, having recently discovered that a few copies of Den's "Theology" had found their way into this country, they have the unblushing effrontery to deny that his work was ever approved of by the church, or was ever received as such in any college in Ireland. I studied in the college of Maynooth, and have read speculative theology under Dr. De La Hogue, and moral theology under Dr. Antoine, in the same class with several priests now in this country, and among other works which we read in that class, was the "Moral Theology" of the Rev. Peter Den; especially his treatise de Peccatis.

"I have the pleasure of an acquaintance with some native Americans who are become Roman Catholics. They are men of honor, moral worth, and possess highly cultivated minds. They were religious men; and deeming a connexion with some church to be necessary, and seeing nothing of the Romish church but its seductive and imposing ceremonies, they united themselves with it, or, if they happened to hesitate in joining it, and deemed it necessary to consult with Catholic priests and bishops, these crafty Jesuits soon furnished them with Catholic works manufactured for

such occasions, and unobjectionable to the most pious Christian; taking good care, at the same time, to keep out of their way such works as I have alluded to, from which they may learn that there is no religion in the popish church, and that it is no more than a political machine, devised for the suppression of republicanism, knowledge, and the liberties of man."

Never was greater truth uttered thans in this passage. It tells the whole story of poperv in a little, and we call on our readers to disbelieve it if they can. But believing it, we ask them what they have done and are doing to undeceive the public mind; to enlighten and convince it not merely as to the glaring fooleries but the frauds and immoralities of the system. What we value in liberty, morals and religion; what we revere in the memory and sufferings of our ancestors; what we have of responsibility to man and to God, requires us to look popery in the face, and call it by right names. We say it is a civil institution, having no elements congenial to our own or capable of coalescing therewith. We say it is a moral monster, assuming the name and affecting the offices of a church. We think it is the lapse, the short coming, of our own and other times, that it has been accounted a branch, even a corrupt branch of the church. It is rather a corrupt branch of paganism, a fall of the fall, an angel of light come to do the works of darkness. And the softly manner we have used towards her absurd pretensions has encouraged her arrogance and baffled the little resistance we have made. What, if she assumes the titles and affects the duties of a church, does that make her such? Does that blind us to what she is? It is to be feared it does. Orders in the ministry do not make a church any more than preaching or singing does. If concerted iniquity if keeping the nations in darkness and chains—if shutting up the Bible, and endeavoring to corrupt and exclude its light from the world, except as it exudes from the mind of an ignorant and polluted priesthood-if giving lessons of evil by authority and rewarding the practice of it—if assuming the place of the conscience and mind of men, and performing the duty of thinking, pardoning, and answering to God for them, make a church, then is popery one, and the roar of her pretensions should be kept up till the ear of nations is deafened into submission. But if we have not the spirit to consider the thing thus; if we dally with the haggards of a virtuous boldness: if experience, if reflection will not give us an edge, she must grind us to it.

Let our author speak again.

"It seems that another speck of popery is just making its appearance on the north-west horizon of our national firmament. It appears, by accounts very recently received from Oregon. that the Propaganda in Rome has sent out a company of Jesuits and nuns to that territory. Popish priests and Jesuits seldom travel without being accompanied by nuns: they add greatly to their comforts while on their pilgrimage for the advancement of morality and chastity. Hitherto the occupants of Oregon have advanced quietly. They have adopted a temporary form of government, established courts of law, and such municipal regulations as they deemed best calculated to forward their common interest. But the modern serpent, Jesuitism, has already entered their garden: the tree of popery has been planted: it is now in blossom, and will soon be seen in full bearing. It is truly a melancholy reflection to think that this pest, popery, should find access to all places and to all people. One year will not pass over us, before the aspect of things in Oregon will be entirely changed. These Jesuits who arrived there have been preceded by some popish spy—some reverend Irish Murphy, in the capacity of carpenter, or perhaps horse-jockey, has gone before them, and has been laying plans for their reception. I venture to say, it will be discovered, at no distant day, that all the good which our protestant missionaries have done there will soon be undone by popish agents. They will commence, as they have done in Tahiti, by causing some panic among ver that popular applause is greatly co-

the resident settlers. They will find in Oregon, as well as in our United States, some functionary who may want their aid; and he, like many of the unprincipled functionaries among ourselves, will give them his patronage in

exchange.

"Liberty has, in reality, but few votaries among office-holders, in comparison with popery; and this is one of the chief causes of the great advances which the latter is making, and has been making, especially for the last six or eight years. Look around you, fellowcitizens, and you will scarcely find an individual in office, from the president to the lowest office-holder, possessed of sufficient moral courage to raise his voice against popery. But justice to Americans requires me to say, that in this the great mass of the people are without blame-for I cannot call certain leading, unprincipled politicians, the people. The first steps which foreign priests and Jesuits have taken. in disturbing the harmony of our republican system of government, might have been easily checked; but those who have represented the people, and who held offices of honor and emolument, were not, and will not be, disturbed by a moment's reflection on a proper sense of their duty. The whole responsibility of the gross outrages offered to our protestant country, by popish priests and papal allies, rests upon our representatives in congress. They could, if they would, have long since checked popery; and it is now high time that the people should take this matter into their own hands, and so alter the constitutions of their respective states, as to exclude papists from any positive or negative participation in the creation or execution of their laws.

" Jesuits calculate with great accuracy upon the selfishness of man: they know that, generally speaking, it is paramount to all other considerations. Artful, intriguing, avaricious, and more licentious themselves than any other body of men in the world, they soon discover all that is vulnerable in the American character, and take advantage of it.

weted by Americans; and this is the reason why we see established among us so many repeal associations. The writer understands that several of those associations are now formed in Oregon; and it was at their request that the pope had sent out Jesuits and nuns amongst them. Repeal is looked upon as the great lever by which the whole political world can be turned upside down. Its members meet in large numbers, in order to show the gullible Amesicans the consequent extent of their power, and the great advantage which some office hunter may gain by bringing them over to his views. The bait has taken well hitherto; but as we have -solemnly attested by the sign manual of the pope himself—seen his object in causing to be established repeal sociepies, the American, who continues hereafter to encourage them, deserves the execuation of every lover of freedom. The pope tells Americans, through his agent, O'Connell, what the design and objects of all the movements of papiets an the United States are; and I trust, when Americans see them in their true colors, they will sink deeply into their hearts.

"Hear, then, I entreat you, Americans, the language of O'Connell, as the pope's agent, as uttered by him in the Loyal National Repeal Association in Dublin, Ireland. It is addressed to Irish Catholics in the United States. Where you have the electoral franchise, give your votes to none but those who will assist you in so holy a You should do all in your uruggie. power to carry out the pious intentions of his holiness the pope.' This is plain language; there is no misunderstanding it. It is addressed to papiets, whether in Oregon or the United States. and what are the pious intentions of the pope? I will tell you. I understand those matters probably better than The object is, in the first place, to extirpate protestantism; and, secondly, to overthrow this republican government, and place in our executive chair a popish king. This is the sole design of all the ramifications of the various repeal clubs throughout the length and breadth of the United States O'Connell—the and its territories. greatest layman living—is the nuncio of the pope for carrying this vast and holy design into execution. Will Americans submit to this? Will they again attend repeal associations? Does not every meeting of the repeal party impliedly make an assault upon our constitution? Is not this foreign demagogue endeavoring to pollute our ballotbox? and will you any longer trust an Irish papist, who is the fettered slave of the pope!"

We think, too, that this repeal business is but an outbreak of popery—that it is an ill-wind of O'('onnell which blows nobody any good; and that he has more voluntary mischief to answer for than any other man living, simply because popery has given him the

power to do more.

An agitating spirit, under any form of government, is popery. Constrain it when and how you may, and you will find you can never tame it, to show the gentleness of humanity, much less any of the peculiar charities of Christianity. Ireland oppressed! if she had not been disloyal, she might have been free. Her tendencies to eruption have required the pressure that has been upon her. What is the sympathy she gets here from the repeal movements?— that only of demagogues who thus court and catch her vote. It is thus that the political, advances the assumed spiritual power, of This is the aim of the roarer, popery. O'Connell. The rent fund, so much talked of, is a charity box of popery, and the pope keeps the key of it. Let her agitate no more-let Ireland bo loyal, give her attention to industry, education, social order and virtue, an l her civil privileges would come to her, and her miseries leave her, just as thorns and thistles forsake, and productive plants come to and flourish in an enriched soil,

THE CONFESSIONAL.

THE following incidents are related by "an old campaigner," in the Christian Keepsake, edited by Charlotte way the power which the confessional confers on the Romish priesthood.

You ask what I thought of popery in the peninsula thirty years ago. I thought nothing about it, till the following incident startled me out of my liberalism.

We were quartered, that is to say, the Portuguese regiment where I, a British lieutenant, held the rank of captain, was quartered in a small town. waiting for supplies to proceed on our march in the rear of the enemy. parcel of fellows, contractors, who lived by putting a finishing hand to the ruin of their poor country people, always hovered on our path with bags of ready money, easily prevailing on the wretched peasantry to part with their remaining corn and cattle for half the value in hard specie, rather than take our paper securities for double the sum. Of course they resold them to us at an enormous profit, robbing both parties; of whom it was hard to say which was the poorest, soldiers or farmers.

A couple of these worthies waited on us in the little market-place of V----. and driving up a few miserable beasts, made their own terms; the Portuguese officers submitted with a shrug, as they saw the cent. per cent. pocketed by the rogues; but I could not restrain a few expressions of indignation at their heartless cruelty to the poor breeders of those cattle, who, first ravaged by the enemy, and now plundered by their friends, stood by with melancholy visages, spectators of the sale. For the benefit of the public I uttered my soliloguy in Portuguese, and in a tone sufficiently audible; and, in glancing round, encountered the keen gaze of a pair of eyes, black, but of a blackness surpassing that of the Portuguese generally, as polished jet outvies the smoke of a The man turned away as I smithy.

looked; his figure was abject, his dress mean, and I thought no more about it-

That evening a peasant entered the ELIZABETH. They exhibit in a striking little square occupied by us, bringing a couple of milch goats; but as the soldiers gathered round him, one of the contractors seized the poor fellow by the arm, and whispered the usual expostulation on the worthlessness of our notes, which the knaves were glad enough to consign to their own pockets. Roused by this mixture of fraud and insult, I appealed openly to my comrades, for the grief and poverty-stricken aspect of their countrymen told a tale of suffering not to be mistaken. But I appealed in vain; something was lacking that should have responded to my words; whether it was naturally non-existent in their bosoms, or whether the searingiron of popery had scorched it into nothingness, I know not. The only result of my remarks was to draw several stragglers about us, and seeing that they were taking more effect on a party of the plundered villagers than, for their own sakes, I wished to produce, I desisted; giving vent to one short burst of muttered indignation in my native tongue, as I walked away from the spot.

"Noble, generous Englishman!" responded a voice, low, but distinct, and fervent.

I looked round: one person alone was near me, and those jet-black eyes again flashed from beneath the greasy cap of the mechanic, for such he appeared to be. In another moment he had eluded my sight.

I was on duty that night, visiting the little pickets that were always posted round in a strange place. A spot halfway between two of these stations, attracted me; it was a natural alley, formed of lime and orange trees, of which the fragrance and beauty were irresistible. I took two or three turns under its green fretwork, inlaid with silver blossoms and golden fruit, and began to dream of home as a young soldier dreams, when, in the midst of many softening recollections, I became aware

of a stealthy approach. I was, of course, prepared; but scarcely had the first words of inquiry passed my lips, when "Hush, hush, captain, I want to speak to you alone, and unobserved," arrested them, and the black-eyed stranger stood beside me.

"Who are you, friend? What is vour business with me?"

"You are an Englishman, Sir?"

"I am; but you are not, though you speak the language fluently. You are a foreigner."

"Yet I was born in London."

"That may be: but why this mystery? Why not claim me as your countryman in the face of day?"

"Sir, my circumstances forbid it; they are desperate, and I come to throw myself on your generosity—the generosity

of an Englishman!"

- "Why, to say truth, I am not rich; but still-" the poor fellow caught my hand as I made a movement towards my purse. "Money! oh no, no, not money, I need not that; but oh, Sir, I need a friend; I want counsel from one who will not betray the trust that places two lives at his disposal. Can I find such in this country? Despair had seized me till I heard the well-known accent from your lip this morning, rendered doubly sure by the sentiments it uttered, and this evening the language Will you befriend me? Will you rescue me and my poor wife, a native also of brave, honest England?"
- "My services you may command as far as they are useful: but no time to lose, for we may march to-morrow for aught I know."
- "No; I have ascertained that you are likely to remain here for some days."

"Who told you?"

"The contractors. I have dealings with them and with others equally worthy." He spoke this with great scorn.

Youth is naturally unsuspicious, and my nature formed no exception; the adventure was romantic so far, and I felt no reluctance to be the hero of its succeeding chapters.

We arranged to meet the following night, in a place my new acquaintance described, and parted, for my time was

Next morning the remainder of our battalion joined, and with them the only Portuguese for whom I felt a cordial regard. Luis da M---- was a young man of family, education, and talent, with a measure of high honorable feeling which I, at that period, regarded as the most important feature in a man's cha-Indeed, my comrade's mind was singularly noble, and his sentiments When I recounted the transaclofty. tion of the preceding day, he burst into indignant denunciations alike of the villanous contractors and the cold-hearted lookers-on. I longed to acquaint him with the sequel, but my lips were sealed.

Evening arrived; I was punctual; and my new acquaintance led me through a circuitous road to one of the lonely dwellings we commonly meet with in Portugal. Here we found his wife, a woman about thirty-five or forty, with a prepossessing countenance, a clear, dark complexion, and under the disguise of very humble garments, a manner that at once bespoke acquaintance with the better ranks of society. Seated at a little table, the lamp shedding its clear light on each, I contemplated this mysterious pair, whose countenances were so interesting, their language so purely English, their looks so decidedly foreign, their manner so expressive of mingled joy, doubt, and apprehension.

The matter was soon cleared up; they were children of Abraham, their families long located in Poland, but subsequently settling in London before the present generation were born. All the tale 1 cannot relate-it was strange, but evidently true. Isaac, as his wife called him, had made a considerable property in gold and jewelry, with which, in an evil hour, they ventured into the Penin-Here Isaac became the object of suspicion, real or pretended, to some party, who, of course, only looked to the seizure of his valuables; and one of these being in the priesthood, saw it incumbent on him to transfer, if he could, the spoils of an unbelieving Jew to the coffers of the church.

The plot thickened around poor Isaac;

he had been lured to the interior of the country, and most rigidly watched; but, after many vain attempts to gain Lisbon, or Oporto, he had at length cluded his enemies, and by changing his name, assuming the garb and manners of the lower orders, and making himself useful to the government officers, as a sort of inferior agent among the people, he had, by a mixture of seeming publicity with real concealment, remained so far unknown.

"But think," he continued, "how great is my peril: a thousand chances may discover me, and once discovered, l am lost. I possess evidence to satisfy you of the truth of all my statements. I hold in my hand the inventory of my effects, and the letters of honorable mercantile men, known, at least by name, to you. Sir, as such; but to communicate with them has been impossible. dare not pen a letter that might furnish the clue to my retreat. Beset on all sides, hemmed in by invisible snares, condemned to sorrow of heart, and failing of eyes, and continual terror, all the threatenings pronounced against my sinful nation are upon me, and I have fallen into the hands of the Christians."

Poor Isaac! Neither he nor his hearer knew rightly what Christianity was; we both conceded the title to those whose spot was any thing but the spot of God's children. I was thoroughly interested in the matter, and presently devised a scheme for Isaac's escape, which we all agreed was feasible enough. After a little hesitation, he rose, and removing some heavy articles, discovered to me a large trunk: within a concealed recess of which, he told me, were jewels and gold to the value of many thousands of pounds, besides securities for as many The chest was filled up with articles of wearing apparel and such like things, to mislead any who might discover it. What a prey for the needy government and rapacious priesthood?

I could readily believe what Isaac told me, that some of the highest in the land were his mercenary assailants.

Having made our arrangements, I expressed some doubt of being able to effect the business by ourselves; and

named a friend and brother officer, for whose integrity I could pledge my own, as likely to aid us.

" Is he an Englishman?"

"No, a Portuguese; but a truly honorable man."

A deadly paleness overspread the countenance of his wife, while Isaac's forehead flushed to crimson. "Not for a thousand worlds would I trust a Portuguese!" exclaimed the latter.

"Nonsense; there are rogues to be found in England, and honest men in every nation; my friend is an exception to the general rule of his country: he would never betray you."

"He must betray me," replied Isaac.
"Must? why must he more than I?"

A sudden trembling came over the woman; she looked at me as with a desperate resolve to know the worst; then, shrinking as she put the question, said, "Are you——? De you go to—— to confession?"

"Oh no! I'm a protestant." And the fervency with which she clasped her hands, with eyes upturned to heaven, I shall never forget; while Isaac's face brightened into a smile of stern delight, as he said, "Did I not tell you so, Rachel?"

"But why this sweeping condemnation?" asked I, who in my heart attributed it all to Jewish prejudices, and felt piqued for the credit of a religion that, like a fool, I regarded as part and parcel of my own. "Does it follow that, because my friend is not a protestant, he must be a traitor and a scoundrel?"

The only reply to this was an earnest appeal: "Sir, we have confided to you our lives, and all that we have; we are satisfied while you confine it to your own bosom; but rather than divulge it to any human being holding the religion of this country, bury it for ever—forget us—leave us to the God of Israel alone! Any thing—any thing but what you now propose to do!"

"Well, well," I rejoined, "if you are so averse we will say no more

about it."

And here I bitterly condemn myself. Gorying in a character of unimpeacha-

ble honor, I yet held that vile and essentially popish doctrine of mental reservation, which left me at liberty to act as circumstances might dictate, providing I broke no express promise, and that I honestly sought the advantage of my proteges. I had no farther intention of telling Luis da M——; but I avoided giving such pledge as would bind me to silence, and the poor Hebrews conceiving I had done so, were satisfied.

Before my plans were half matured, my company was ordered to a quarter some miles distant, whence we might have to advance without ever seeing V- again. I told Isaac the unwelcome news, who received it with smothered anguish, and replied calmly, "It cannot be helped, Sir; the good deed you purposed doing will be remembered by the God of Abraham. Possibly we may yet, by acting on the hints you have given us, carry out the plan. At the worst, you have been to us as the wells and the palm trees in a thirsty desert, refreshing our drooping hearts with your generous sympathy. I am content; you bury the secret in your own bosom, and I am satisfied."

So was not 1; it seemed monstrous to sacrifice two lives to an idle prejudice against Christianity, and I felt it a duty to rescue them, even without their consent. I sought out Luis, and after drawing from him some of the chivalrous sentiments that belonged to his nature, and exacting the most distinct, unequivocal, and reiterated promises of never divulging to any mortal ear what I should communicate, I told him the circumstances, only withholding what bore hard on the character of his church, and omitting the mention of a priest among Isaac's pursuers. He entered warmly into the recital, glowed with indignation, melted with compassion, and from the bottom of his soul, as I fully believe, devoted himself to their rescue. I gave him directions as to the preparations to be made, unknown to Isaac, during my absence; and he promised that whenever I could snatch a few hours to revisit V—, I should find all ready for a coup de main. We had just parted, when I bethought myself, and returning, said, "Remember, Da M—, you are pledged not to name this subject to any human being, and of course, not at the confessional."

What a change came over him! His brow clouded directly, as if a thousand dark recollections had been unexpectedly called up. I knew he was a devotee to his religion; but that, though I pitied it as a weakness, seemed an additional guarantee of his fidelity and conscientious discharge of an engagement. Strange, therefore, it was to read in the glance that met mine an expression far from friendly; and I believe my gaze grew stern, for the colour mounted to his cheek, which had at the first turned pale. He was a young man of high courage; and my blood was English. with a dash of Irish to inflame it. image of my Hebrew friends in their lonely hut rose, however, to my mind's eye, and helped to allay the imprudent heat of what, after all, was only a surmise. I forced myself, therefore, to speak mildly, "Luis, you are not, surely, capable of betraying a trust confided to your honor?"

"No, R—, my honor is, and ever

shall be, that of a soldier."

"Then you renew the pledge, without any exception or reservation whatever?"

"You have embarrassed a plain matter, R—, by forcing into a question of personal honor that which belongs to religion alone."

"And how can you separate the

two?"

"We cannot discuss this point; you are not a catholic, and your friend Isaac is—not a catholic either," he continued, checking the word Jew, which was evidently on his scornful lip. "Be satisfied, R—, that I shall act in every way as becomes a man of strict honor and a good Christian."

His kind look returned, and as he held out his hand I felt that perhaps I had judged him wrongfully, under the influence of Rachel's injurious prejudices. Yet my mind was considerably unsettled, and I wished that I had weighed the matter more maturely be-

fore divulging it.

Some days passed; the regiment was still at V-; I got a few hours' leave. and galloped over; there was a stir in the place that excited my attention, and I asked a sentry whether any thing had occurred. " A grand mass, Senhor, has been celebrated by two clergymen of rank, who came here on some government business; and there has been a procession of the host," taking off his cap as he named it.

An uncomfortable feeling, in spite of me, bore testimony to the lurking suspicion within. I rode on, and found Luis arm-in-arm with another officer. He greeted me with accustomed cordiality, and I tried to persuade myself that his color did not change, and that there was no anxiety on his part to avoid being alone with me. I gave him sundry hints, and even put, in a covert way, a question or two; but he appeared to forget there was any thing unusual on the tapis. At last I fairly told him I wanted a few minutes' private converwation, as I must proceed to the colonel's quarters, and then return to my post. His companion, on this, took leave, and we slowly walked on together.

"I want your aid immediately, Da -, to carry into effect a project which will at once end this business."

"What business?"

"Why, have you forgotten?" I asked, almost hoping he might have done so.

"I have not forgotten the subject we spoke on at parting."

"And what have you done?"

"Nothing; there was no opening as

"Well, I have now every hope of succeeding, if --- " he interrupted me.

"R -, this is not a safe place for

private conversations."

I began again in French, but he made some other objection, and evidently wished to prevent my saying a word His manner evinced abstracabout it. tion and despondency; to me, more than usually cordial and kind, but full of frivolous pretexts for not listening to my Suddenly, to his great relief, the colonel appeared at a short distance, and he announced the fact to me so loudly as to draw that officer's attention Of

course all private conference was at an end; and before I left the colonel, Luis had somehow slipped away.

I had not a moment's time to seek out Isaac. I returned to my detachment vexed and gloomy, resolving, if no other means appeared, to take advantage of the night, and steal a march; for there was a report that we were to move on very soon. In fact, the order was hourly expected. The very next night, after having carefully arranged my plans, I slipped on a disguise - and secretly arming myself with two brace of pistols, I mounted, and by a circuitous road, neither pleasant nor safe to traverse, I contrived to reach Isaac's hut soon after midnight. All was silent; I listened long, and gave cautiously the signal agreed upon; but no response came, and it was so dark I could scarcely discern the door. After repeating again and again, even loudly, the sounds that I. was sure would be recognised, I tried the latch—it yielded, and I passed the threshold; but though nothing might be discerned in the thick gloom, I felt that The state desolation reigned within. of my feelings soon set caution at defiance. I drew forth the apparatus for instantaneous light, which I always carried about me, and in a moment the glare of an ignited taper was thrown round the apartment. I had only time to discover, during its short dazzling blaze, where Isaac's lamp stood, or rather lay, for it was overturned; and having groped my way to it, and replaced the wick in the small quantity of oil left, I succeeded at last in lighting it.

All was gone: the poor children of Abraham, the little box that had been artfully deposited under the leaf of the small table, and the larger coffer-evidently rent, with great force, from its recess, the boarding of which was broken in pieces. I strove to hope that an escape had been effected; but marks of a struggle were visible on every side. I found some object at my feet; it was Isaac's cap. I lifted it to the light; and when I let it fall, the stain of blood remained on my hand. I sickened almost to fainting; and before I could resume the search, the few drops of oil had

wasted; and I was again in darkness. To wait for the dawn was impossible; and with a heart lacerated with the bitterest agony of self-repreach, I mounted

to retrace my path.

Here ends the tale of mystery and of treachery. On the following morning, an order from the regimental commandant—singularly opportune, perhaps you will think—moved my little detachment a couple of leagues farther from the scene; at the same time imposing on me a vigilance so strict as would have rendered impossible such discoveries as I had already made by my midnight excursion.

I burned for a meeting with Luis, and meet we shortly did; but it was on the battle-field, where first my company rejoined the main body. Again we met on the evening of the same day, in the surgeon's tent, where we both lay wounded, I painfully—he mortally. I first recognised him; and on hearing me pronounce his name, he started, threw a hasty glance towards me, and then

groaning, averted his head.

"Da M-," said I, in an under tone, "where are they?" A stare of agony, whether bodily alone, or mental too, was all the reply. I raised myself on my elbow, and, looking earnestly at him, whispered, "Luis, did yousurely you did not betray them! Say that you have not been false to your plighted word." The sternness of death-a soldier's death-was on his features; he raised, with a last effort, the little crucifix that he grasped, and slowly, distinctly exclaiming, "I have been true to my most holy faith!" again turned from me, and expired.

The lesson signk deep into my heart: and I date my first inquiry into scripture truth from this most painful display of antiscriptural falsehood. All the investigation I could make in the regiment, when convalescent, only satisfied me that Luis had been much and repeatedly closeted with one of the ecclesiastics who visited V--- in my absence; that he had appeared at first restless and uneasy, but after awhile, settled into even more devotional habits than had before distinguished him. Whether a clue had already been obtained, which these priests were following up, or whether the line of ghostly inquiry at the confessional had led Luis to a contrite acknowledgment of such dealings with a heretic in favor of a Jew, and so afforded the trace, can only be conjec-That he was cognizant of the tured. affair I would not venture to doubt; and a bitter pang it then was, perhaps even more bitter now, to reflect, that to the injured Israelites I must have appeared the traitor; that the treachery was charged upon our pure faith which belong ed exclusively to the demon of popery.

Often has that climax of Isaac's lamentation sounded in my ears—"I have fallen into the hands of the Christians!" Often do I recal the wild terror of poor Rachel's countenance as she gasped out the question, "Do you—do you go to confession!" One or both of them most probably fell a sacrifice in the struggle to which their hut bore evidence, and Rome shall answer for the crime, if, like millions in either hemisphere, they died denouncing for her sake the pure, holy, and peaceful religion of the Saviour

she dishonors and blasphemes!

PERSECUTIONS IN MADEIRA.

Notwithstanding the British interference in the affairs of this island, and the treaties for religious tolerance, the genius of popery is still at its accustomed work of persecution. A letter from Madeira, in the Edinburgh Chronicle, states the following facts:—

1. That Dr. Kalley has never received any compensation for his five months' amprisonment for the crime of tenting

the scriptures; and that legal proceedings are again about to be instituted against him! 2. That Maria Joaquima, (who, after twelve months' imprisonment, was, brought to trial and condemned to death for avowing protestant doctrines,) is still in Funchal jail! 3. That 22 other persons are now in prison charged with the crime of reading the Bible!

THE HOLY COAT AT TREVES.

IT would be amusing—were it not pitiful—this continued foolery of the newspaper writers and of a great many other clerical and lay "protestants," respecting the doctrines and discipline of the Roman society called the Catholic Church, in this nineteenth century. There are not many who have ignorance or effrontery enough to deny that the time has been when that society was a vast leprous spot upon the surface of the moral world, corrupting all who acknowledged its authority, and persecuting with the remorselessness of hell itself all who dared to oppose it. But, they say, in mockery of assertions that it has not, by its own voices, that the church has changed. They admit that it was but a modified paganism, a sort of worship of Baal under the name of Christ, under which all sorts of impostures and fearful wickednesses were practised. But, they say again, it has pproved with advancing civilization: these things were in the dark ages. Weak or wicked men! the dark ages are for ever where Romanism has power to shut out the true light of the gospel of Jesus Christ. Romanism is, by its constitution, the same yesterday, today, and until God shall sweep it with the besom of His indignation from the world. It is as corrupt, as fanatical, as full of imposture as it was when Martin Luther lifted up the curtain which revealed it to be the very gate of perdition; and it would be as intolerant, as persecuting, as sanguinary as when John Huss was burned, as when the Alpine snows were crimsoned with the blood of saints, or as when the streets of Paris echoed the yell of its ministers mingled with the wail of God's dying servants slain to glut its rage on the night of St. Bartholomew-if it had the power.

Romanism reformed, forsooth! That miserable mountebank, Prince Hohenlohe, scarce finished his juggleries; mulgences to sin, without limit, still offered by brazen-faced Tetzels in the four quarters of Christendom; Bibles in conflagration, even in this republic;

every breeze burdened with blasphemous prayers to virgins and saints, to stocks and stones, and every species of imposture and heaven-daring wickedness practised in which she wallowed at that period when carnival was held in hell because its work was so well wrought by the church as to give rest to the doomed tempters!—Romanism reformed! and her dominion no longer to be dreaded by free and Christian men!

It is well known, that next to the United States and England, Germany has been the scene in which Romanism has been most closely masked. Here, the Jesuits have deemed themselves strong enough to commence a crusade against the use of the Bible in the schools. How far they have ventured within the last year in the country of Luther and Melancthon, will be seen by the letters of John Ronge, the new German Reformer, which follow.

From the midst of external evidences of hierarchical power; surrounded by a clergy everywhere spreading darkness, cherishing abuse, and rocking the souls of men asleep in ignorance and despotism, a catholic priest rises, impressed with a sense of duty, love to man, ardent patriotism, energy, courage and self-denial, which unite to prompt him to undertake single-handed what nations have not dared. No friend of religious development can pronounce his name but with admiration and gratitude.

The Romish bishop of Treves* commences a gross imposition upon the people, by exhibiting for public show and adoration, a relic, said to be the veritable coat of Jesus Christ, and to possess the power of healing the sick. This shameless imposture, in spite of the great excesses which it occasions, and the great indignation which it provokes among intelligent men, is

A Prussian city on the Moselle, near the borough of Luxemburg, one of the oldest cities in Germany, with about 25,000 inhabitants.

for a time not tolerated. So far is the public credulity taxed, that a young German counters pretends that she has been cured of lameness by the "holy coat at Treves." The truth of this statement becomes the subject of controversy between the clergy and the credulous on the one side, and physicians and men of sense and probity on the other. Filled with indignation on seeing the people duped and imposed upon in so shameful a manner, Ronge can no longer resist the impulse of his feelings, which urge him to undertake the exposition of this infamous abuse.

He is a warm adherent of the Roman religion, and it is not against this that he fights, but against its excrescences; it is against the ultra-montane phalanx, against the Jesuits, and all who strive to shut out the light from Germany. This part of the clergy, as may be imagined, has been thrown into commotion by his letter, and it is not surprising that they represent him as a worthless character and a bad priest. This has also been attempted by the chapter of the cathedral of Breslau, in a letter of condolence to the Bishop Arnoldi; but no one dares attempt to refute him. On the contrary, he is flooded daily with addresses acknowledging in warmest terms the merit of his conduct, from Romanists as well as protestants. first letter was published in a Saxon newspaper, (40,000 copies of which were sold in a few days,) and was immediately reprinted in different states of Germany, and subsequently even in Prussia.

The chief of the calumnies which are resorted to blacken the character of the noble-minded Ronge, is this, that he was once punished by suspension from office while officiating as the priest of a society near Breslau. It is just that the circumstances of this suspension be stated. He had published an anonymous article, in which he treated with deserved severity the malconduct of the chapter of Breslau, when the notorious canon Ritter, on the see being vacant, usurped the bishopric, and by reckless and despotic acts infringed the rights of conscience, on which he, (Ritter,) was

also severely rebuked by the cabinet of the King of Prussia in an order then published. Ronge was afterwards called before the chapter of the cathedral, and asked upon his word of honor, whether he was the author of the article above referred to, and he acknowledged that he was; but when by way of punishment they wished to put him into the seminary, he refused to submit to their order, and for this reason was suspended from office. The evidence that has been published, establishes incontestably the facts, that from his early youth he has been distinguished for love of study, high-toned morality, and the deep and holy carnestness with which he has sought to investigate the truths of religion. Moreover, it is unquestionably true that his letter to the . Bishop of Treves is nothing but the product of his purest conviction, for he is a man whose lips never could utter an untruth; a man of the most unsullied moral character, who is invincibly strict against himself and indulgent to others. Nothing but holy zeal for the purity and honor of religion could have aroused him to denounce the abuses practised by the priesthood in language so strong and remarkable as that of his first letter. of which the following is a literal translation.*

"LAURAHUTTE, Oct. 1, 1844.

"What has for some time sounded to our ears like an idle tale, namely, that Bishop Arnoldi of Treves has exhibited a garment, called the coat of Christ, for public and religious veneration: Christians of the nineteenth century, you have heard it! German brethren, you know it! ye teachers of the people, this is no longer a fable, it is a reality! for according to the latest accounts, 500,000 persons have gone as pilgrims to this relic, and thousands are still flocking to it daily—the more so since it has healed the sick and performed

These letters, and other documents, with the information respecting John Ronge, appeared first in this country through the columns of the Doutsche Schnellpost, a German paper printed in New York, whence they were translated for the Journal of Commerce and the Tribuns of that city, from which gazettes we copy.

other miracles! The public reports of tion, hypocrisy, fanaticism, and vice, these events have spread to other nations, and been received with such cre- the blessed results of the exhibition of dulity that some clergymen in France have asserted that they had the genuine coat of Christ, and that the one at Treves was a counterfeit. Truly here the proverb holds good: 'He who on certain subjects does not lose his senses, has none to lose.' Five hundred thousand men, five hundred thousand sensible Germans, have hurried to Treves to see or to worship a piece of dress! The greater part of these belong to the lower classes—are people living in great poverty, misery and ignoranceare credulous and superstitious, and many of them sunk in vice; and vet they leave the culture of their fields. quit their trades, neglect their homes and the education of their children, in order to go to Treves for a feast of idolatry, for a worthless exhibition made by the Romish hierarchy. And certainly it is nothing but a feast of idolatry, for many thousands of the credulous mass are seduced to address to a garment made by human hands, those feelings and that veneration which are due to none but our Lord himself. And how mischievous are the consequences of such pilgrimages! Thousands of the pilgrims can only obtain the money necessary for their travelling expenses and the offering they present to the holy coat—that is to say, to the clergy; by denying themselves their necessary food, by the sacrifice of their little property, or by begging; and this ends in nothing else but suffering and want after their return, and in sickness from the hardships of the journey. external consequences are indeed extremely injurious, but still more so are the moral evils attending these pilgrim-Will not many of those who have thus been reduced to want, try to make up their loss by dishonesty?-Will not many wives and virgins lose the purity of their hearts, their chastity, their good fame, and the peace and happiness of families be thereby destroyed? But what is worst of all, through this utterly Antichristian exhibition, the doors are all thrown open to supersti-

which is their concomitant. Such are the holy coat!

"And yet the man who has exhibited for public worship, this piece of dress, made by human hands—the man who misleads the religious feelings of the credulous, the ignorant, or rather the suffering mass—the man who thereby promotes superatition and vice-who seeks to acquire money and property by imposing on these impoverished people-the man who thus adds blackness to the gloom of the thunder clouds, already hanging heavy over our headsis a bishop—a German bishop—it is Bishop Arnoldi of Treves!

"Bishop Arnoldi of Treves! I therefore address myself to you, and ask you, in virtue of my office and vocation as a priest, as a teacher of the people, in the name of Christianity, and in the name of its preachers, to put an end to this unchristian exhibition of the holy coat—to withdraw it from publicity; and not to increase the offence which is already so great. For do you not know —as a bishop you must know—that the founder of the Christian religion left to his disciples and successors, not his coat, but his Spirit? His coat, Bishop Arnoldi of Treves, belongs to his executioners. Do you not know as a bishop you must know-that Christ has taught that God is a Spirit, and that they who worship him, must worship him in spirit; and that he may be worshipped every where, not by any means only at Jerusalem, at Mount Gerizim, or at the holy coat at Treves? Do you not know-as a bishop must knowthat the gospel expressly prohibits the worship of any image or relic; that the Christians of the apostolical age and of the next two centuries tolerated neither images ner relice, (though they might well have had many) that the worship of images and relics is heathenish; and that the Christian Fathers of the first three centuries, ridiculed the pagans for this very custom? It is said, for instance, (Div. Inst. II., chap. 2,) that images, if they had life, ought rather to worship, than receive wership from the

men who make them. Finelly, do you not know, as a bishop you must know also, that you only bring disgrace on religion, and disease and distraction on the church, by promoting an idolatrous worship! You ought to recollect that the vigorous mind of the Germans long refused to be misled into the worshipping of images and relics; and that it was not until the thirteenth and fourteenth centuries, after the return from the crusades, when the sublime idea of God, as revealed by the Christian religion, had been darkened by all sorts of fables and tales of miracles brought from Palestine, that the clergy succeeded in reducing it to such degradation; and that the truth then overpowered and crushed, was the seed of that

which grew up into the Reformation. "You see, Bishop Arnoldi of Treves, you know all this, and probably better than I could tell you; you are also aware of the consequences brought upon Christianity by the idolatrous relics, and by superstition—I mean spiritual and external slavery; and, nevertheless, you exhibit your relic for public worship! Perhaps, even if you knew nothing of all this; if you had nothing in view in the exhibition of the Treves relic but the advancement of Christianity, you would still have burdened your conscience with a double load of guilt, from which you could not purge yourself; for, in the first place, you could be pardoned in case the coat should really possess the power of healing, in having withheld the boon from suffering humanity antil the year 1844. In the next place, is it not unpardonable in you to require offerings and money from the hundred thousands of pilgrims? Is it not unpardonable in you, as a bishop, to extort money from the starving poor of our nation, especially when you have seen that only a few weeks ago hundreds were driven by suffering and want to resort to sedition, and then, in despair, expose themselves to death? Do not, my bishop, allow yourself to be deceived by the conflux of hundreds of thousands; believe me, while hundreds of thousands hasten to devotion to Treves, millions are, like myself,

filled with deep horror and bitter indignation against your shameful traffic. This indignation is not confined by any means to a few of a single class or party, but extends among all classes, not excepting the catholic clergy themselves. The day of judgment will, therefore, overtake you sooner than you may anticipate. The historian stands ready to seize his pen to transmit your rame to the scorn of your cotemporaries and the contempt of posterity, and to stamp you as the *Tetzel* of the nineteenth century.

"And now, my German fellow citizens, whether ye live near or far off from Treves, exert all your efforts that our national character may be no longer disgraced by this infamy. You have city deputies, town officers, provincial deputies and national representatives; require them to act on the subject. Let every one of you, according to his utmost ability, oppose the despotic power of the Romish hierarchy, and put a stop to its progress; for, as you well know, the modern selling of indulgences is carried on not only at Treves, but every where else; at the North, as well as the South; at the East, as well as in the West; every where moneys are collected from the sale of rosaries, of mass, of indulgences, burials, and the like; and the spiritual night is becoming darker and darker. Set yourselves to work, all of you, whether catholics or protestants-our honor, our freedom, our happiness, are at stake. Do not offend the names of your ancestors, who shattered the old capitol of Rome. by tolerating the Angel's Castle* in Germany. Permit not the laurels of a Huss, a Hutten, and a Luther, to be disgraced. Utter your thoughts boldly; make your will felt.

"Finally, let me say to you, my brethren in the holy ministry, if you wish to advance the welfare of your people, the honor, the freedom and happiness of the German nations, be no longer silent; for you commit a sin against your religion, your fatherland and your vocation, if you now hesitate to yield to

* Castello St. Angelo is the ritadel of Rome, on the western side of the Tiber.

your better judgment. As I have heretofore addressed you on this subject, I have nothing further to say now, but to exhort you to show yourselves true disciples of him who sacrificed every thing for truth, light and freedom; show that ye have inherited, not his coat, but his spirit. "Joharnes Rober,

Catholic Priest."

As has before been intimated, this bold and eloquent letter created a great sensation throughout entire Germany. Ronge was excommunicated and anathematized by the pope; but the intelligent and true-hearted every where pressed forward to thank him for giving utterance to feelings with which their own hearts were animated. All the ingenuity of the Jesuits was called into action to sustain the Romish idolatry: but in vain. The truth gained ground with glorious rapidity. There is now a large party among the catholics with Ronge and Czerski, another priest, as leaders, who declare themselves free from all allegiance to Rome. They cherish their faith as catholics, but they will be German catholics, and not Roman catholics. Communities are being formed, publicly opposing the pope, abolishing the celihacy of the clergy, and purifying their faith from superstitions. In reply to his assailants, Ronge, at the beginning of the present year, wrote a second letter to that portion of his countrymen who adhere to Antichrist.

"A word to the Romanists of Gormany, and to those only, on the New Year of 1845.

"You of the Romish hierarchy! I have stood among you and seen what a game you play with human nature; what your purposes are. The word Truth is heard from your lips, but she dwells not in your hearts; compassion and love you have upon the tongue, but not in the bosom.

"The Pharisees, as depicted in the gospel, are mere children, compared with you, Jesuits and spiritual tyrants! For the high priests and Levites of Jewry consumed only one nation, but you have the misery of many nations of Europe to answer for. Through

whose fault was German blood poured out under the Fourth Henry, and in the desolating thirty years' war? whom sank Poland in bloody ruins? Through whom was the flesh torn from the bones of France and Spain, but ves-Through the ambition, the terday? avarice, the immorality and the intrigues of the Romish hierarchy, whose creatures dare to style themselves fathers and teachers of the people. One who had not studied and seen through these beings, might well believe, from their sweet words, that among them would be found angels of light, those who bring peace and salvation. But where is the blessing that they spread abroad? what peace is it that follows on their steps? what is their morality? what mean they by their flattering words? what sort of religion shall bless the nations from their hands?—But the clouds are scattering and mental chains breaking. That mark you well! That is what causes this loud outery. Yes. it is done. To those who do not yet know and feel that the empire of imposture and superstition is at an end, I will prove it. See! since I came forth against you, and with simple words, exposed your pernicious conduct, what has been said, what been done by the nations, not only the German, but foreign nations.-You know with what ardor they sprang up; you hear, you see it now. And what did ye? Called down maledictions from the pulpits; called for the shears of the censor to clip down thoughts-(this is your sad invention)—before they could pass through the press; imprisonment or worse punishment threatened from the back-ground,—and against whom! Against me and all others who dare give utterance to the truth; who to abused religion and the long suppressed lamentations and complaints of the people dare give utterance. Truly, if it depended on you, who are pleased to style yourselves apostles of love and light, I and many others would soon cease to see the light.

"You call me a false prophet, betrayer, Judas, forsworn, agitator, demagogue, communist, and Heaven knows what else. You call me by these names in your ecclesiastical journals; from your consecrated pulpits you pour forth your calumnies. But what harm does this do me? None at all; rather it harms yourselves. And who am I, opposed to you. A plain man, without riches, without power, a man who has no home, except in the hearts of his friends and the greater part of the people whom you abuse. A man who would shrink with horror from deceiving the people, who would blush to be a hypocrite, who would refuse your benefices. A man who spoke a few sincere words for the sake of abused religion, and deceived man, and whom you have, on that account, degraded from his office, and excommunicated as a criminal from your churches. But what can you do against The me? Nothing, nothing at all. people no longer believe those who have so often deceived them. greater part of the nation is on my side. The small portion that you still influence through your riches, your arts, and their own fears, will turn against you so soon as they see that it is for them we fight. For the fight is for the deceived part of the nation, injured priests, injured religion. Their voice will I be, so well as I may, and so long as I can, and I feel the courage of victory in my breast. I would enter the lists against you, degenerate servants of Rome, were you still more numerous than you are. Think you I fear your threats, I am ready to die.—The cause in which I engage is worth the life of a man: it is the cause of freedom from Rome. Did you fancy you could turn me from the path of virtue and right.-As well might you try to turn this planet from her course. You have devised calumnies against me personally to diminish my influence, knowing it was vain to deny the truth of what I have said .- Again, in vain! Men know that you say what is false; I need not answer these calumnies. If I wished to defend myself, I would not take the way you have to assail me. But if I did choose to speak of the sins with which many of you are laden, sins pub-Vol. 11,-15

and irrefragable testimony, should I here give a catalogue of these, how would you bear up against the burden? Some have entered on the idle task of justifying the idolatry, but this is beyond the power of man to do. That pilgrims have said, 'Holy garment, pray for us,' is and remains a fact that the simplest countryman that can think must eee in its true light. Let Dr. Ritter give his catalogue of reliques, not merely from the time of Christ, as he has done, but from the creation of the world down to the present day. He cannot deny that at Treves they sang "Holy garment, pray for us," and that this was unchristian.

"Let this or that deny that I was the author of my letter and invent what they will concerning it. The hearts and minds of millions of men are not to be deluded; nor need I fear to lose the reputation of authorship: you will too often force me to repeat what I have said. Let the canon Förster write his ten thousand sermons in defence of the idolatry—it is all labor lost. You have yourselves prognosticated your fall, Romish Doctors, with and without poetry and wit, with and without cunning; O you will repent the sins of your age, if you go on, as you have begun. The foolish play is played to the end. What! would you continue to be teachers of religion when you have acted the usurer with it as a matter of traffic? What! you would be preachers of that gospel in which it is said, "Christ made a whip of small cords, went into the temple, and driving out those who bought and sold there, cried, 'My Father's house is a house of prayer, but you have made it a den of thieves.' you dare to defend a bishop who has, in this way, wiled their money from the poor credulous multitude. you would be teachers of the people, the representatives of culture, manuers and humanity, and you defend this odious folly of adoring a piece of cloth. A piece of cloth of which you yourselves cannot prove who has worn it. such scorn cannot with imhic and private, known by public numer punity be offered to the minds and

Your toils are in valu; hearts of men. the Romish dominion has no longer such power to enslave, though you may esteem it the eternal church. But humanity is the church of God, and in it rules the Spirit. To this church (humanity) have I bound myself, and not to this or that Romish bishop. Mark that! and cry out no more that I have broken my oath! It is you who break daily the oath to human nature. break the oath of humanity, and failing to speak and act the truth, to harmonize and perfect human nature; indeed you Your opulence do just the contrary. impoverishes the people. Your example promotes immorality. You repress what tends to spiritual edification and despoil man of his dignity.

"You break not only the oath to collective human nature, but to your country in particular, for you are born and brought up by German fathers and mothers; you are nourished by the labor of German compatriots; you recognise the German tongue as that in which your mother greeted your entrance into life, and expressed the immeasurable love of her heart; you have your share in the rich inheritance of German mind; you share the fields and air of Germany,-the hills, the plains, the streams of Germany you call yours-you share all these with us, but you are no Germans, for you obey blindly a Romish bishop; to be his slave you will oppress and degrade your German brothers. Consider this, look into history and into life, and you will be convinced that the era of Romish rule draws to an end, and that the Jesuits are no

more in place among us.

"The hour is come; the path is open, you can decide whether to be Romish or German, slave or free. Hypocrisy or truth, priesthood or Christianity, are the signal words between which you must choose; you saw this, but you have not listened to religion, nor to conscience, to reason nor your country; you have preferred to be, on German ground, shaves and tools of Rome; you would your father, mother, brothers, sisters—your nation, your fatherland, still farther debase and betray. Is it so? Then

let me declare to you, in the stame of my nation—'You yourselves have willed to become aliens; pass to the home you have chosen, which you prefer to your mother earth; dwell within the walls of Rome, if indeed they can bear up against the burden of the blood, the tears, the curses of the nations of the earth. Believe me, the hour is nearer than you dream of. Soon will other priests, communities and teachers rise up against you.'

"Already the Spirit draws nigh like the rushing of a storm; soon will rotten buildings fall; the fetters laid upon the reason and the heart be broken, and the people emerge into the daylight of truth and mental freedom. It is spring-time; indeed it is May; the airs of spring are wasted over the earth; I have felt them in my heart, in my spirit, before I saw the seed, which is now springing up; and I will never leave the stand I have taken, till the work is completed that duty called me to begin. Only the bolder am I become through your assaults; bolder in the name of my nation, which has so long endured your injustice and infidelity, but which now is also become bolder and more conrageous, and which will conquer through brotherly unity in its powers!

"JOHANNES ROBGE."

The Schnellpost mentions messages that have been sent to Ronge from various quarters, expressing sympathy with his course. From Berlin came a verse to this effect:—

"Renounce, friend, a place in the Valhalla, A Luther may not there be seen; But, in the halls of history, Thou wilt find one, beside Hussand Luther."

The feeling awakened by him is diffusive. Every day brings its renunciators of Baal worship; and the seceders are from the men of highest intellect and influence. Here is a letter from Dr. Regenbrecht, one of the professors of the university of Breslau, and one of the most respected scholars of Prussia:

To the People.

"In consequence of the recent exertions of the catholic clergy of our coun-

try, and the spirit in which the chapter of the cathedral of this city partook in them, my conscience urges me, as a solemn duty, to give you the following declaration, with all the frankness and uprightness which the sacredness of the When, thirty years subject requires. ago, by the valor of the German armies, and the decision of the sovereigns united for the liberation of the country, the pope was restored to his chair, the unprejudiced, it is true, did not expect that from that quarter the cause of intelligence would be promoted; but, on the other hand, it was considered an unfounded fear, that the papal government could find blind instruments for mental slavery among the clergy educated at German universities. The pope had first to inflict the stigma of heresy upon men who, by an apostolic conduct and an untiring zeal in investigating the truth of Christianity, gave an example to the German nation—men, like M. Sailer, L. Hug, G. Hermes, and others -before he could expect to establish his dominion in Germany. Matters advance with time. The high clergy complained of political restriction. Now they have obtained liberty and patronage in abundance. But, what use do they make of such liberty and power? their aim to perfect the kingdom of Christ on earth, or to establish peace among the different professors of Christianity?

"No! But they strive to strengthen the pope, and his commander of the Jesuits, for restraining the civil and political freedom of the nations, for suppressing every free motion of intelligence, for obscuring the light of science. The pure, simple, popular doctrines of the gospel, they think dangerous to the people. It must be converted into a system of scholastical subtleness and Jesuitical ambiguities, that the people may receive it only by the mediation of the priests, that it may agree with the hierarchical policy. Rome will rule; and to this end, the nations must be kept in blind faith and darkness, that they may need such guidance. Only obscure the minds, the sentiments, chain the courage, be cunning enough to sow the

seeds of suspicion in the hearts of the monarchs; then you have opened the way for the Jesuits, and prepared the field for the artifices of their policy. Do these words sound too harsh for the ears of men who, from fear of the pope, basely deny their better knowledge derived from the cultivation of sciences, to do homage to the most injurious superstition? Look at the apostles of the Lord: they brought with their salutation of peace, the beneficent message of redemption from the power of sin and error, to all nations; and the power of truth removed the idols from the altars. In our day, too, men inspired by the word of God, courageously expose their lives in the deserts of Africa, to abolish the service of the Fetish, disgraceful even to colored men. What are our clergy doing, since they are again invested with riches, splendor and power? They place an old trumpery, as a Fetish, on the altar, for an ignorant, credulous mass to worship? A clerical body, without shame, excuse the crime in a sacred place.

"A clergyman of great abilities uses his whole eloquence to arm heaven and hell and the powers of this world, against men who obey the first commandment of God sooner than the presumption of priests; his holy zeal of condemnation overpowers him so much that he not only condemns as impious men, who, as faithful citizens, by earnest words, contend for the development of political and civil conditions, and against hierarchical arrogance, but, also, in the sacred place, he denounces them to the worldly power as degrading the dignity of the king, consequently as persons guilty of high treason.

"In other diocesses signatures are collected to solicit from the German confederates, and also from the monarch, protection against the wicked press, which, a few years ago, rendered them useful services against the very power which now is to suppress it. But, why do not the clergy summon the power they possess? Have they not a million of servants? Why do they not cause this army to advance? Such an army concentrated, would be

able to kill, by a single attack, the disagreeable free German spirit. Such a fight would, at least, be honest and open. But, is not veracity among men to be despaired of, when we see learned men attempting to show us that there is in theory a great difference between reverence and worship?

"Have those gentlemen never visited a place of pilgrimage, never observed, among the credulous, uneducated mass, the natural power of sentiment, and the errors of a tormented conscience? If they will speak their own convictions, every one of them will confess that he does not himself believe in the practical exercise of that abstract theory. But, why should the people not be deceived, if it is done only for a pious purpose? Why, for instance, should the miraculous cost not have killed, miraculously, during eighteen hundred years, the moths, the mites, and the whole little army of insects? Even admitting that in Christ's time such an artificial fabric could not be made at all, (and Christ certainly would have employed the money in a more Christian way than for such a luxurious and expensive dress,) this scruple vanishes; for the coat manufactured itself, hid itself during the destruction of the city of Triers, and, so this wonder, indeed, is not near so miraculous as the blood of St. Januarius in Naples, as the table cloth of Christ, which I have seen myself with St. John in the Lateran, or even as the chapel of Loretto, which was carried across the Adriatic ocean, at night, by a couple of angels.

"May God preserve for us, poor Germans, enlightened and pious rulers, and not suffer the active endeavors for intellectual and moral education among our people, to cease. Then, such a state of things as exists in Italy and Spain, countries so blessed by Heaven, will not threaten us. Christianity will spread more and more light through the darkness, if we do not cease to worship God in our minds and in truth. With these words I take leave of the church,

whose endeavors I cannot reconcile with the spirit of Christ. May it please God to afford me further help."

From these documents it will be seen that the old spirit is aroused. Men. worthy to be followers of the great reformers of Germany's golden age, are in the field. From the journals received by the last steamer, we learn that Ronge and his friends had held frequent meetings at Breslau; that they had finally constituted a church, and adopted a confession, drawn up by the priest Czerski, the leader of the community of German Catholic Christians in Schneidmuhl in East Prussia. Liberal subscriptions had been made, in many of the towns, for the purpose of erecting a regular place of worship for Czerski, the service according to the new ritual having thus far been held in a private dwelling.

The changes are not by any means limited to a single place or class. Among the ecclesiastics who have come out from Babylon, are two in the province of Posen, Hubert, priest of Razkow, and a curate named Wadzinski: and their Polish flocks have followed them. In all parts of Switzerland, and Prussia, and wherever the German language is spoken, there are up-turnings and overthrows; the strongest holds of Antichrist are shaken. It is mentioned, to show how the new movement is regarded by the King of Prussia, that when one of his officers solicited permission to join Czerski, he received the answer that the king had no objections to his doing so. "The "Holy Coat of Treves" has indeed worked wonders: but, God be praised! it has confounded its inventors.

How happy for our own nation, if the ridiculous confidence in the popular intelligence which leads men to believe there is no danger of the advancement of the Roman superstition here, could be abolished. We are in peril, and, if the "non-intervention" principle obtain, the feet of the Jesuits will be upon the necks of the protestants before half the remaining years of this century are passed.

WHAT ARE "THE FATHERS" WORTH!

EXPURGATED EDITIONS.

Francis Junius was born at Bourges in 1545, and died at Leyden, where he was professor of divinity, during the plague, in 1602. Some particulars of his life and works are given by a learned writer in the New York Evangelist, who, after relating an incident which made a deep impression upon his mind while he was a student, remarks that, as he rapidly rose to eminence and took an active part in the controversy against Rome, it served to put him upon his guard in relation to all Roman catholic editions of the fathers. Being one day, about A. D. 1586, in the printing office of the celebrated Christopher Plantin, at Antwerp, he discovered and obtained a copy of a book with the following title-

"An Expurgatory Index of the Books that have been published in this Age, that are either interspersed with Errors of unsound Doctrine, or saturated with the Gall of unprofitable and offensive Railing; according to the Decree of the Sacred Council of Trent. Prepared in Belgia, by the Command and Authority of his Catholic Majesty, Philip II., and with the Advice and Assistance of the Duke of Alva: Antwerp, A. D. 1571."

From the preface prefixed to the work, it was ascertained that it had been undertaken, A. D. 1570, by the learned Benedict Arias Montanus, at the command of Philip II., and with the approbation of the royal senators; that the books to be expurgated had been distributed among bishops and archbishops, all the universities, and the most learned Catholics; and that the work had been completed in the space of nine months. It farther appeared from the king's rescript, or letters patent, attached to the work, that it was printed at the king's expense, not for general publication, but to be made public and dispersed abroad, but to be distributed only to the proctors, ecclesiastical prelates, and others, in the several cities and municipalities of our

provinces, who have been specially appointed by us to execute this business. A strict charge was given to those who received it, to keep it privately to themselves, letting nobody know of it, and not to communicate the contents of it, nor give à copy of it to any one.

Indexes of prohibited books had, previous to this, been frequently issued; of which the most complete was that prepared by the Council of Trent, and published A. D. 1564, by order of Pope Pius IV. But these prohibitions extended mostly to the works of heretics, or of those suspected of heresy. The Index Expurgatory extended to the works and publications of Roman catholics themselves, and was designed to purge them of every word, sentence, paragraph, or part, that was obnoxious to the pope or the papacy.

The work of expurgation had been carried on hitherto without an Index. Sixtus Senensis, a distinguished catholic writer, in the dedication prefixed to his "Bibliotheca Sanctae," A. D. 1566, says to Pope Pius V., who had just succeeded to the papal chair—"Thou hast, in the first place, enjoined that books of nefarious doctrine be searched for throughout the Christian world, and publicly burned. Then, thou hast taken care that all the writings of catholic writers, and especially of the ancient fathers, that had been contaminated with the dregs of the heretics of our age, and infected with their poisons, should be expurgated, and freed from all stain."-This work of expurgation, ascribed by Sixtus to Pius V., had been done before his advancement to the papal chair, in the capacity of inquisitor general, to which office he was raised March 15. 1557, with the title of cardinal Alexandrino. The testimony of Sixtus makes it certain, that it was a part of the duty "for the discreet use of friends;" "not of the inquisitors to purge not only the Christian world from heresy, but the writings of the ancient fathers, also, of every thing that was obnoxious to the views of Rome.

only, as we have seen, for the expurgators themselves. Its contents were not. for any consideration; to be divulged. But Dr. Junius, having obtained his copy without any such obligation of secreey, immediately put it to press, and published it to the world with a preface of his own, in which he ascribes it to a singular providence of God, that he had come into the possession of a copy of the work.

In the year 1599, Dr. John Pappus, distinguished protestant divine of Strasburg, obtained a copy of another Index Expurgatory, printed with like secrecy at Madrid, in 1584, and edited by cardinal Gaspar de Quiroga, the inquisitor general, (during whose administration 2816 heretics were burned to death for the glory of God,) under the direction of the holy office. This, too, was committed to the press, and given to the public with a caustic preface by Dr. Pappus, being printed at the office of Lazarus Zetzner, Strasburg, 1599. Another edition of Quiroga's Index was published at Saumur, in France, A. D. 1601, with an introduction of great force by the distinguished Huguenot nobleman, Philip de Mornay, better known as Mornay du Plessis, in which he exposes their craftiness in relation to the alteration of the old fathers.

These publications produced a great sensation. The audacious liberties which had thus evidently been taken with the standard writers of Christendom, the bulwarks of the faith, and to a great extent the arbiters in the great controversy of the day, excited no little indignation. Protestant divines were roused to utter their complaints from the pulpit and the press. It was in every body's mouth. A Roman catholic could not speak of the fathers, without having these Indexes brought forward, and the papacy charged with the most shamefal suppression of the testimony of antiquity. All confidence in Roman catholic editions of the fathers was gone. Nor could any one tell what editions were genuine. Nobody knew how been carried on, nor that the copies even that little as his." The Jesuit af-

The Index Expurgatory was designed from which the protestants printed their editions were genuine and unaltered.

The papists at first affected to be under no concern as to the results, and said as little about it as they well could. It was a very small affair, and not worth making so much noise about. This policy they found, at length, would not answer. The time for human authority Reason and common sense had passed. had resumed their sway. The papacy must come down to reason with men, and argue the case in the forum of public opinion. An attempt must be made to defend what they had done, since they could neither keep their doings secret, nor muzzle the mouths of men and the press.

In this exigency, the German Jesuit, James Gretser, came to the rescue. In February, 1603, he published at Ingolstadt in Bavaria, a treatise "On the Right and Practice of prohibiting, expurgating, and abolishing heretical and noxious books, in Answer to Francis Junius, a Calvinist, and John Pappus and other Lutheran Preachers, in two Books." If any one is in want of arguments for taking all sorts of liberties with living or dead authors, let him consult this remarkable production. It will be found in Vol. XIII. of his Works.

published at Ratisbon, in 1739.

It was objected, on the one hand, that "it was an abominable thing to change any thing in the literary remains of a man already dead and buried." this the Jesuit replies, that every body had done it; and that such a principle " condemned all antiquity." He maintains, that "all antiquity" had carried on the work of expurgating the books of deceased authors. Because all the ancients had done wrong, the papacy could too. This confession, by the way, shows what reliance we are to place on what purports to be the writings of the fathers. If "all antiquity" practised this work, then what have we that is genuine?

Again it was objected, that "if any one of these authors should return to this life, and find in any of his books long the practice of expurgation had something unaltered, he would not own firms the contrary. "For," he says, "he would return to us from heaven, or from purgatory, or from hell. If from heaven, no one of sane mind can doubt, but that he would not only be content, but also would render his warmest thanks. For he would mightily rejoice if he should perceive that all those things which either wholly close up to any one the way to heaven, or make it very difficult, were excluded from his lucubrations. Of the same mind would he be, if he returned to us from the flames of purgatory. But if he should return from hell. I verily think that he would not be worse than the glutton dwelling in the torments of hell, who took care of his brethren lest they also should come down to that place of torments," and that, therefore, he would rejoice that his books might be so altered as not to prove a stumbling-block to them. This was taking for granted what was very uncertain; yet it was Jesuitical.

"But," said the objectors, "the purchasers of this kind of books are deceived, and drawn into a fraud." Gretser replies—"What deception is there, if the purchaser is offered goods that are sound, approved, and freed from all filth and poison? He is not deceived who is saved from destruction. He is not deceived to whom the plague is not offered." Curious logic, but common

enough in that school!

"But posterity," said the Lutherans, "will not know, if the books of a writer are mutilated, what his sentiments were."-" And what matter is it," subjoins the Jesuit, "if posterity does not know, that this or that heretic had a being and wrote thus and so? Surely the author himself, if wise, would prefer that these things should not be known to posterity." But as respects the fathers, he says, "We destroy nothing, we obliterate nothing; we piously and reverentially retain what the fathers have handed down to us; but we take away the poison which heretics have put into the remains of the fathers." He adduces one of the rules of the Index of Clement VIII., to this effect—" In the books of the ancient catholics no change must be

made, unless where, either by the fraud

of heretics or the carelessness of the printer, manifest error has crept in." This rule was a very good one for easy consciences. For if any thing was found, in any edition of any one of the fathers, that differed from what was taught and believed at Rome, it was at once ascribed to an error of the press, or the craft of some heretic, and must therefore come out.

We cannot follow Gretser through his first treatise, nor through the two parts which he added in 1604, by way of a supplement. He confesses that the fathers had been altered, but ascribes it to the heretics. He justifies the church in taking whatever liberties with all sorts of books may be necessary for sound doctrine and good morals. He claims that the church has a perfect right of control, not only over the books of authors, but over the authors them. selves; and that, when she alters their books, she only expurgates her own writings, that they may be read without detriment. His great plea is-for the good of souls. To the Lutherans who suggested that "the Jesuits might strike off an Expurgatory Index for the Bible itself," he replies-"Catholic Bibles need no expurgation. Lutheran and Calvinistic Bibles are not to be expurgated with the sponge and pen, but with fire and the burning pile, (flamma et rogo.) They need no other Index."

The controversy went on, the protestants to a man protesting against the grievous wrong done to the truth in the alteration of books, though done with good intentions; and the papists ranging themselves on the other side, and justifying all sorts of mutilations for the glory of God. In 1611, another Index Expurgatory was framed, under the auspices of Don Bernard de Roxas de Sandoval, archbishop of Toledo and inquisitor general, vastly more comprehensive and particular than any of its predecessors. It was kept a profound secret until, in 1619, a copy was obtained by Benedict Turretin, a protestant divine, and published to the world with an admirable preface. He calls the Index an Arch-pirate, a Murderer of Truth, an Adulterator of History, a

Honor.

"It is their custom," he says, "to consign to the flames the most sacred copy of divine truth, if it is circulated in the vernacular tongue." No other reason is pretended, not even that the book is crammed with blasphemies or heresies, as some, to impose upon the ruder sort, are wont to clamor, but it is merely asked-"Is it Italian or Spanish?" What! Is there fraud in Christ, if he speaks in the vernacular? Is Scripture periled unless it speaks in Latin? Of such a book, they do not sing out, as they do of other books—" Blot out. Correct, read cautiously; but, (it makes me tremble!) 'Burn, Tear in pieces!' They have not the least mercy for the book of God. Men flee from the gospel published in the Italian or Spanish tongue, more speedily than from the plague!" Besides the entire prohibition of Bibles in the vulgar tongue, he shows that "they prohibit about 100 editions of the Bible in Latin."

Of the writings of the fathers he observes-"Every body complains of the incorrectness of the editions of the fathers which have come down to our What was attempted and accomplished in the darkness of earlier ages, learned men have shown us in part. This would be the place, if it was not an endless theme, to speak of the ignorance of the monks, and their audacity of speech, who have issued, with their interpolations and glosses, new books coined out of old, and old books out of new ones. And, unless they frequently betrayed themselves by their style, fooleries, and silliness, they carried on a brisk trade, in selling their own productions as the genuine ones of Augustine, Jerome, Gregory, &c. How they, who are always prating until they are hoarse, about "the Fathers," "venerable Antiquity," "the Ancient Church," &c., are now affected towards the ancients, they of Louvain teach us in their mutilation of Bertram."

In farther proof of the liberties which

Castrator of Integrity, a Subverter of they had taken with the fathers, he ap-Piety, Justice, Charity, and Public peals to the edition of Augustine, published at Venice in 1584, in the preface of which appeared this remarkable announcement—" In this edition, besides the restoration of many places according to the best copies, we have taken care to remove every thing that might infect the minds of the faithful with heretical pravity, or lead them astray from the orthodox faith!" This " prefatory announcement" tells the whole story. Whatever else there is in it, there is no deception."-Augustine speaks as the inquisitor bids. Who can ever tell that this or that is the veritable language of the monk of Hippo?

The testimony of antiquity is gone. This papists themselves confess. If hard driven by an opponent who brings forward the language of some old father, they take advantage of their own doings. and cry out-"Oh! that is an interpolation of the heretics; that has been long suspected to be spurious; that is supposititious; that is a forgery!" We could adduce, if we had space enough, more than thirty instances, now at hand, in which they resort to these subterfuges. But we must close; nor can we do it better than in the following extract from Milton:

"Had God ever intended that we should have sought any part of useful instruction from Ignatius, [or any of the fathers, doubtless he would not have so ill provided for our knowledge, as to send him to our hands in this broken and disjointed plight; and if he intended no such thing, we do injuriously in thinking to taste better the pure evangelic manna, by seasoning our mouths with the tainted scraps and fragments of an unknown table, and searching among the verminous and polluted rage dropped over-worn from the toiling shoulders of time, with these deformedly to quilt and interlace the entire, the spotless and undecaying robe of truth, the daughter not of time, but of heaven, only bred up here below in Christian hearts between two grave and holy nurses, the doctrine, and discipline of the gospel."

THE LATE POPISH MOVEMENT IN SWITZERLAND.

WHATEVER the ignorant demagogue or the mawkish sentimentalist who prates of "religious toleration" may think of it, Romanism must very soon be made a subject of political action in this country, and the Jesuits, and all other officers and members of the Roman society styled the Catholic Church. made incapable of holding places of any sort under the government, and even of The question is entirely being electors. unconnected with that of the freedom of conscience. We have not the slightest desire to abridge the right of any one to worship God according to the dictates of his own mind and heart; and, as a citizen, we care not much whether the right to vote at our elections be extended to Jews, Mohammedans, pagans, or to men holding any sort of purely theological opinion. But Romanism is a grand conspiracy against the liberties of It is a fee to the freedom of mankind. thought and to the rights of conscience. The Romanist stands in a position entirely different from that of the Jew or the Mohammedan. If half our people believed in the Koran, we would not object to their exercise of the elective franchise; but if, in addition to this belief, they acknowledged the supremacy of the Grand Seignior, and declared that he inherited by divine appointment the right to depose political rulers, and to ordain a hierarchy that should hold in its hands the consciences, and determine the destiny of mankind in this world and the world to come, who would regard them as fit to be citizens of a free republic?

The Jesuits are making an effort to recover their lost power, and wherever the people are ignorant, or demagoguism is in need of their services, they seem to be successful. It may not be in vain, if we direct the eyes of those among us who think we have nothing to fear from them to the struggle in which they are now engaged in Switzerland; a struggle which commands the attention of all Europe, and in which our own interests are by no means unimportant,

The foreign correspondent of the New York Observer, in a letter dated at Montauban, near the close of December, states that about a year ago the Upper Valais, inhabited by illiterate mountaineers, in complete subjection to the popish clergy, suddenly attacked the citizens of the Lower Valais, who are more intelligent, and less enslaved to priestly rule; and that the latter were conquered, because they had not time to prepare means of defence. He continues:

"The priests thus triumphed and at once took advantage of their victory. Many honorable citizens were thrown into prison, and others forced to leave their country. Special courts were instituted to try summarily those whom they called rebels, and the most iniquitous sentences were passed upon men who had committed no other fault than that of resisting the usurpations of the A reign of terror existed in clergy. the whole canton, and the Jesuits hastened to establish a new political constitution, while the general panic prevented good citizens from lifting their voice in opposition. It is needless to add, that this constitution was cunningly contrived to give the preponderance to the priests and their friends. The Romish clergy were never distinguished for their generosity; and every one knows that, when they are the strongest party, they keep in their own hands the balance of power. But it will not be useless to show how religious liberty was treated by the disciples of Loyola: it is a curious and instructive chapter in the history of the times.

"There are in the canton of Valais some hundreds of protestants, who come mostly from the canton of Vaud, to pursue their peaceful occupations. These protestants call pastors to instruct them. They have never caused any trouble, or disturbance; they ask only to be allowed to worship God agreeably to the dietates of their conscience. And what do you suppose has been decreed in regard to these protestants? A few members of

the Council of State proposed, with some feeling of shame left, to forbid only public worship by protestants, but to allow them to celebrate social or family Even this was a violation of worship. the rights of religious worship; it was gross intolerance; but the priests, the Jesuits, and their adherents, judged that the provisions of the bill did not reach far enough. So they demanded that social worship itself should be forbidden to protestants; and, in consequence, the majority of the representative council being the mere tools of the clergy, sanctioned this exorbitant and iniquitous Thus, in the canton of Valais, do not forget it, American citizens! do not forget it, Christians of all denominations!—protestants have no right to celebrate even social worship, they have no right to read the Bible with a pastor and their brethren in their own houses. Here we have the acts of Jesuits and the true spirit of popery.

"In the discussion, before this vote was taken, some members remarked that, if protestants were oppressed in the canton of Valais, the catholics residing in protestant cantons might be oppressed in their turn. They alleged, and rightly, the great law of reciprocity, of equality between religious communions. To this reasonable argument, what was the reply of the priests? canon, RIVAZ, said: 'There is no parity between catholics and protestants. the catholic religion claims to be EX-CLUSIVELY the true religion; but the protestant religion does not. Hence our religion denies what protestantism can grant.' Dwell for a moment on this reasoning of the priest. Romanism declares that it alone is the true religion; therefore, it can oppress, persecute, expel all others: for truth has absolute rights, and error has none. Protestantism, on the contrary, does not claim to be the only true religion; therefore, it may allow equal liberty to all worshippers. On this point, I make two brief remarks. First the principle laid down by the canon Rivax is precisely that of the Inquisition in Spain; it consists in affirming that the truth may employ carnal weapons, imprison-

ment, banishment, tortures—in the exercise of its exclusive and indisputable authority. Where will such a principle lead us? As each different religion maintains that it is the truth, it follows that all sects may butcher one another till the earth is changed into a desert. Our second remark is, that the priest Rivaz supposes gratuitously and falsely that protestantism does not profess to possess the truth. We believe that we are in the truth, and consequently that those who hold opposite opinions to our own are in error; only we do not draw the same conclusion as the Jesuits. We think that the truth should make its way, not by persecution, but by moral and spiritual means, that is to say by persuasion; and that the errors of others must be borne with so long as we are not able thus to bring them to our own The bishop of Sion (the capital of Valais) makes use of another equally curious argument. He distinguishes between the temporal character of the protestant minister, and the divine character of the catholic priest: these are the bishop's expressions. The priest is commissioned, and sent by God himself to men; his ministry therefore is absolutely necessary for catholics. But the protestant pastor has only a human appointment; his people do not need to have him conduct their worship, administer the holy supper, perform in a word the duties of their religion. Therefore protestant cantons ought to admit priests; but catholic cantons may ex-. clude pastors! Admirable reasoning, as you see, and the bishop of Sion shows that he studied logic in a Jesuit college. After so luminous a discussion, the magistrates of Valais decided that they were sufficiently informed, and the protestants must do one of two things: either give up religious worship altogether, and thus neglect their most sacred duties; or leave this land of persecution and priestly despotism; such is the cruel alternative which Rome imposes upon the members of the reformed communions, when she can carry out her system.

"Come then, after this, disciples of the Romish church, and plead for the

principles of religious liberty! Come and complain of your being oppressed in protestant countries! Say that your rights are not sufficiently respected. and that you do not enjoy independence enough! In what protestant country have protestants treated catholics, as the catholics of Valais treat protestants? What nation forbids Romanists the exercise of social worship? Ah! the word liberty does not suit your mouth. should blush to pronounce it. Lift your voice first against the members of your own church, who profess and exercise such abominable tyranny; force them by loud denunciations to abandon their intolerant and persecuting system; -and then, we will allow that, in speaking of religious liberty, you are honest. till then, we shall not believe you.

"Affairs in Lucerne are no better. It was not enough for the Jesuits to have formed establishments in Valais, at Friburg, in Schweitz, &c.; they aspired also to rule in the principal catholic canton of Switzerland. Their success here was not easy; for the city of Lucerne contains many inhabitants who are too enlightened to bow their neck to the society of Loyola. Mark, then, the course which the reverend fathers The canton of Lucerne is gotook. verned by a completely democratic constitution; universal suffrage is there estab-But, the Jesuits, despairing to gain to their interests the citizens of the capital and of the most important cities. directed all their efforts upon the poor and ignorant peasantry, in the remote They thus sucparts of the canton. ceeded in choosing a majority of deputies favorable to their views in the legislative council. They immediately compelled the government to present a bill by which all the colleges, schools, and other institutions of education should be directed by Jesuits. One of the aims of Jesuitism in all countries is to acquire a monopoly of the business of inetruction, to direct the education of all the children, in order to inculcate upon them the spirit and maxims of popery. They know that, to gain the young men is the best way to become masters of vernment, in order to rid their country the state.

"The law, then, of which I speak. roused violent storms in the bosom of the legislative body. Many speakers resolutely and honestly pointed out the great danger of committing to the Jesuits the instruction of youth. But the law was passed by a majority. A further formality must be passed through, according to the constitution. laws of the state must be ratified by a general vote; in other words, every citizen is called to express, by a yes, or a no, his opinion upon the law. This formality was gone through with. The city of Lucerne rejected this Jesuitical law by a majority of votes more than three to one. Several other cities showed the same disapprobation. the followers of Ignatius intrigued with such skill and perfidy with the country people, that they obtained the majority even on this second trial. They have become thus legally the only professors, the only teachers of the canton.

"This long dispute produced great irritation in the public mind. The reverend fathers were aware of it, but they were resolved to shed blood rather than quit the canton. The Society of Loyola never yield or recoil before the prospect of a religious war. No matter what ruin and desolation, provided their society is victorious, is the motto of the Jesuits. They never think of quitting a country to save it from frightful calemities: so far from this, they prepare themselves resolutely for battle; they obtained money of their friends in Italy and France, collected arms, organized troops, and awaited the moment of con-Several journals even assure us that the Jesuits directly excited the war, because they needed the conflict between citizens to effect more easily their schemes of power. But this seems too monstrous for belief. It is enough that these monks were the indirect cause of the religious war, without attributing to them the additional guilt of being its direct instigators. Be this as it may, some inhabitants of the canton of Lucerne, aided by volunteers from other cantons, tried to overturn the goof the Jesuits. But they had not skilfal officers, no artillery, nor regular organization, nor plan of attack; they marched at rendom, while their adversaries had arms and troops, and followed a well-concerted plan. The victory was not long doubtful. After two or three encounters, in which many were killed or wounded, the insurgents were put to flight in all quarters, and the volunteers retired to their homes. The Jesuitical faction immediately took measures to secure the fruits of their victory. Many respectable inhabitants of the city were imprisoned, and the liberty of the press and of worship was suspended. I will mention one striking example. Two liberal journals were published at Lucerne. The editors, confiding in their rights, secured by the constitution, presumed they might contime peaceably to express their opinions. But, no; the government, at the instance of the Jesuits, closed the printing offices of the journalists, and forbade them to publish hereafter their papers. But the liberty of the press? oh! the liberty of the press does not please the Jesuits; they cannot bear it; they do not wish it; and though it exists in the letter of the law, it must not exist in fact. These good fathers know how to enforce the laws, when it suits them; but they know also how to overturn or render useless laws which oppose their designs. So long as they rule in Lucerne, be sure that the liberty of the press will not exist there?"

By the steam-ship of the first of March, we have additional information. The action of the canton of Lucerne was opposed by the other cantons, some proposing to take up arms to prevent it, and a special or extraordinary diet was called to deliberate on the subject. Berne has taken the field in favor of the protestants; Zurich, the most powerful, and hitherto conservative, is opposed to the Jesuits; and Vaud, after a meeting of its grand council, experienced a complete revolution, because its government adjourned after passing merely a resolution of request, instead of taking decisive measures against them. A letter from Lausanne, in the canton de Vaud, states that on the 13th of February, the

grand council had a discussion of three hours, on the subject of instructing the deputation which was to attend the spe-This canton is the third in cial diet. importance of the confederation, and petitions, signed by 30,000 persons, had been presented, praying the government to adopt the opinions of Berne and Zurich. The instructions were referred to a committee, a majority of whom reported that the deputations should not concur in a resolution for the expulsion of the Jesuits, while the minority took ground with the 30,000 petitioners, and were in favor of expelling them, not only from Lucerne, but from all Switzerland. The two opinions were warmly opposed and defended, the majority of the committee insisting that the diet was incompetent to take decisive measures on the subject, and that expulsion would lead to civil war. It was contended, on the contrary, that the diet had full power, and that civil war, if it should occur, would be less a misfortune than the abandonment of the subject, for want of a majority in the diet, to the numerous free corps which are formed in the different cantons. The result of the debate was the passage of a resolution, requesting, in polite but pressing terms, that Lucerne should not act on the subject of the Jesuits. It founded the request on the grave troubles which they had occasioned in Switzerland; on the fact that they were essentially hostile to protestantism; and on the ground that the canton of Lucerne, as directing canton, ought to be more circumspect and cautious than others.

Meanwhile, the temporizing resolution adopted at Lausanne, led to a revolution in the canton de Vaud. About 15,000 inhabitants of the neighborhood came to Lausanne the next day after it was passed. The council called the inhabitants together to take up arms, but their call was in a great measure unheeded, the soldiers joining in a cry of "Down with the Council of State, down with the Jesuits." Three hundred soldiers, who had heretofore remained faithful to the council, refused to receive ammunition, or take part

against the people; and the council. finding itself without power and no means of resisting the accumulating opposition, made a virtue of necessity. The people immediand abdicated. ately (on the 14th) held a general meeting and proceeded to the election of a provisional government. The new provisional government published a proclamation announcing the change. On the 15th, another large meeting of the people was held, which called upon the whole people of the canton to meet, and elect a new grand council, and passed a vote that all citizens, without exception, were entitled to vote at all elections. The same meeting resolved that the new grand council should be intrusted with a reform of the constitution, and laid down, as its basis, the trial by jury, and the making of civil and penal laws. It also instructed the deputation to the special diet to vote against the Jesuits, and that all those occupying public employments should be dismissed, as soon as their successors could be appointed. The grand council of the Grisons adopted the temporizing policy of instructing its deputation to invite the canton of Lucerne, in an amicable manner, to revoke their decree in favor of the Jesuits. The council of Glaris, on the contrary, instructed its deputation to demand—that orders should be given to the canton of Lucerne to expel the Jesuits from its territory, because their presence was hostile to the peace of the country. The Genoese government, fearing the consequences of the agitation of the people, called out its militia, but that step only led to greater excitement.

In consequence of all these troubles, the French government, on the 20th, ordered a reinforcement of troops on the Swiss frontier; and it was reported in Paris on the same day, that the Austrian government had decided to interfere. The canton of Berne acknowledged the new government of the canton de Vaud, and entered into relations with it. The public service does not appear to have been interrupted by the revolution, and it is said that no excess has

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spoiled the splendid victory which has been obtained by the people.

Accounts from all parts of Switzerland show that great alarm existed, and that it was feared there would be a march upon Lucerne by the people of different cantons. The representatives of England, France, and Austria, are said to have made strong representations to the President of the Confederation, as to the necessity of putting a speedy end to the increasing disorders in the republic. Lucerne, on its part, took measures to resist. On the night of the 17th, the government learnt, that on the news being received of the revolution in the canton de Vaud, the leaders of the Free Corps met at Herzogenbushzee, and that they resolved to march upon Lu-On the 16th, the government issued a proclamation calling out the troops.

The Paris Journal des Debats contains a long article upon the subject of the Swiss disturbances, in which, after giving a history of the religious struggle which has been going on for some years in that country, it says the question of the Jesuits disappears before a much more general one, that of the maintenance of the compact and of the cantonal sovereignty, which is the basis of it. This is so true that protestant cantons, by an apparent anomaly, find themselves supporting the cause of the company of Jesus, and, on the other hand, the minority, which at Lucerne itself had rejected the appeal of the Jesuits, at present joins the government to defend the independence and sovereignty of the The religious question was already by itself dangerous enough not to need to be complicated by the political question."

After some further observations, the Debats adds: "This state of things is not only grave for Switzerland, but also for Europe, and the consequences which it may produce are of a nature to affect the equilibrium established by treaties. Without any doubt, foreign powers have no right to interfere in the internal affairs of Switzerland, but this restriction exists only as long as Switzerland her-

self does not change the conditions on which her existence is guarantied by the great powers. The treaties of Vienna and Paris have constituted Switzerland as a federative republic, and have recognised her perpetual neutrality. The revolution, directed at present by the radicals, would be the overturning of both."

On the 24th February, the opening of the extraordinary diet, at Zurich, took place, without the usual ceremo-A discussion immediately followed as to the reception of the deputation from the canton de Vaud, it being contended that to recognise it would be to sanction the revolution. A proposition was made to allow the deputies to take their seats, but without the right to vote until the Grand Council of their canton had been recognised. The discussion continued two days, and resulted in the admission of the deputies by a majority of twelve and a half to nine. After the decision of the diet as to the admission of the deputies from the canton of Vaud, a long discussion arose as to whether the diet should proceed at once to the question of the Jesuits, or that of the necessity of keeping down the violence of the free corps. It was decided by a majority of twelve states and two half states, to eight states and two half states, that the question of the Jesuits should be considered first, on the ground that the cause of excitement ought to be taken into consideration before the excitement itself. A letter from Geneva, of the 24th ult., says—

"Yesterday seven thousand citizens assembled in order to make a demonstration against the Jesuits. A petition and a declaration, to be delivered to the president, were both agreed upon."

This is the substance of the information respecting the affairs of Switzerland received by the last arrivals. The subject was attracting great interest in England and France, and had been the subject of a special letter from the British minister for Foreign Affairs, to his representative in Switzerland-a letter written to be shown to the president, calling upon him to use moderation and caution for fear of an overthrow of the present independence of the coun-We are led to hope that in Switzerland, as in the United States, the recent movements of the Romanists were caused by an erroneous estimate of their strength. They have made the same mistake in France, as has been shown in previous numbers of this Review. Every where the patriot, whatever his theology, is watchful of the Jesuit. The education of the people must nowhere be committed to their charge.

THE PAPISTS AND THE PURITANS.

Address before the New England Society of the City of New York. By George P. Marsh. New York, M. W. Dodd, 1845.

GEORGE P. MARSH is a member of the national House of Representatives from Vermont, and one of the profoundtest scholars and wisest legislators of the country. We have neither space nor time for a review of his admirable Discourse before the New England Society, but we cannot resist the temptation to present a few passages from it on subjects connected with that to which this work is devoted. Speaking of Great Britain, at the time of the settlement of New England, he says—

"Of the concurrent influences which contributed to form the English character of that era, the Reformation was indisputably the most important, and it is therefore essential to my purpose briefly to examine the true character of that great event. Its great characteristic was individuality of thought and action, its great principle, the right and duty of private judgment, its great immediate

work, the overthrow of that idol phantom, which 'the likeness of a kingly crown had on.'—the refutation of the claims of the visible church to reverence, as itself a continuing revelation, or rather a divine agency, possessed of a qualified personality, a species of incarnation of the Deity, and a fit and lawful object of worship.

"It is this characteristic of individual action, which so strikingly distinguishes the Reformation from all other great religious movements. In the first promulgation of the Christian religion, mere humanity was passive. spake, and man had but to hear and None of the fundamental truths of Christianity originated in the intellect of man, but the oracle being pronounced, it was committed to universal human reason to expound it, and this fact, before unknown or long forgotten, is the great discovery of the Reformers. teen centuries thus elapsed, before the true key was applied to the interpretation of the plainest of dispensations, and thenceforth human intellect was free to pursue its highest study, the relations between man and his Maker.

"I cannot here pause to develop in detail the spirit of the Reformation, or to point out the incalculable importance of its results to the moral and intellectual being of man, but I must not omit to notice two great doctrines, equally inseparable from the principle of the right and duty of private judgment. The one is the theological dogma of the sufficiency of the scriptures, as a rule of faith and practice, and the other is the political theory of the natural equality of all men; equality in kind, though, by reason of diversity of gifts, not in The docdegree, of rights and duties. trine of the sufficiency of the pure word of Gop had indeed been preached at an earlier day, but it was brought into distinct prominence by the sect which thence took the name of Puritans, and its adoption at once relieved Christianity from the burden of arbitrary forms, which, incapable of the expression of abstract principle, do at best but symbolize truth, with doubtful obscurity, and from those frivolous supersti-

tions, and remnants of material worship, which, in many nominally Christian countries, make the intelligent infidels, and the ignorant idolaters. The theory of natural equality is the true foundation of the doctrine of self-government, which is indeed its necessary corollary, and thus our civil as well as our religious liberties are mainly due to the Reformation.

"That these doctrines were not always clearly stated, or even distinctly apprehended, by every father of the Reformed church is no doubt true, but they are logical deductions from their principles, and were obviously felt, and more or less definitely recognised by all of them.

"I may be pardoned, if I here pause to notice and rebuke that shallow philosophy, which judges sects or parties, by the single acts or declarations of individuals, whose errors are often the fault of the age, or the temperament of the man, or the mere excess of reaction, rather than by their fundamental principles, which, lying at the base of the system, must in the end make themselves felt and acknowledged, and thenceforth characterize the action of their adherents. Individual instances of fanaticism or ecclesiastical tyranny in the Reformers or the Puritans, therefore, have no tendency to convict their system of error, while the intolerance and bigotry of their opponents are the necessary consequence of the exclusive principles they maintain. The apparent results of the promulgation of great truths are often for a time equivocal, and even paradoxical. The weight at the end of a cord passing over a pulley follows the hand that draws it, though moving in a contrary direction. The true results are slowly developed, and it is sometimes a full century between seed time and harvest. A principle never produces its legitimate fruits, until it is precisely and distinctly enunciated, and men often act in partial accordance with truth, from some dim and half unconscious apprehension of its spirit, long before any master mind has clearly developed and proclaimed it.

" If, then, the character of the purita-

nical system, as fairly deducible from à priori examination of its abstract principles, be comparable with its actual tendencies, as developed in practice, it will be found that experience has most amply confirmed the promises of its theory. No where has there been more of liberty and less of license, no where more of public charity and less of private ostentation, no where more of Christian influence and less of priestly usurpation, no where more of Heaven's best blessings and fewer of its judgments, than in puritanical New England.

" Nor, on the other hand, are we authorized to conclude, that those uncharitable and exclusive systems, which have taken root among us, are harmless in their tendencies, because they have not vet here produced the mischiefs which have flowed from them in European countries, and which seem to be involved in their very principles. Here. they are held in check, and modified in their action, by the want of numerical force, and the influence of free institutions, the separation of church and state, the fundamental law of the land. he who would know their real character, as developed in their action, must study their workings in times and countries, where they have been least obstructed. Intolerance is of the essence of every exclusive system, and he that holds to the necessity of conformity will assuredly enforce it, whenever he feels that he can safely exercise the power."

After a graphic description of the political condition of Europe, before that priesthood which had stolen the insignia and profanely arrogated the office of both Jewish and pagan hierarchy, had been found to be a usurper, Mr. Marsh speaks thus of the boasted "Christian benevolence" of the Romanists:

"In all these struggles, we scarcely find a single ecclesiastic arrayed upon the side of mercy, scarcely a single ton-sured advocate of the rights of man. But I should do injustice, were I here to omit to notice the heroic John Ball, honor to his name! who purchased a lasting renown, by daring to prefer the

cause of humanity to the interests of his order. Thrice was this "folyshe preest," as the old chronicler calls him, incarcerated, not in the royal dungeons as a rebel, but in the "Bysshop of Canterburie's prison" as an ecclesiastical offender, for the crime of preaching the Christian doctrine of equality. But neither chains, nor the fear of death, were able to quell his generous spirit, and he persevered in his noble, but unavailing efforts, until he sealed his testimony with his blood.

"The artifices of the clergy, indeed, extorted large sums for the erection of hospices for the pilgrims to the numerous shrines of idolatrous superstition, and the religious houses dealt out a meagre dole to the starving poor, whom their own exactions had contributed to impoverish, but it may well be doubted, whether the aggregate charities of catholic Europe ever exceeded the legal provision which we are compelled to make for the outcast mendicants and malefactors, whom the generous munificence of Europe ejects upon our shores, to mend our morals and reform our

religion, because it finds it cheaper to

transport them hither, than to maintain

them in alms-houses and prisons at

home."

The sort of advocacy of the "Rights of Man," in which the popish society is wont to indulge, will be understood by reference to that part of the work by the Abbe de la Mennais, entitled "Affaires de Rome," in which the revolution in Poland is referred to. The pope issued a bull, secretly addressed to the Roman catholic bishops in Poland, commanding them to enjoin upon the priests of their respective diocesses to exhort the people to return to allegiance to their rightful sovereign, Nicholas! And what was the effect? The Polish chiefs felt the blow, but knew neither its nature nor the unseen hand which inflicted it peasants instantly began to fall off, and the recruiting of armies became a heavy affair. The revolution received its death blow.

POPISH TOLERATION.

The Intolerance of the Church of Rome: By Rev. H. A. Boardman, D. D. One vol. 18mo., pp. 96. Philadelphia, Presbyterian Board of Publication, South Seventh Street.

WE should be glad, if the laws of copy-right allowed us to do so, to reprint in these pages the whole of this well considered and well-timed little work, as a fit reply to that silly and stale cant respecting protestant persecution of the church of Rome, which has become as a stench in the nostrils of every sort of intelligent men. Dr. Boardman trusts himself upon the public discussion of no subject with which he is not thoroughly acquainted. is one of those controvertists whose arguments are closely joined as armor of steel, and whose authorities are cited with exact fidelity. We believe the Romanists make it a virtue to treat him with silence. We quote here what he says of the annual Excommunication and Curse of the Protestant world, which is ordered to be "diligently studied by the clergy," "solemnly published in all the churches," once a year. or oftener, and "carefully taught to the people."

"I shall quote," observes Dr. Board-

man, "but a single paragraph:

" We excommunicate and anathematize on the part of God Almighty, Father, Son, and Holy Ghost, by the authority also of the blessed apostles Peter and Paul, and by our own, all Hussites, Wicklephists, Lutherans, Zuinglians, Calvinists, Hugonots, Anabaptists, Trinitarians, and all Apostates whatsoever from the Christian faith, and all and singular other heretics, under whatsoever name they may be classed, and of whatsoever sect they may be, and those who believe, receive, or favour them, and all those who defend them in general, whosoever they be, and all those who without our authority and that of the Apostolic See, knowingly read or keep, print, or in any way whatsoever, from any cause, publicly or privately,

upon any pretence or colour whatsoever, defend their books which contain heresy, or treat of religion; also, schismatics, and those who pertinaciously withdraw themselves or secode from obedience to us, and to the Roman Pontiff for the time being.'

"The preamble to this bull assigns 'charity' as the motive for its annual republication: the design of it is, to · preserve the unity and integrity of the Catholic faith,' and to 'procure the utmost peace and tranquillity of the Christian world." Whereupon a late British writer forcibly remarks: 'What a mockery is it to talk of laws making a nation tranquil when a set of Popish bishops and priests are breathing secretly into the ears of one mass of the population. curses and execrations against the other, and making it religion to do so-cursing them on behalf of God the Father, the Son, and the Holy Ghost-that blessed name under which the Lord Jesus commanded his apostles to proclaim mercy and to baptize all who received it. What mockery is it to talk of loyalty to an excommunicated and accursed sovereign! -of subjection to excommunicated and accursed governors!—of submission to laws administered by excommunicated and accursed judges !-- of peace and charity with excommunicated and accursed neighbours!' Who can wonder at the hatred, the bitter hatred, not merely of Protestantism but of Protestants, which pervades the mass of the people in all Popish countries, when the ministrations of the priesthood and the ordinances of the church, are thus employed to feed their malevolence, and teach them to regard Protestants as the foes alike of God and man.

"Another thought may be thrown out before leaving this document. Protestant ministers are consured for their uncharitableness in speaking harshiy of the papul system. But what would be thought of a Protestant minister who should summarily pronounce from his pulpit, all Roman Catholics, and all who believe, receive, or favour them, and all

who read their books, 'accursed' 'in the name of God Almighty, Father, Son, and Holy Ghost!'

The excommunication and malediction of Protestants is the first step with Rome, in carrying out her principles. To deny their right to toleration is the second. A very few authorities will suffice on this point.

"Peter Dens thus lays down the law:
The rites of other infidels [Jews having been previously named,] viz: pagans and heretics, in themselves (considered,) are not to be tolerated; because they are so bad, that no truth or advantage for the good of the church can be thence derived: except, however, unless greater evils would follow, or greater benefits be hindered."

"Again, he says, (same page,) that heresy is not to be tried or proved, but extirpated; unless there may be reasons which may render it advisable that it should be tolerated."

Hear, on the same subject, the Popish prelates of Belgium. No sooner had the king of the Netherlands taken possession of his dominions, than they addressed to him a strong remonstrance against the toleration of all denomi-'Sire,' they say, 'we do not hesitate to declare to your majesty, that the canonical laws which are sanctioned by the ancient constitutions of the country, are incompatible with the projected constitution which would give in Belgium equal favour and protection to all religions.' In other words, the canonical laws, which are recognised by the whole Roman church, are incompatible with religious toleration. They afterwards go so far in this document, as distinctly to intimate to the king, that if any religion but their own is tolerated, they and their adherents will be found opposed to the laws and the government; an avowal of which it is difficult to decide whether its frankness or its effrontery be the greater.

"Not less explicit is the testimony of Pius VII. Writing to his nuncio at Venice in 1805, he reminds him, that, according to the laws of the church, hereties cannot hold any property whatever, since the crime of heresy ought to

be punished by confiscation of goods. He also tells him, that the subjects of an heretical prince, should be released from every duty to him-freed from all obligation and all homage. But he adds, very consistently, this lamentation: 'In truth, we have fallen on times so calamitous, and so humiliating to the spouse of Jesus Christ, that it is not possible for her to practise, nor expedient to recall, so holy maxims; and she is forced to interrupt the course of her just severities against the enemies of her faith.' In other words; she ceases to persecute them, only because she lacks the power. Again, in his letter to the cardinals, of February 5, 1808, he says, alluding to Bonaparte's proposal to extend toleration to all sects: 'It is proposed that all religious persuasions should be free, and their worship publicly exercised; but we have rejected this article as contrary to the canons, and to the councils, to the Catholic religion, and to the welfare of the State, on account of the deplorable consequences which ensue from it.' Here we have the deliberate declaration of a Roman Pontiff within the present century, that religious toleration is contrary to the canons, the councils, yea. and to the Catholic religion itself. they teach, and so they act. Toleration is unknown to this day in all thoroughly Popish countries. Fond as the papal ecclesiastics in this country are of talking about religious freedom and the mild genius of their religion, they know perfectly well that any Protestant minister who should go to Rome and undertake to preach the gospel or distribute Bibles in that city, would be instantly seized by the Pope's officers and cast into pri-This is the kind of toleration enjoyed within the Pope's temporal dominions.

"But Rome is not satisfied with anathematizing heretics and denying their right to toleration; she insists upon her right to persecute them. This right has been asserted by her standard authors, by her popes, by her councils, and, in fine, in every way in which it was possible for her to proclaim it.

"Peter Dens teaches that 'baptized infidels, such as heretics and apostates

usually are, also baptized schismatics, may be compelled even by corporal punishments to return to the catholic faith and the unity of the church,' p. 107.

"Again, he asks, (p. 117,) 'Are heretics rightly punished with death?' The answer is as gentle and Christian-like as could be expected from an accredited expounder of the papal creed. It runs thus: 'St. Thomas answers, 'Yes;' because forgers of moncy, or other disturbers of the state, are justly punished with death,' therefore also heretics, who are forgers of the faith, and, experience being the witness, grievously disturb the state.'

"The sentiments of Leo X., on this subject, must be known to all who have read Dr. Merle's admirable History of the Reformation; every page of which exhibits the intolerance of popery. It will be sufficient to quote here the fact, that among the forty-one propositions of Luther, condemned by the pontiff in 1520, (see vol. ii. p. 102,) was this one, to wit: 'To burn heretics is contrary to the will of the Holy Spirit.'

"The proposition here condemned by the pope, was subsequently controverted by cardinal Bellarmine, the great Roman theologian, whose argument will put us in possession of the true popish doctrine respecting persecution.

"' We will briefly show,' says Bellarmine, 'that the church has the power, and it is her duty to cast off incorrigible heretics, especially those who have relapsed, and that the secular power ought to inflict on such, temporal punishment, and even death itself. 1. This may be proved from the Scriptures. 2. It is proved from the opinions and laws of the emperors, which the church has always approved. 3. It is proved by the laws of the church. 4. It is proved by the testimony of the fathers. Lastly, it is proved from natural reason. For, (1.) it is owned by all that heretics may of right be excommunicated; of course they may be put to death. This consequence is proved, because excommunication is a greater punishment than temporal death. (2.) Experience proves that there is no other remedy; for the church has, step by

step, tried all remedies:-first, excommunication alone, then pecuniary penalties; afterwards, banishment; and lastly. has been forced to put them to death to send them to their own place. (3.) All allow that forgery deserves death, but heretics are guilty of forgery of the word of God. (4.) A breach of faith by man towards God, is a greater sin than of a wife with her husband. But a woman's unfaithfulness is punished with death; why not a heretie's? (5.) There are three grounds on which reason shows that heretics should be put to death. The first is, lest the wicked should injure the righteous. The second, that by the punishment of a few, many may be reformed. For many who were made torpid by impunity, are roused by the fear of punishment; and this we daily see is the result where the inquisition flourishes. Finally, it is a benefit to obstinate heretics to remove them from this life, for the longer they live the more errors they invent, the more persons they mislead, and the greater damnation do they treasure up to themselves.

"'It remains (he proceeds) to answer the objections of Luther and other here-Argument 1, from the history of the church at large. 'The church,' says Luther, 'from the beginning even to this time, has never burned a heretic. Therefore it does not seem to be the mind of the Holy Spirit that they should I reply, this argument adbe burned.' mirably proves, not the sentiment, but the ignorance or impudence of Luther. For as almost an infinite number were either burned or otherwise put to death, Luther either did not know it, and was therefore ignorant; or if he knew it, he is convicted of impudence and falsehood; for that heretics were often burned by the church, may be proved by adducing a few from many examples.' stances Donatists, Manicheans, and Albigenses.

"'Argument 2. 'Experience shows that terror is not useful in such cases.' I reply, experience proves the contrary; for the Donatists, Manicheans, and Albigenses, were routed and annihilated by

"'Argument 13. 'The Lord attributes (says the protestant) to the church, the sword of the Spirit, which is the word of God; but not the material sword. Nay, he said to Peter, who wished to defend him with a material sword, Put up thy sword into the scabbard.' I answer: As the church has ecclesiastical and secular princes, who are her two arms, so she has two swords, the spiritual and the material; and therefore, when her right hand is unable to convert a heretic with the sword of the Spirit, she invokes the aid of the left hand, and coerces heretics with the material sword.

"'Argument 18. 'The apostles (say the protestants) never invoked the secular arm against heretics.' Answer: 'The apostles did it not because there was no Christian prince on whom they could call for aid. But afterwards, in Constantine's time, the church called in the aid of the secular arm.'" (Bellar-

mine, ch. xxi. lib. 3.)

The atrocious doctrine so elaborately defended in this passage from the pen of Rome's ablest champion, has been sanctioned times without number by her

popes and councils.

In the fifth Council of Toledo, Can. 3, the holy fathers say: 'We the holy council promulge this sentence or decree pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he has sworn among other oaths, to permit no man to live in his kingdom who is not a catholic. And if after he has taken the reins of government he shall violate this promise, let him be anathema maranatha in the sight of the eternal God, and become fuel of the eternal fire.' (Caranza, Sum. Conc. p. 404.)

"In the fourth general Council of Lateran, held under Innocent III., A. D. 1215, they say:—' We excommunicate and anathematize every heresy extoling itself against this holy, orthodox, catholic faith, and condemn all heretics.' Heretics are left to the secular powers to be duly punished. The secular powers are required to take an oath, that they will exterminate, to their utmost power, all heretics within their dominions devoted by the church. And

if any temporal lord neglect to 'purge his territory of this heretical filth, he 'is, in the first instance, to be excommunicated: then, on another year's delay, his vassals are to be absolved from their allegiance, and his country turned over to any catholics who may be able to possess themselves of it. As an inducement to the execution of this sanguinary edict, it is further provided, that catholics who 'gird themselves for the extermination of heretics, shall enjoy that indulgence, and be fortified with that holy privilege, which is granted to them that go to the help of the holy land.'

"It is in vain alleged by the modern defenders of popery, that the Albigenses, against whom the famous decree just cited was levelled, held various pernicious opinions in morals, and were a lawless and seditious people. character for substantial orthodoxy in doctrine, and general purity of conduct, has been amply vindicated by numerous writers. It is an expedient worthy of Rome, to try to palliate her atrocities by blackening the characters of her vic-But even allowing that the Albigenses were all that she affirms them to have been, what justification does this furnish of her conduct? Who gave her the cognizance of civil crimes in foreign states? What business has she to call upon princes and magistrates to persecute and murder a class of their subjects whom she deems worthy of death? Whence came her right to depose these princes and appropriate their territories to whoever might be strong enough to seize them, in case they should refuse to hunt and destroy these unhappy 'heretics?' And conceding that she had all this power—that she did not transcend her prerogative in issuing this decree—is it such a document as ought to emanate from the rulers of the Christian Church? Does it breathe the spirit of the gospel? Would Christ and his apostles have publicly anathematized a whole people, and doomed them to hell, and then called upon kings and princes to march their armies against them and slay them without mercy, under pain of being dethroned and cursed themselves?

Let such an edict as the one under consideration, be inserted in the New Testament-after the sermon on the mount. for example, or after that memorable rebuke which our Saviour gave to James and John for wishing to command fire to come down from heaven and consume the Samaritan village—and see how it will read there. How consistent would it appear with the Redeemer's character, how much in keeping with his usual spirit, for him, after he had said,

"The Son of man is not come to destroy men's lives but to save them." to promulgate an edict enjoining it upon princes and potentates to exterminate all unbelievers in their dominions with fire and sword, and promising the rewards of heaven to those who were the most vigilant in butchering heretics! Such is precisely the harmony between the Church of Rome and the Christianity of the Bible.

THE LAST WORK OF CÆSAR MALAN.

Can I join the Church of Rome, while Christ to be the Sovereign Teacher in Street.

reputation with all the evangelical mi- nated for the last thousand years. a chapel in the suburbs of his ungrate- and 3. its personal possession. Dr. Malan, as he recognises Jesus strong delusion of a lie. The following

my Rule of Faith is the Bible? An the church, cannot be consistent with-Inquiry presented to the Conscience out recognising in the Church of Rome, of the Christian Reader. By the an eternal unity and infallibility of faith. Rev. Cæsar Malan, D. D., Geneva. In the widest sense, therefore, Malan's Translated from the French. New work covers the whole ground of Ro-York, Harper & Brothers, 82 Cliff manism, and we may add, turns up to the light and scrutiny of the reader the rank soil, from which nothing but the CESAR MALAN enjoys an enviable tares and weeds of heresy have gerministers on the continent of Europe. In though the work owes its conception to early life a popular writer of German personal causes, it has little or nothing neology, and converted at the age of to do with personal controversy: and twenty-six, his name has become fami- though adapted by its author to the liar to both the established and the dis- community about him, it loses none of senting churches of Europe, and his life its pertinency and utility by transplantis a large part of the religious history of ing it to our shores. The subject is Geneva for the last thirty years. The distributed into three parts: 1. The reliberality of friends enabled him to erect velation of grace; 2. its administration, ful city, and in it he has spent his brief and satisfactory quotations, with days, faithfully preaching Christ, and which every page abounds, show it to contending earnestly for the doctrines have cost much patient labor: the style once so ably expounded by John Calvin. is animated and diversified; and dry As an author he is voluminous, and speculations are made readable and inremarkable for universality of genius, structive through the well-chosen mefor practical and yet highly philosophi- dium of dialogue. It is the work of a cal analysis, for fulness and candor of master-spirit, stimulated by the purest statements, and for a happy and effective motives, and speaking the truth in love: arrangement of materials. The subject and it is fitted to do much good by the of the present work is sufficiently indi- light it sheds across the path of these, cated by its title. It originated with the who are exposed to the dangerous alwish to detect the false logic of a Roman lurements of a nominal church, upon controvertist, who was contending that which God seems to have sent the

extract may lead some of our readers and that, if any of it remain till our to obtain the entire work:

SIN AND CONTRITION.

"Stop, if you please," says a Romish catechist to me, "and let me ask.

first, if you know what sin is?"

"Ah! I know but too well," I quickly replied, "what the transgression of the law is, what is that wicked lust of the heart, what is that corrupt imagination, in a word, what is that estrangement, alas! that aversion from the light and life of God, which my conscience reproves, and the gospel curses."

The Catechist. "Your reply is tolerable; but it is faulty in this, that it seems to mean that all sin is necessarily

accursed."

The Candidate. "And such is my belief .- 'Cursed is every one,' says the Bible, 'that continueth not in all things which are written in the book of the law to do them."

The Catechist. "Let us proceed gradually, sir; and let us distinguish, I pray, between different sins: their gravity is different, and their nature also."

The Candidate. "As to gravity, I allow: 'He that delivered Jesus unto Pilate,' it is written, 'had greater sin than'the latter;' and 'that servant who knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with more stripes than he that knew it not.' But Pilate and his servant were guilty, nevertheless; and even if the sin committed by error could not be forgiven under the law save by a sacrifice, who will say that there is one single sin whose nature is not hateful to God, and which can be taken from our soul otherwise than by the blood of the Lord Jesus?"

The Catechist. "By the blood of Jesus, sir, for a mortal sin, I agree: for it gives death to the soul, by causing it to lose the spiritual life of grace; but know that, as to venial sin, though it weakens the spiritual life of the soul, yet; as it does not cause it to lose sanctifying grace nor charity, and as it does not merit eternal punishment, it is expiated here below by good works and deeds of contrition, or of love to God;

death, purgatory will complete our purification.

The Candidate. "My Bible denies it, sir; for it tells me that all sin is, by its nature, worthy of death: that all sin is a transgression of God's law; that all transgression is accursed of God, and that even the least excludes from eternal life, because he who commits it 'is guilty of all the law."

The Catechist. "You are here, sir. to listen to the church, and not to oppose your Bible continually to her. Now the fathers and the councils have always made a distinction between mor-

tal and venial sins." .

The Candidate. "I know that the Council of Trent did so; but I also know that when Eve told the serpent that 'if she sinned she should surely die,' the devil told her that God, in so saying, had lied. And as to the fathers, they say, indeed, with their Bible (which is the same as mine, sir!) that there are sins more criminal than others, but never did they say that the least of them did not merit hell-fire."

The Catechist. "Then, sir, you will be damned, perchance, because you shall have slept or eaten more than you

ought to.

The Candidate. "The end of the serpent's tail, sir, though it be but the extremity of the beast, is nevertheless part of it, and it is no less serpent than the teeth, which contain the venom. If, then, the serpent is accursed, the least end of its tail is quite as much so as its head. Which very clearly means, that if my laziness or my intemperance is the produce of sin, which pollutes and fills my heart, that fruit is no better than the sap, and it is cursed by the just and holy law of Him 'whose eyes are purer than to behold, evil, and who cannot look on iniquity."

The Catechist. "What a severe and implacable doctrine! Ah! sir, that of Rome is much more mild and easy. Thus, for instance, we indeed say that theft, considered abstractedly, is a mortal sin, but we take care, also, to teach, that if the theft is but small, it thereby

becomes venial."

The Candidate. "May I know how much I can steal without being guilty of says nothing, then, of the unpardonable mortal sin?"

The Catechist. "Nothing positive has been decided thereon by the church; for the quantity of money you might steal would vary in worth with the fortune of him whom you would deprive of it."

The Candidate. "Well, then, sir, what shall my conscience do? for I am strongly tempted to steal."

The Catechist. "Listen! Our theologians class men in four conditions as to wealth: the opulent, the rich, the middling, and the poor. Now we consider it a mortal sin to steal from the first about five francs; from the second, three francs; from the third, one or two; and from the last, five cents, and even less."

The Candidate. "Much obliged, sir; I feel at ease; if, indeed, I repeat, I put my Bible aside; for if I confront what you have just told me with the word of God, it is but darkness and false-That word is from heaven, sir, and it declares that there will be 'tribulation and anguish on every soul of man that doeth evil."

The Catechist. "You accept your fate cheerfully sir; for, indeed as your Bible includes in this even your negligences, though the smallest, I see not how you will escape."

The Candidate. "I will escape, sir, by the door of my Saviour's open tomb. With Him I descended to hell, and was bound with the fetters of death and God's indignation; but these chains have been broken; the stone of the sepulchre has been rolled away; the Holy One of God has risen, and my soul with Him; and it is by His blood which has been spilt, and by the victory which He gained over death, that I shall have pardon, whether I sleep or eat without temperance. You see, then, for I confess it openly, that I believe more than you, sir; for you make a distinction between certain mortal and venial sins; but as for me, I believe that they are all mortal. because 'the wages of sin is death,' and all venial, too, for Christ's blood cleanseth from all sin."

The Catechist. "Your Bible, sir. sin ?"

The Candidate. "I assure you, at least, that it says not, with your catechism. that there is no sin which the church cannot remit, and which penance cannot efface; and if it speaks of 'the' sin against the Holy Ghost,' which is unpardonable for ever, it indicates, at the same time, who those are who commit it; and they are not those who believe and keep the Bible, but those truly, sir, who, by unbelief and malice knowingly despise the word of God, and substitute the operation of the devil for that of the Holy Spirit."

The catechist chose to understand that I spoke of his doctrine; and, to divert the argument, he told me, "However that may be, sir, do you not know now what contrition, that first act of the sacrament of penance, is?"

"Be so good as to tell me," I replied, "for you know I am before you to be taught."

The Catechist (gravely.) "Contrition is neither wholly of God, nor wholly of man. Aided by God, man can repent of his own accord."

The Candidate. "Precisely the contrary from my Bible, which tells me that 'every good gift and every perfect gift is from above, and cometh down from the Father of lights;' contrary to the sentiment of the prophet-king, who says to the Lord, 'Create in me a clean heart, O God; and renew a right spirit within me;' finally, it is contrary to the fathers, for Augustine says, 'Who will repent unless God himself gives him repentance?' Ambrose declares that grace is entirely renounced, if it is not received entirely. Jerome remarks, that 'all that flows in the stream should be seen at its source.' Bernard, deciding the question quite as plainly, writes this, that you should retain it: 'Freewill and God's grace do not work together. Grace acts quite alone, and man's will also. It is, then, grace which works alone and entirely in this will, which it finds like a passive being in whom its efficacy works.' Even your 'master of sentences' opposes what you have asserted in these words: 'A sincere and active repentance is the work of God, not of man. God can inspire it when he pleases, by His powerful mercy.' And to complete the opposition, the second council of Orange, in its seventh canon, pronounces this decree, which certainly condemns you. · If his nature can think or choose any good thing pertaining to everlasting life, or even that he can acquiesce in the preaching of the truth, he is seduced by a spirit of heresy, for the Lord tells him, 'Without me ye can do nothing.'"

"You will own, sir, that thus far you are in harmony neither with the Bible, nor yet with the universal church."

The Catechist. (a little disconcerted.) " Notwithstanding that, the catholic church teaches that contrition is in the heart, without the knowledge of the law; that it ought to be perfect there; and that, if it can hope for pardon, still it can never be sure of it."

"Well! sir, the The Candidate. Universal Church is here again in opposition to your Catholic Church; for, in the first place, the Bible (which is the work of the Universal Church,) declares that 'sin is not known without the law.' which is 'the letter that killeth, and the ministration of condemnation.' lt savs. moreover, that the Christian's sorrow, far from being perfect, is but for a time, and should not overwhelm him; and that Bible asserts, again, that the sorrow which is of God produces a salutary feeling, and the assurance of God's peace.

The Catechist. "Yet the Church has decreed that contrition precedes faith, and that it is a means of justifying the soul of its mortal sins, the venial sins not needing it, as fear of punishment suffices

to represe them."

The Candidate. "Opposition, again, first to the Bible, which declares that the sinner is justified by faith only, that he is gratuitously justified, that he repents even of his faults committed by mistake, and that perfect love delivers him from fear; and, then, opposition to the Universal Church, whose faith is this:

"No good work,' says Augustine,

Presume not then, that the work anticipated thy faith; the latter found thee a sinner.' 'Faith,' a pope tells you, 'should precede every good deed;' 'for.' says Cyril of Alexandria, 'as it is written that faith without works is dead, the contrary is quite as true, that works without faith are dead.' 'And it is not only,' Augustine repeats, 'of our ignorance of life that we should repent, but we should do it daily, even because of the dust of this world which attaches itself to our feet.' 'What should be thought,' he tells you moreover, 'of him who fears the day of judgment? If love were perfect in him, he would not know 'For that fear,' says Origen, 'is neither good in itself, nor capable of delivering from the darkness without.' 'The fear of the Lord is holy,' says Ambrose. 'The wise man acts willingly, and the fool reluctantly, and the sinner and slave fearfully.' 'The chains of Christ,' Jerome tells you, 'are received joyfully, and those bonds become sweet embraces.' Finally, sir, Gregory I. tells you, 'He who obeys from fear does not render obedience; and a Council of Mayence advises you, as the freeman of Christ, to take good care not to observe the commandment from fear, as do worldly people, who obey only by restraint.

"If then, sir, it is a pressing necessity for a soul that loves God in His grace. to pour out its sentiment to Him; if it is sweet to deposit in the Lord's bosom both his desires and his troubles, as well as his joys; to humble himself in his paternal presence; to confess his faults in the confidence of filial fear, and have recourse with confidence to the riches of that pardon which is acquired for him in Jesus; if such is the secret teaching of the Spirit of adoption whereby the believer is sealed; if it is also the example which all the sincere servants of the Lord present in the Church, and if this is true of them, 'They will confess their iniquity, saith the Lord, with their trespass which they will have trespassed against me, and then will I re-member my covenant.' 'I said, I will confess my transgressions, and thou forprecedes pardon, but it accompanies it. gavest the iniquity of my sin: if such,

I say, is the amiable and blessed duty of the redeemed of God, how far is that filial pain from that which would produce fear of chastisement in me; that evangelical contrition, in which a soul that loves the Saviour is grieved, weeps like a child on its mother's bosom, from that contrition of which you speak to me, where grief would unite, as your Coancil of Trent would have it, with the fear of hell, or even to the fear of having lost God's grace, and of being dess loved by him!

"Ah! if the sorrow which sin causes

in me is not that of having offended my Father, and if it is a judge that it shows me in my God, where is my faith in His promise, and what protection will my heart then seek in Jesus? I am. then, a stranger, and even a proccribed being like Cain: I flee before the face of the Lord; or if I give myself up to His mercy, it is only as the beast, which returns to its master because the latter threatens it.' Reader, how unlike is such a Gospel to that which Jesus preached, and love contemplates!"

THE MINISTRY DEMANDED BY THE PRESENT CRISIS.

The Ministry Demanded by the Present Crisis: By Rev. George B. Ide. One vol. 18mo., Philadelphia. American Baptist Publication Society.

The pastor of the First Baptist Church in this city has seldom performed a more acceptable service than by the production of this eloquent essay. There has been no period demanding a more pious, earnest and learned ministry than this, in which every species of unbelief and enmity seem leagued to assail the truth. In a discussion of the exigencies of the times, Mr. Ide speaks as follows of Infidelity, commonly so called, and of the modern Paganism which claims to be the Catholic Church:

"A further characteristic of the age, which calls loudly for a well trained and competent ministry, is the increasing enorgy and boldness displayed by the enomies of our holy religion. The adversaries of Christianity have always been numerous, and relentlessly bitter; and never have they slumbered in indolence, or, for a moment, rested on their But at no stage of the conflict have they exhibited such malignity and determination of purpose, such intense and concentrated effort, such varied resources, or such confidence of success. as now. Look, for instance, at the rampant spirit of Infidelity which is careering over the length and breadth of the Ves. II.—17

land. No longer restricted to a solitary few, who were content to pursue their unholy speculations far away from communion with the common mind, it has come forth from its hiding-places, and is mingling with the throng of men in their daily walks, and in all their phases of opinion and forms of intercourse. 1: does not even seek to disguise its ob-Having thrown off the mask. and shaken hands with shame, it stalks in the broad blaze of noon, and unblushingly proclaims its abominations in the front of day. Every where, like a withering mildew, or a pestilential malaria, its presence is seen and felt. It infects our politics; pervades our legislation; pollutes the fountains of public instruction; breathes its baleful poison into the genius of our literature; and, by the aid of the press, and the improved means of communication, is spreading the seeds of corruption, disorder, and profligacy. thick and wide, from the heart to the extremities of the nation. Its impure and demoralizing doctrines reach alike the learned and the ignorant, the merchant and the artisan, the parlour and the work-shop, the stately dwellings of the crowded city, and the lonely cottage amid the embosomed mountains. very demon of blasphemy, fresh risen from the abyss, seems hovering over the whole face of society, darkening the bright sunshine of virtue and hope and

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every point of his raven wings.

"In connection with this prevalence of scopticism, contemplate the daring designs and the rapid advances of Popery. That 'the man of sin' has selected this land as the soil in which to transplant his worn out and exhausted power, no intelligent and candid observer of paseing events can hesitate to admit. For this purpose, he is deluging the country with hordes of his besotted and ferocious votaries—the dregs and offal of Europe; and sending with them apostles of darkness, to carry out his plans, and propagate, in this home of freedom, the dogmas of papal supremacy and infallibility. These foreign emissaries are peculiarly fitted to their work. With minds cultivated and polished to the last degree; refined and winning in their manners; shrewd, supple, versatile, intriguing; prolifie in devices, and gifted with unconquerable energy and perseverance,they scruple at no means, and shrink from no labour, to accomplish their ends; founding colleges and seminaries in order to control education, and gain ascendency over our youth; assailing the Bible in our public schools; tampering with the ballot-box; and striving, by every wily stratagem, to subvert our civil and religious liberties, and estabhish, in their place, the spiritual domination of Rome. Nor is the system. which they thus seek to fasten upon us, an antagonist to be despised. Notwithstanding its puerile mummeries and absurd superstitions, it is much less an object of contempt, than of fear and abhor-Clothed in the hoary grandeur of antiquity, and gorgeous with the pomp of an imposing ritual, it dazzles the eye, and enthrals the senses. Though in essence always the same, it assimilates its Protean form to all states of intellectual progress, and all diversities of public sentiment; revels in licentiousness

joy, and dropping venom and death from at home, and counterfeits purity here: props the despotisms of the old world. and shouts for democracy in the new; prates of toleration where it has no power to persecute, and dooms protestants to the dungeon and the stake in its own domains. Fired with the lust of universal dominion, it is constantly scheming to recover its lost provinces, and to augment its empire by the addition of fresh territories. Ever true to its character and its projects, it gains a lodgment, at first, with slow and stealthy tread, and by hypocritical professions of charity and benevolence: but when once it has been fondled into power, it lays aside its lamb-like aspect, and stands forth a monster of destruction, trampling down thrones and sceptres, crushing whole nations under its iron feet. proscribing all freedom of conscience. and rioting in the blood of God's murdered saints."

Mr. Ide falls into an error-and it is a very common one—in regard to the scholarship and accomplishments of the Roman clergy. In truth, they are often among the most ignorant persons who essay to teach. Their learning generally consists of scarcely any thing more than an indifferent knowledge of the Latin language, which is acquired because it is the adopted tongue of their Society. They are aware that the general cultivation in America demands their ablest men, and we have, therefore, their most skilful champions—the most earnest, shrewd and able of the propagators of Their influence would be the faith. very much lessened if the popular error in regard to their culture and powers were corrected. Nevertheless, the argument of our author loses none of its pertinence or force. Ignorant as they may be, their presence here and their extraordinary activity, demand a Protestant ministry of no common order.

JOHN MILTON ON ROMANISM.

The Prose Works of John Milton: in English: with Notes and a Critical Memoir. Two volumes, octavo. Philadelphia, H. Hooker. [In press.]

It will be learned with pleasure by all who are acquainted with their character. that we are soon to have in this country an edition of the prose compositions of the greatest genius of ancient or modern Without doubt, but for his unapproachable excellence as a poet, his various theological, political and historical works, would place John Milton in the popular judgment, as he is in actual merit, at the head of British writers in prose. Though on rising from the study of "Paradise Lost"-for that is a work to be studied before it can be fully appreciated—one might with good reason suppose its author could have written little else worthy of regard in an ordinary life-time, yet Milton did produce, in addition to his poems, a body of prose works, which for beauty, sublimity, strength, compactness, and all the qualities which distinguish the greatest results of intellect, are unequalled in the English language. His treatise on Christian Doctrine, composed during one of those seasons of madness to which great genius is subject, does indeed deny that Christ is God, but in Paradise Lost, he says of the Saviour, that

---- In Him ALL the Father shone Substantially expressed;"

and in the very last of his works, he asserts his conviction that "the doctrine of the Trinity is a plain scripture doctrine." In the main, he was a sound, as he was a mostable theologian. He was also an asserter of liberty, and as such the most powerful advocate of the peculiar principles upon which our own government is founded, that has yet appeared in the world.

Milton opposed popery, as a tyrannical faction, oppressing all who were not of itself. His works abound in weightiest arguments against the grand imposture. We give here as a specimen chapter, what he says, "On True Religion, Heresy, Schism, Toleration, and the best means to prevent the growth of Popery."—England.

"It is unknown to no man, who knows aught of concernment among us, that the increase of popery is at this day no small trouble and offence to greatest part of the nation; and the rejoicing of all good men that it is so: the more their rejoicing, that God hath given a heart to the people, to remember still their great and happy deliverance from popish thraldom, and to esteem so highly the precious benefit of his gospel, so freely and so peaceably enjoyed among them. Since, therefore, some have already in public with many considerable arguments exhorted the people, to beware the growth of this Romish weed; I thought it no less than a common duty, to lend my hand, how unable soever, to so good a purpose. I will not now enter into the labyrinth of councils and fathers, an entangled wood, which the papists love to fight in, not with hope of victory. but to obscure the shame of an open overthrow: which yet in that kind of combat, many heretofore, and one of late, hath eminently given them. And such manner of dispute with them to learned men is useful and very commendable. But I shall insist now on what is plainer to common apprehension, and what I have to say, without longer introduction.

"True religion is the true worship and service of God, learnt and believed from the word of God only. No man or angel can know how God would be worshipped and served, unless God reveal it: he hath revealed and taught it us in the holy scriptures by inspired ministers, and in the gospel by his own Son and his apostles, with strictest command to reject all other traditions or additions whatsoever. According to that of St. Paul, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be anathema, or accursed." And Deut. iv. 2: "Ye shall not add to the word which I command you, neither shall you diminish aught from it."

Rev. xxii. 18, 19: "If any man shall add, &c. If any man shall take away from the words," &c. With good and religious reason therefore all protestant churches with one consent, and particularly the church of England in her thirty-nine articles, art. 6th, 19th, 20th, 21st, and elsewhere, maintain these two points, as the main principles of true religion: that the rule of true religion is the word of God only: and that their faith ought not to be an implicit faith, that is to believe, though as the church believes, against or without express authority of scripture. And if all protestants, as universally as they hold these two principles, so attentively and religiously would observe them, they would avoid and cut off many debates and contentions, schisms and persecutions, which too oft have been among them, and more firmly unite against the common adversary. For hence it directly follows, that no true protestant can persecute, or not tolerate, his fellowprotestant, though dissenting from him in some opinions, but he must flatly deny and renounce these two his own main principles, whereon true religion is founded; while he compels his brother from that which he believes as the manifest word of God, to an implicit faith (which he himself condemns) to the endangering of his brother's soul, whether by rash belief, or outward conformity: for "whatsoever is not of faith, is sin."

"I will now as briefly show what is false religion or heresy, which will be done as easily: for of contraries the definitions must needs be contrary. Heresy therefore is a religion taken up and believed from the traditions of men, and additions to the word of God. Whence also it follows clearly, that of all known sects, or pretended religions, at this day in Christendom, popery is the only or the greatest heresy: and he who is so forward to brand all others for heretics, the obstinate papist, the only heretic. Hence one of their own famous writers found just cause to style the Romish church, "Mother of error, school of heresy." And whereas the papist boasts himself to be a Roman Catholic, it is a mere

contradiction, one of the pope's bulls, as if he should say, universal particular, a catholic schismatic. For catholic in Greek signifies universal: and the Christian church was so called, as consisting of all nations to whom the gospel was to be preached, in contradistinction to the Jewish church, which consisted for the most part of Jews only.

"Sects may be in a true church as well as in a false, when men follow the doctrine too much for the teacher's sake, whom they think almost infallible; and this becomes, through infirmity, implieit faith; and the name sectary pertains to

such a disciple.

"Schism is a rent or division in the church, when it comes to the separating of congregations; and may also happen to a true church, as well as to a false; yet in the true needs not tend to the breaking of communion, if they can agree in the right administration of that wherein they communicate, keeping their other opinions to themselves, not being destructive to faith. The Pharisees and Sadducees were two sects, yet both met together in their common worship of God at Jerusalem. But here the papist will angrily demand, What! are Lutherans, Calvinists, Anabaptists, Socinians, Arminians, no heretics? I answer, all these may have some errors, but are no heretics. Heresy is in the will and choice professedly against scripture; error is against the will, in misunderstanding the scripture after all sincere endeavours to understand it rightly: hence it was said well by one of the ancients, "Err I may, but a heretic I will not be." It is a human frailty to err, and no man is infallible here on earth. But so long as all these profess to set the word of God only before them as the rule of faith and obedience; and use all diligence and sincerity of heart, by reading, by learning, by study, by prayer for illumination of the Holy Spirit, to understand the rule and obey it, they have done what man can do: God will assuredly pardon them, as he did the friends of Job; good and pious men, though much mistaken, as there it appears, in some points of doctrine. But some will say, with Christians it is otherwise,

whom God hath promised by his Spirit to teach all things. True, all things absolutely necessary to salvation: but the hottest disputes among protestants, calmly and charitably inquired into, will be The Lutheran found less than such. holds consubstantiation; an error indeed. but not mortal. The Calvinist is taxed with predestination, and to make God the author of sin; not with any dishonourable thought of God, but it may be over-zealously asserting his absolute power, not without plea of scripture, The anabaptist is accused of denying infants their right to baptism; again they say, they deny nothing but what the scripture denies them. The Arian and Socinian are charged to dispute against the Trinity: they affirm to believe the Father, Son, and Holy Ghost, according to scripture and the apostolic creed; as for terms of trinity, triniunity, coessentiality, tripersonality, and the like, they reject them as scholastic notions, not to be found in scripture, which by a general protestant maxim is plain and perspicuous abundantly to explain its own meaning in the properest words, belonging to so high a matter, and so necessary to be known; a mystery indeed in their sophistic subtilties, but in scripture a plain doctrine. Their other opinions are of less moment. They dispute the satisfaction of Christ, or rather the word " satisfaction," as not scriptural: but they acknowledge him both God and their Saviour. The Arminian lastly is condemned for setting up free will against free grace; but that imputation he disclaims in all his writings, and grounds himself largely upon scripture only. It cannot be denied, that the authors or late revivers of all these sects or opinions were learned, worthy, zealous, and religious men, as appears by their lives written, and the same of their many eminent and dearned followers, perfect and powerful in the scriptures, holy and unblamable in their lives: and it cannot be imagined, that God would desert such painful and zealous labourers in his church, and ofttimes great sufferers for their conscience. to damnable errors and a reprobate sense, who had so often implored the assistance of his Spirit; but rather, having made no

man infallible, that he hath pardoned their errors, and accepts their pious endeavours, sincerely searching all things according to the rule of scripture, with such guidance and direction as they can obtain of God by prayer. What protestant then, who himself maintains the same principles, and disavows all implicit faith, would persecute, and not rather charitably tolerate, such men as these, unless he mean to abjure the prinriples of his own religion? If it be asked, how far they should be tolerated: I answer, doubtless equally, as being all protestants; that is, on all occasions to give account of their faith, either by arguing, preaching in their several assemblies, public writing, and the freedom of printing. For if the French and Polonian protestants enjoy all this liberty among papists, much more may a protestant justly expect it among protestanta; and yet sometimes here among us, the one persecutes the other upon every slight pretence.

"But he is wont to say, he enjoins only things indifferent. Let them be so still; who gave him authority to change their nature by enjoining them? if by his own principles, as is proved, he ought to tolerate controverted points of dectrine not slightly grounded on scripture, much more ought he not impose things indifferent without scripture. In religion nothing is indifferent, but, if it come once to be imposed, is either a command or a prohibition, and so consequently an addition to the word of God, which he professes to disallow. Besides, how unequal, how uncharitable must it needs be, to impose that which his conscience cannot unge him to impose, upon him whose conscience forbids him to obey! What can it be but love of contention for things not necessary to be done, to molest the conscience of his brother, who holds them necessary to be not done? To conclude, let such a one but call to mind his own principles above mentioned, and he must necessarily grant, that neither he can impose, nor the other believe or obey, aught in religion, but from the word of God only. More amply to understand this, may be read the 14th and 15th chapters to the Romans, and the contents of the 14th, set forth no doubt but with full authority of the church of England: the gloss is this: "Men may not contemn or condemn one the other for things indifferent." And in the 6th article above mentioned, "Whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man as an article of faith, or necessary to salvation." And certainly what is not so, is not to be required at all; as being an addition to the word of God expressly forbidden.

"Thus this long and hot contest, whether protestants ought to tolerate one another, if men will be but rational and not partial, may be ended without need of more words to compose it.

"Let us now inquire, whether popery be tolerable or no. Popery is a double thing to deal with, and claims a twofold power, ecclesiastical and political, both usurped, and the one supporting the other.

"But ecclesiastical is ever pretended to political. 'The pope by this mixed faculty pretends right to kingdoms and states, thrones and unthrones kings, and absolves the people from their obedience to them; sometimes interdicts to whole nations the public worship of God, shutting up their churches: and was wont to drain away greatest part of the wealth of this then miserable land, as part of his patrimony, to maintain the pride and luxury of his court and prelates: and now, since, through the infinite mercy and favor of God, we have shaken off his Babylonish yoke, hath not ceased by his spies and agents, bulls and emissaries, once to destroy both king and parliament; perpetually to seduce, corrupt, and pervert as many as they can of the people. Whether, therefore, it be fit or reasonable, to tolerate men thus principled in religion towards the state, I submit it to the consideration of all magistrates, who are best able to provide for their own and the public safety.

"It must be now thought how to remove and a teacher of lies!" But they alpopery, and hinder the growth thereof, I lege in their late answers, that the laws of Moses, given only to the Jews, conprivileged by the law of nations. Are we to punish them by corporal punishment, or fines in their estates, upon acceptable.

count of their religion? I suppose it stands not with the clemency of the gospel, more than what appertains to the security of the state: but first we must remove their idolatry, and all the furniture thereof, whether idols, or the mass wherein they adore their God under bread and wine: for the commandment forbids to adore, not only "any graven image, but the likeness of any thing in heaven above, or in the earth beneath. or in the water under the earth; thou shalt not bow down to them, nor worship them, for I the Lord thy God am a jealous God." If they say, that by removing their idols we violate their consciences, we have no warrant to regard conscience which is not grounded on Scripture: and they themselves confess in their late defences, that they hold not their images necessary to salvation, but only as they are enjoined them by tradition.

 Shall we condescend to dispute with them? The Scripture is our only principle in religion; and by that only they will not be judged, but will add other principles of their own, which, forbidden by the word of God, we cannot assent to. And [in several places of the gospel] the common maxim also in logic is, "against them who deny principles, we are not to dispute." Let them bound their disputations on the Scripture only, and an ordinary protestant, well read in the Bible, may turn and wind their doc-They will not go about to prove their idolatries by the word of God, but turn to shifts and evasions, and frivolous distinctions: idols, they say, are laymen's books, and a great means to stir up pious thoughts and devotion in the learnedest. I say, they are no means of God's appointing, but plainly the contrary; let them hear the prophets; Jer. x. 8; "The stock is a doctrine of vanities." Hab. ii. 18; "What profiteth the graven image, that the maker thereof hath graven it; the molten image and a teacher of lies!" But they al. lege in their late answers, that the laws of Moses, given only to the Jews, concern not us under the gospel; and remember not that idolatry is forbidden as

fallacies "compassing sea and land, like the pharisees of old, to make one proselyte," they lead away privily many men. "make them twofold more the children of hell than themselves," Matt, xxiii. 15. But the apostle hath well warned us, I may say, from such deceivers as these, for their mystery was "I beseech you, brethen working. thren," saith he, "mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the heart of the

simple," Rom. xvi. 17, 18. "The next means to hinder the growth of popery will be, to read duly and diligently the Holy Scriptures, which, as St. Paul saith to Timothy, who had known them from a child, "are able to make wise unto salvation." And to the whole church of Colosse; "Let the word of Christ dwell in you plentifully, with all wisdom," Col. iii. 16. papal antichristian church permits not her laity to read the Bible in their own tongue: our church, on the contrary, hath proposed it to all men, and to this end translated it into English, with profitable notes on what is met with obscure, though what is most necessary to be known be still plainest; that all sorts and degrees of men, not understanding the original, may read it in their mother tongue. Neither let the countryman, the tradesman, the lawyer, the physician, the statesman, excuse himself by his much business from the studious reading thereof. Our Saviour saith. Luke x. 41, 42: "Thou art careful and troubled about many things, but one thing is needful." If they were asked, they would be loth to set earthly things, wealth or honor, before the wisdom of salvation. Yet most men in the course and practice of their lives are found to do so; and through unwillingness to take the pains of understanding their religion by their own diligent study, would fain be saved by a deputy. Hence comes implicit faith, ever learning and never taught, much hearing and small

proficience, till want of fundamental knowledge easily turns to superstition or popery: therefore the apostle admosimple and ignorant souls, men and wo- nishes, Eph. iv. 14: "That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." Every member of the church, at least of any breeding or capacity, so well ought to be grounded in spiritual knowledge, as, if need be, to examine their teachers themselves, Acts. xvii. 11: "They searched the Scriptures daily, whether those things were so." Rev. ii. 2: "Thou hast tried them which say they are apostles, and are not." How should any private Christian try his teachers, unless he be well grounded himself in the rule of Scripture, by which he is taught. As therefore among papists, their ignorance in Scripture chiefly upholds popery; so among protestant people, the frequent and serious reading thereof will soonest pull popery down.

> "Another means to abate popery arises from the constant reading of Scripture. wherein believers, who agree in the main, are every where exhorted to mutual forbearance and charity one towards the other, though dissenting in some opinions. It is written, that the coat of our Saviour was without seam; whence some would infer, that there should be no division in the church of Christ. should be so indeed; yet seams in the ' same cloth neither hurt the garment, nor misbecome it; and not only seams, but schisms will be while men are fallible: but if they who dissent in matters not essential to belief, while the common adversary is in the field, shall stand jarring and pelting at one another, they will be soon routed and subdued. papist with open mouth makes much advantage of our several opinions; not that he is able to confute the worst of them, but that we by our continual jangle among ourselves make them worse than To save ourselves they are indeed. therefore, and resist the common enemy, it concerns us mainly to agree within ourselves, that with joint forces we may not only hold our own, but get

ground: and why should we not? The gospel commands us to tolerate one another, though of various opinions, and hath promised a good and happy event ral confirmation of unimplicit truth. thereof; Phil. iii. 15: "Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you." And we are bid, 1 Thess. v. 21; "Prove all things, hold fast that which is good." St. Paul judged, that not only to tolerate, but to examine and prove all things, was no danger to our holding fast that which is good. shall we prove all things, which includes all opinions at least founded on Scripture, unless we not only tolerate them, but patiently hear them, and seriously read them? If he who thinks himself in the truth professes to have learnt it, not by implicit faith, but by attentive study of the Scriptures, and full persuasion of heart; with what equity can he refuse to hear or read him, who demonstrates to have gained his knowledge by the same way? Is it a fair course to assert truth, by arrogating to himself the only freedom of speech, and stopping the mouths of others equally gifted? This is the direct way to bring in that papistical implicit faith, which we all They pretend it would undisclaim. settle the weaker sort; the same groundless fear is pretended by the Romish clergy. At least then let them have leave to write in Latin, which the common people understand not; that what they hold may be discussed among the learned only. We suffer the idolatrous books of papists, without this fear, to be sold and read as common as our own: why not much rather of anabaptists, Arians, Arminians, and Socinians? There is no learned man but will confess he hath much profited by reading controversies, his senses awakened, his judgment sharpened, and the truth which he holds more firmly established. then it be profitable for him to read, why should it not at least be tolerable and free for his adversary to write? logic they teach, that contraries laid together more evidently appear: it follows then, that all controversy being permitted, falsehood will appear more false,

and truth the more true; which must needs conduce much, not only to the confounding of popery, but to the gene-

"The last means to avoid popery is, to amend our lives: it is a general complaint, that this nation of late years is grown more numerously and excessively vicious than heretofore; pride, luxury, drunkenness, whoredom, cursing, swearing, bold and open atheism every where abounding: where these grow, no wonder if popery also grow apace. There is no man so wicked, but at some times his conscience will wring him with thoughts of another world, and the peril of his soul; the trouble and melancholy, which he conceives of true repentance and amendment, he endures not but inclines rather to some carnal superstition. which may pacify and lull his conscience with some more pleasing doctrine. None more ready and officious to offer herself than the Romish, and opens wide her office, with all her faculties, to receive him; easy confession, easy absolution. pardons, indulgences, masses for him both quick and dead, Agnus Dei's, relics, and the like: and he, instead of "working out his salvation with fear and trembling," straight thinks in his heart, (like another kind of fool than he in the Psalms,) to bribe God as a corrupt judge; and by his proctor, some priest, or friar, to buy out his peace with money, which he cannot with his repentance. For God, when men sin outrageously, and will not be admonished, gives over chastising them, perhaps by pestilence, fire, sword, or famine, which may all turn to their good. and takes up his severest punishments, hardness, besottedness of heart, and idolatry, to their final perdition. Idolatry brought the heathen to helnous transgressions, Rom. ii. And heinous transgressions ofttimes bring the slight professors of true religion to gross idolatry: I Thess. ii. 11, 12: "For this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believe not the truth, but had pleasure in unrighteousness." And Isaiah xliv, 18, speaking of idolaters, "They have not known

nor understood, for he hath shut their eyes that they cannot see, and their hearts that they cannot understand." Let us, therefore, using this last means, last here spoken of, but first to be done, amend our lives with all speed; lest

through impenitency we run into that stupidity which we now seek all means so warily to avoid, the worst of superstitions, and the heaviest of all God's judgments, popery."

NEW WORKS ON POPERY.

We have received from James M. Campbell, 98 Chestnut Street, "The History of the Popes, their Crimes, Murders, Poisonings, Parricides, Adulteries, and Incests, from Peter to Gregory the Sixteenth: including the History of Saints, Martyrs, Fathers of the Church, Religious Orders, Cardinals, Inquisitions, Schisms, and the Great Reformers, etc., by Louis Marie de Cormenin." The work is being published in octavo numbers, and is well printed, and embellished with colored engravings. We have not read enough of it to form an estimate of its character. Its scope is indicated in its title.

M. W. Dodd, of New York, has issued two octavo volumes, and will soon publish the third and last volume, of a complete edition of the works of CHAR-LOTTE ELIZABETH, with an Introduction by Harriet Beecher Stowe. "Charlotte Elizabeth" is widely known in this country as one of the most remarkable women of the age. It is questionable, indeed, whether England has yet produced a woman of a more clear, original, and vigorous intellect. She takes rank with Letitia Barbauld and Hannah More in genius and talent, and she is far before them in energy, fearlessness, and The volumes of her works usefulness. before us, include "Personal Recollections," "Osric, a Poem," "The Rockite," "The Siege of Derry," "Letters from Ireland," "Miscellaneous Poems," "Izram, a Mexican Tale," "Helen Fleetwood," "Passing Thoughts," "The Flower Garden, or Glimpses of the Past," "Poems on the Peninsular War," "Principalities and Powers in Heavenly

Places," and "Second Causes." the Introduction by. Mrs. Stowe, (a daughter of Dr. Beecher, worthy of her parentage,) we copy the following para-

graph:

"In reading her writings some may be disposed to condemn the unmingled bitterness with which she always speaks of the Catholic system. It is, however. pleasant to observe that this bitterness is directed against the system and not against those who profess it, a distinction not always made by those who are zealously opposing error. It is to be considered also, in allowance for the severity with which she always mentions popery, that she has seen the system carried to its full and appropriate results in Ireland, in a manner in which an American can scarcely form a conception. who has seen a generous, warm-hearted and naturally noble people, degraded to the very deepest point of rude and brutal ferocity, by the almost sole instrumentality of a religious system, may from the mere impulse of generous and kindly feeling use language which may to some ears sound harsh and intolerant.

"There has appeared to be in the community an extreme and fastidious delicacy with regard to the Roman Cathelic religion, which in its great fear of bigotry and intolerance has scarcely allowed the common liberty of speech on the subject. After all, time has shown that all this circumspection is extremely unnecessary, since the system has developed a most abundant ability and disposition to take care of itself, and to help itself most freely not only to its own share of republican privileges, but

in some cases to engross those of its neighbours. Though it came among us first as a guest, polite in manner, and grateful for attention, yet late events have shown that it is now inclined to enact the part of master of the house, and to shut the door in the face of the former immates. In times when the great principles of protestantism are to undergo a second discussion, it is extremely fortunate that a set of works exist so popular in their form, and yet containing in them so much that is adapted to this controversy."

PROGRESS OF POPERY IN THE UNITED STATES.

The Romanists have increased and are increasing in this country with fearful rapidity. We cannot estimate their number with perfect accuracy, but suppose it to be over two millions. Mr. Hogan, in his work which is reviewed in the preceding pages, states that the increase within the last nine years, amounts to twelve bishops, 293 priests, 772 churches and other stations, and 1,400,000 individuals. Should they go on in the same ratio for the next thirty years, they will constitute a majority of the population, and the pope will be our supreme temporal ruler.

The last number of the "Catholic Cabinet" states that there are in the U. States, twenty-one Roman Catholic diocesses, and in Oregon Territory a vicariate apostolic; twenty-six bishops; seven hundred and one priests, of whom five hundred and eight are seculars, one hundred and three are Jesuits, thirty are Lazarists, twenty-five are redemptionists, twelve are Dominicans, eight are Augustinians, and fifteen are of other orders; thirty-six religious brothers not of the priesthood; one thousand one hundred and forty-three religious sisters, of sixteen different orders; six hundred and seventy-five churches; twenty-two ecclesiastical seminaries; and fifteen colleges, besides schools and academies without number.

The Brothers of St. Joseph, the new lay missionaries of the Pope, have lately opened an academy for the education of boys, at Dubuque, in Iowa, under the direction of J. Cretin, a Jesuit. The Sisters of Charity of the Blessed Virgin

have also opened an academy, for young women, in Davenport, a flourishing town on the Mississippi, in the same territory.

The Romanists in Wiskonsan already number twenty-five thousand, of whom more than five thousand are French natives, and more than two thousand In-The remainder are Irish, English, Scotch, German and American. They have erected two stone temples, nineteen frame and four log temples, and are now erecting seven others-in all, to be thirty-two. One of those now in progress is designed to be the most splendid building in the territory. It is at Southport, on Lake Michigan, is of brick, in the gothic style, and measures eighty by fifty feet. It is to be adorned with a steeple one hundred and eighty feet high The bishop, it is said, intends to commence the erection of a cathedral at Milwaukie, next summer, which is to cost \$40,000.

The legislature of Indiana has lately chartered two Popish institutions: "the University of Notre Dame Du Lac," (our Lady of the Lake,) and a manual labor school. The former is at South Bend, on the St. Joseph river; and the latter in the same county. The place where the university is was in August, The farm consists 1843, a wilderness. of six hundred acres, of which one hundred and forty are now cleared, and ninety-six are in wheat. They have erected a spacious college of four stories, which is finished in the best style, two chapels, a noviciate, and seven workshops for mechanical trades. The community is composed of two Branchesthe priests of the Holy Cross, and the Brothers of St. Joseph. The objects of the first of these are similar to those of the Jesuits, whose rules, regulations, and exercises are adopted. The object of the Brothers of St. Joseph, is to teach the ignorant and poor the elements of the Roman religion. They are not priests, nor can they become such; but they are under the direction of the priests of the Holy Cross. There are, also, Sisters of Notre Dame des Douleurs. (our Lady of Sorrows,) who have established themselves at Bertrand, Berrien county, Michigan, only five miles from the South Bend University.

The Romanists at Mobile are building a new and magnificent cathedral. It is one hundred and sixty-two feet long, and ninety wide. The foundations were laid about six years ago, at a cost of fifteen thousand dollars, the whole of which, as is said, was given by the bishop at Mobile. The works, which were suspended for several years for want of pecuniary means, have now been resumed with great activity. The Romanists of Mobile, as a body, are by no means wealthy, but "they have been greatly assisted by the munificent donations of their protestant brethren, many of whom have become annual donors!"

We learn from the Freeman's Journal. a Papistical paper of that city, that it is in contemplation to erect a "Diocesan Theological Seminary." in New York, for the training of popish priests. They are obtaining large contributions for this purpose in every part They report from the of the state. Cathedral congregation, \$2,575; St. Mary's, \$1,250; Church of the Nativity, \$1,003; St. James, \$1,000; St. Joseph's, \$1.000; all in New York, and from the congregations in Albany, St. Mary's, \$1.109; St. John's, \$1,018; and St. Joseph's, \$1,105. These are liberal contributions, and show a great devotedness to the cause in which they are engaged. We mention this not only that our readers may see what popery is doing among us, but also to induce them to do vastly more for protestant theological institutions.

The Romanists are about to erect a

mass-house and other edifices in Northampton, Massachusetts. The able editor of the idoston Courier—one of the oldest and most influential gazettes in the county, speaks on the subject as follows:—

"Another triumph this of the emissaries of Satan to establish his kingdom in our 'protestant' country. He knows well what he is about, and his ministers are not slack in the performance of duty to their lord and sovereign. number of those in the United States. who now acknowledge "spiritual allegiance" to the pope, is presumed to be not far below three millions; and this number is annually increasing by importations of beggars, vagabonds, rogues, and ecclesiastical mountebanks, at the rate of more than seventy thousandsome estimates state the number at one hundred thousand. This rate of increase so far exceeds that of the protestant sects, that, in thirty years, unless there should be in the mean time, an important change in the naturalization laws, the majority of the voters will be subjects of the pope, and this country will exhibit the anomalous and paradoxical spectacle of a republic governed by a foreign prince—the American people being cheated with an idea that the ballot-box is the security of their freedom, while the ballot-box is virtually in possession of the Roman Catholic priests. The statesman who is too stupid to see this, is to be pitied; the demagogue who will not see it, should be despised.

"We should like to see a return from the assessors in Massachusetts of the real estate in their respective towns owned by the Roman Catholic Church. or by those who profess 'spiritual allegiance' to the pope, and who are as truly his devoted subjects now, as they were before they were taken from the jails, work-houses, and hovels of their native countries. Such an account might haev a tendency to open the eyes of some of our mawkish liberalists to the danger that awaits them. The increase of popery is not confined to the large cities. Its prosperity is not seen in the erection of churches and magnificent blocks of stores, ware-houses and dwelling-houses

in Boston alone-nor in Salem. Lowell. Worcester has its church and its Jesuit college, and almost every manufacturing village has its 'church and parsonage' where popery—which is nothing less than treason to our republican government—is daily taught, and its ignorant disciples confirmed in their ignorance, and their hostility to every one who does not acknowledge the 'spiritual allegiance,' which according to their doctrine the whole world owes to the head of their church, and according to which he has the right—a right derived immediately from God himself-to demand of the whole world.

"And what is this 'spiritual allegiance,' which the ecclesiastical knaves and their ignorant and deluded followers, owe to the pope! It is simply an acknowledgment that the pope has the power to dispose of their souls—to send them to purgatory, or to hell, or to any other place that may suit him betterfrom which places of retirement they can get no release, but by a strict obedience to his commands; and if this sort of allegiance does not involve the power of disposing of their estates and controlling their votes, it is desirable that its nature, extent and purpose should be explained, for the benefit of all heretics, as such an explanation may result in bringing them into the pale of the 'Holy Catholic Church:' and surely it would be a much more humane method of converting them than a resort to the stake and the gallows. But we believe that the 'Holy Catholic Church' does not condescend to argument or explanation with heretics. She first demands obedience, and then argument and explanation are entirely superfluous.

"It must be exceedingly gratifying to the good orthodox people of Northampton and its vicinity, where the Edwardses, the Hopkinses, the Dwights and the Lymans have so eloquently preached the doctrines of the reformation, to see the standard of popery waving from temples erected for the worship of 'Our Lady of Babylon,' in those delightful villages which decorate the valley of the Connecticut river. the subject is too serious to be treated with levity. We should think that the very bones of these old clergymen would shrink in their graves, and recoil to a deeper distance from the surface of a spot, once hallowed by their ministrations, now desecrated by the blasphemous mummeries of knavish priests and lying bishops—or to sum up the whole catalogue of crimes and vices that have disgraced human nature in one single word—Jesuits.**

ERRATUM.

Page 159 first column, tenth line from the top, for "haggards" read "hazards."

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Vol. II,

THE POLITICAL CHARACTER AND HISTORY OF POPERY.

A History of Popery; containing an account of the Origin, Growth, and Progress of the Papal Power: its political influence in the Europeon States-system, and its effects on the Progress of Civilization. To which are added, an Examination of the Present State of the Romish Church in Ireland; a Brief History of the Inquisition; and Specimens of Monkish Legends. 8vo. pp. 452.—London, 1839.

We have frequently been struck with the very little attention that appears to have been paid to popery, as a political system, by the great mass of protestant writers, as well as by the public generally; and the consequent apathetic and criminal negligence that exists with regard to the necessity for a political as well as religious opposition to its encroachments. Indeed, if the true character of popery, as a political as well as religious system, was duly considered by the public, they would soon see the inconsistency of permitting the members of the church of Rome to exercise any political power; and with the irresistible impulse occasioned by the conviction that national independence and greatness, and individual security and happiness, demanded their expulsion from the legislature, would petition that the vassals of Vol. II.—18

the Roman pontiff might be banished, and that for ever, from the public councils; politics and religion in this question, at least, are inseparably interwoven. As without religion there can be no true morality, equally without religion can there be no true politics. The Bible was intended to supply instruction to man as much in his legislative as in his more private character. It was ordained to be his counsellor and guide in the discharge of every duty, whether to his family, his country, or his God. laws are as binding upon rulers and governors in church and state, as upon the heads of congregational or domestic circles. Public functionaries are as much amenable to the behests of the Omnipotent as private individuals. And whatever the mushroom wisdom of this superficial age may venture to assert to the contrary, religion is indissolubly connected with politics; and politics without religion would be a species of carcass without animation, a fabric without foundation, an arch without its key-stone, and a planetary system without its centre of gravitation and laws of attraction. infidel illumination of the nineteenth century may flash her unsubstantial rays across our path, and deny the stability of the principles of eternal rectitude and truth which are to be found in the revelation of the Almighty; but we will still

retain our solemn impressions, still maintain the supreme and unerring authority of the Bible, in opposition to that and every other notion that is "earthly, sensual, and devilish." If we may make use of an every day illustration, the jejune and effeminate illuminati of the present age have forsaken the pure and steady light of heaven, which pours its useful and refreshing influence upon every object, and reveals the substantial qualities, proportions, and relations of things, to bask in the lurid and distracting, fitful and confounding glare of hell, which rolls its black and delusive clouds of sulphurous smoke around the path of its unhappy victim, hiding the face of heaven, and dazzling and distorting the mental vision, till the yawning gulf of perdition opens to receive him! man who looks upon popery as a harmless and pleasing object, is as much the subject of the deceitful craft and subtlety of the devil (whose master-piece popery certainly is,) as he is the soft and pitiable fool who displays, in painful ignorance and imbecility, his forgetfulness of history, and his unacquaintedness with the very alphabet of popery. The mere politician, who pays no regard to the repeated and multiplied aggressions of popery, and only exclaims, in listless indifference, when he hears of its advances, or sees its progressive march, "Oh, I have nothing to do with theology!" is either an egregious simpleton, an empty coxcomb, or a thorough-paced and determined traitor. Popery, as the history sketched by the author before us amply testifies, in her entire ecclesiastical structure is eminently political: her assumption of supreme power and authority, and the unavoidable and uniform fruits produced by so arrogant and haughty a position, entertained in political equally with religious matters of jurisprudence, give an abundant and undeviating testimony to the accuracy of the solemn truth, that national security and independence are incompatible with the exercise and enjoyment of political power by papists in a protestant country. are quite ready to prove to those who look simply at secondary causes, and the working of natural principles, that

what is wrong in Christian principle. must be dangerous in political practice; that what is wrong on religious grounds, must be so, even on the lower ground of

political expediency.

We will begin with enumerating a principle, which no one, we think, possessed of common sense, or conversant with the rudiments of national law and government, can for a moment question or deny:-" That to intrust with political power, and especially with any legislative authority, the subjects and vassals of a foreign and hostile potentate, is irreconcilably at variance and thoroughly incompatible with national security and independence." is an easy thing to prove that papists are the vassals of a hostile potentate; and, being such, it inevitably follows, if our above-stated axiom be correct, that it is diametrically opposed to the fundamental principles of national policy, right, and justice, to consign to them political power or authority in this country. are three things which incontrovertibly prove the vassalage and abject subjection of papists to a foreign power: first, the oath taken by every Roman Catholic bishop; secondly, the oath taken by every Roman Catholic priest; and thirdly, the condition of the laity and their thorough subjection to their priests. taken by the Romish bishops is as fol-

"I will be faithful and obedient to St. Peter, the Apostle, and to the Holy Roman church, and to our Lord, the Lord N. Pope N. and to his successors canonically coming in. I will neither advise, consent, or do any thing that they may lose life or member; or that their persons may be seized, or hands any wise laid upon them, or any injuries offered to them under any pretence whatsoever. The counsel which they shall intrust me withal by themselves, their messengers, or letters, I will not knowingly reveal to any to their prejudice—I will help them to defend and keep the Roman papacy, and the Royalties of St. Peter,* saving

" It is perhaps unnecessary to inform our readers that by the "Royalties of St. Peter," the popes understand their claims to particular countries as feudal lords paramount. Baronius labours to prove



my order, against all men.... The rights, honours, privileges, and authority of the Holy Roman Church of our Lord the Pope, and his aforesaid successors, I will endeavour to preserve, defend, increase, and advance."

This, as our readers must be aware, is nothing more or less than an oath of feudal fealty. It binds the men who take it, hand and foot, body and soul, to a foreign potentate, and permits them to be the subjects of a protestant sovereign; just so far only as he is pleased to permit.

The oath taken by every Roman Catholic priest, which is generally called the Creed of Pope Pius, contains the following clauses:—

"I acknowledge the Holy Catholic and Apostolic Church of Rome as the mother and mistress of all churches; and I promise and swear true obedience to the Roman pontiff, the successor of Peter. and vicar of Jesus Christ: and all things defined, delivered, and declared by the holy canons and general councils, and especially by the council of Trent, I do unhesitatingly receive and confess; and likewise I condemn and reject all things contrary thereto. This is the true faith out of which there is no salvation; I will keep it firmly to my life's end, and will take care that it be kept by my subjects, and those of whom I may have charge."

In this oath, the popish priest not only promises unlimited obedience to the pope (as the vicar of Christ,) but likewise pledges himself to enforce obedience from those of whom he may have the spiritual charge. The celibacy of the popish priesthood too, effectually severs the dear and hallowed ties which bind a man to his country, and render him a patriot for present and for future generations. He has no earthly cares or concerns but to maintain and advance the interests of his church; no domestic sympathies or family endearments to interfere with his entire subjection to Rome. The epistle of Pope Benedict XIV. to Nicolas Lercari, proves that the priests are not considered by the church of

that every country in Europe is a province of these Royalties.

Rome to be the subjects of the state in which they live, in which this important principle is evidently expressed as a matter understood to be recognised by all.

With regard to the condition of the laity, it is only necessary that we give a brief analysis of the scheme of papal dominion: 1. The pope claims to be the supreme feudal lord, wherever he has a hierarchy of bishops or vicars apostolic. 2. All bishops and vicars apostolic are feudal barons under him; they derive titles of temporal dignity directly from the court of Rome, and are peers of the creation of the sovereign pontiff. 3. The priesthood of a diocess, and the youth intended for holy orders, are called subjects of the bishop. 4. The tenants of a see are called vassuls of the bishop, although the see lands may have been alienated by the civil power. 5. Heretics, schismatics, and all others who may reject the papal authority, are called "rebels to our lord the pope."

"The church retains its right over heretics and schismatics, as a general retains the right of punishing deserters, although their names may not be on the muster-roll of his army." "By one of the Trent canons, every member of the church of Rome is bound to believe that all baptized persons are liable to be compelled, by punishmen!, to be Christians; or, what is the same in the Roman Catholic divinity, spiritual subjects to the

The pope indeed claims no temporal power, but he claims supreme power over all temporal things: and this is no mere nominal power, for in every reign, from Elizabeth to George III., he interfered to prevent the Roman Catholic laity from taking an oath of allegiance to the king of Great Britain; and it appears, that even now, without an indulgence from the pope, they dare not take such an oath.

The Roman Catholic laity, therefore, are not free agents, but are compelled, under pain of excommunication, which they are taught to consider as synonymous with eternal damnation, to render a blind obedience to their priests, whom we have proved to be the sworn vassals of the pope. The first principle of a free

constitution requires that every voter should be free to give his vote as he pleases; but this the papist cannot do, he must give it as his priest directs. In reality, the whole Roman Catholic laity are in an abject and debased state of subjection to their priests, who exercise a spiritual despotism over them, to which no parallel can be found in history. Is it right, then, that the privileges and liberties of British protestants should be trampled in the dust by the slaves of popish priests and the cringing vassals of the court of Rome?

The political history of popery is succinctly and clearly sketched in the present volume, and the entire historic narrative, from its origin to the present moment, exhibits, in the most forcible and impressive manner, the fact, that the powerful influence wielded by the church of Rome for so many centuries is to be attributed to her being far more a system of policy, adapting herself to the peculiar circumstances of every age and country, moulding her organization with every change in popular institutions, and framing her vast and complicated machinery so as to substantiate and carry into effect the claims of her popes to spiritual and temporal supremacy, than to her being an institution for the propagation of any particular theological opinions.

Popery ever has been, popery ever will be the same: the same in hostility to the Word of God;—the same in inveterate hatred of liberty of conscience, the free use and exercise of any of the moral attributes of man; the same in disregard to the mandate of the Almighty, exalting herself above all that is called God; the same in disregard to the peace and happiness, the temporal and eternal welfare of man; the same in her lust for the blood of the saints; the same in her lying vanities, and uttering lies in hypocrisy; the same in unblushing effrontery, in cruel and relentless persecution, in tyranny and blasphemy, in intolerance and in vice. She will never rest satisfied with the amplest toleration: aut Cæsar aut nullus—either mistress of the world or nothing, is inscribed on each cycle of her history; undisputed and undisturbed domination over the bodies and

souls of the whole human race, from the emperor to the beggar, is the modest claim engraven upon her brow; and to imagine that she will cease to be restless or cease the agitation and enforcement of her execrable pretensions because concession after concession is made to the avidity with which she urges her suit, is as diagnostic of combined ignorance and madness as to suppose it possible to wean a drunkard from his wine by consigning to him the key of your cellar.

That popery was not completely annihilated at the reformation, but suffered still to exist, to amoy, and perplex the church of Christ, is a part of the inscrutable workings of His providence who is too wise to err, and too good to permit any thing but for the ultimate advancement of his own glory and the best interests of his church on earth. We may. however, find something like a parallel case in the Canaanites being still permitted to dwell in the land to the detriment and annoyance of the children of Israel after they had obtained the promised inheritance. Mr. Lathbury in his "State of Popery and Jesuitism in England," notices this parallel in the following practical remarks:

"While it is our duty to trace the footsteps of Providence in the accomplishment of that event by which the papacy was laid prostrate in England, it is equally incumbent on us to watch the enemy, who though overthrown at the reformation, was not completely destroyed. When the Israelites were planted in the land of promise by the strong arm of Jehovah, the nations of Canaan were not utterly rooted out, but were left in an enfeebled state, not sufficiently powerful to overthrow their conquerors and re-establish themselves in their territories, but still strong enough to harass the Jews, and to prove as thorns in their side, for the purpose of proving them and of reminding them that it was not by their own might, but by the good hand of their God, that they were established in Canaan: and so at the period of the reformation, popery received a deadly blow, but it was not extinguished; it was permitted to maintain an existence, and at certain seasons it has appeared more

vigorous than at others; nay, there have been periods, since the reformation, when popery appeared likely to regain its ascendency. That it was permitted to remain in countries as a trial of protestantism there can be no question. By its existence protestants are reminded of the thraldom in which their fathers were involved, and from which we are happily and mercifully delivered. At the present period the papacy appears to be gaining strength; at all events, it is putting forth all its energies; and, as in the case of the Israelites, when they became lukewarm and indifferent, the Canaanitish nations were permitted to obtain certain advantages, and in some instances even to oppress the people; so we may rest assured, that, if we forget our privileges, or lightly esteem our deliverance from popery, the same wise Being will act in a similar manner towards us, and permit our enemy to make advances, and perhaps to assume a threatening attitude."

Popery, though emboldened and enabled, by political power, and a voice in the legislature of the countries she wishes most to gather beneath the sway of the triple crown and crosier, to push her political conquests to the utmost, by no means confines her exertions to the limits of the political hemisphere. Wherever in the literary, social, or commercial world, she can obtain a footing, there she is labouring with the same unwearied zeal, the same "penetrating activity," to reap a harvest of proselytes and promote her interests; to strengthen her stakes and lengthen her cords to their utmost stretch of tension.

There are an incalculable number of Jesuits, under assumed garbs and characters of every variety of description, scattered over the length and breadth of the land, propagating the tenets of the papacy, sowing discord and contention wherever they can, and straining every nerve to widen the differences existing between different sects of Christians. We could narrate many startling anecdotes, illustrative of the various plots and intrigues of the Jesuits of the present day, in their assumption of different characters in society, from the protestant clergyman down to the bricklayer's la-

bourer, which would fill our readers with They prove, incontestaastonishment. bly, as must every body's experience who has watched the workings of popery narrowly, or been at all connected with the private or public exertions that are being made to stem the torrent of popish leaven which is now deluging us, that what popery and Jesuitism ever have been throughout the entire period of their being, such are they now; they employ the same carnal weapons. use the same unsanctified means for the attainment of their end, and answer as literally and as truly to every feature in the graphic delineation of poperv sketched by the pen of inspiration, as they did at any former period of their hateful and pestilential existence.

We say again, and we wish that every syllable we utter could break in a voice of thunder upon the ear of every drowsy and sleepy native of Great Britain, that the people of England are mad, and worse than mad, if they tamely sit still and see popery progress with the colossal strides she is now making towards the subjection of our beloved country to the crown and crosier of Rome; if they are willing to barter away a nation's welfare for the luxury of their own personal ease and quiet, sacrifice the temporal and eternal well-being of their countrymen, for the effeminate indulgence of their slothful propensities and morbid unwillingness to disturb the death slumber in which society is wrapped, and to immolate the cause of truth, of national greatness, and of civil and religious freedom, upon the altars of their own egotistical and insensate ambition. we hope better things of our countrymen -we entertain sanguine expectations that they will not fold their arms and permit the deadly soporific of modern liberalism to steal away their senses, and bind up their faculties in death-like torpor, when they are called upon by every consideration that is manly and dignified, by every sentiment at all connected wi.h the greatness of a country and the happiness and liberties of her people, by every emotion of benevolence, by every dictate of a pure and lofty patriotism, and above all by every feeling of philanthropy

that exists in the human breast, and by every breath of gratitude and every pulse of piety that beats and throbs in the pious heart, to be up and doing, to gird up the loins of their minds with alacrity and zeal, and contend earnestly for the faith once delivered to the saints. "Curse ye Meroz," are the memorable words of the Deity himself; "Curse ye Meroz," said the angel of the Lord; "curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Let us solemnly consider the obligations we are under to defend that pure scriptural faith from which we have derived both nationally and individually so many and so great privileges and blessings, and contrasting the difference between our own peaceful condition and the tempestuous and fiery trialtime of persecution and martyrdom through which the early protestants passed into glory, let us with gratitude and thanksgiving willingly and unreluctantly give ourselves seriously to the same task of beating back the advancing hosts of the aliens, and contesting every inch of ground with the hostile and mighty advocates of a corrupt and persecuting creed. We have received from the past a holy and thrice-hallowed legacy—a gift, for the preservation of which, and the handing it down to us,

our fathers passed to the stake, accounting cruelty and torment, nay, death itself, welcome, could they by their sufferings but bequeath to us unimpaired so invaluable an heir-loom. What they were martyred to cherish, what they poured out their blood like water to preserve, that let us not hold common or cheap. Posterity as well as the present generation, call upon us to hold fast that we have, to retain, even at the expense of our life's blood, the precious blessings of a pure creed, an open Bible, and liberty of conscience. Let us then pledge ourselves upon a holier altar than that by which the youthful Hannibal was sworn, to have no peace with the impious system which tramples in the dust alike the honour of God and the happiness of man -which spreads its net only to catch men's souls and plunge them in everlasting perdition-which exalts itself above all that is called God, and thirsts for the blood of the martyrs of Jesus. Nulla pax cum Roma, be this our motto, and in the name of the God of truth let us prepare for the battle, nothing doubting that in the severe and searching struggle fast approaching, we shall be enabled to quit ourselves like men, and, David-like, prevail with the sling and the stone of scriptural truth against all the sophistry and deceitful craft of the Goliaths of the papacy.

ROMISH INDULGENCES AND ABSOLUTIONS.

Lectures on the Chief Points in Controversy between Protestants and Romanists: By Rev. John Young. London, Thomas Ward & Co.

Taxes of the Apostolical Chancery; or the Book of Rates, now Used in the Sin Custom-House of the Church and Court of Rome: Containing the Bulls, Dispensations, and Pardons, for all Manner of Villanies and Wickednesses, with the Several Sums of Moneys given and to be paid for them. London, 1674. THE subject of Indulgences, is especially worthy of the attention of protestants—for it was on this part of the popish system that the mind of the great German reformer was first instructed, and it was the controversy that arose out of the sale of indulgences which gave birth to the reformation of the visible Christianity of the world, which has been the cause of incalculable benefits, even of a political and a civil nature, to Europe and to the world. The reigning pope, having reduced himself to straits, in consequence

of his luxurious and prodigal habits, and being, besides, desirous of completing the erection of St. Peter's church at Rome, had had recourse to the usual expedient for raising money—the sale of indulgences. It so happened, that the individual to whom the chief management of this religious, or rather irreligious traffic, was intrusted in Germany-John Tetzel, a Dominican friar-was a person of most infamous character; so much so, that the emperor Maximilian on one occasion had condemned him to death, and was only prevented from executing the sentence at the earnest solicitation of the Elector of Saxony. inferior officers, in like manner, who were employed, were men of the same stamp, and were daily seen in public houses, and in places of the worst description, revelling in debauchery and The extravagant and voluptuousness. shameless manner, besides, in which Tetzel was accustomed to declaim upon the efficacy of indulgences—professing that by means of them he had saved more souls from hell than St. Peter had converted to Christianity by his preaching—could scarcely fail to disgust the sober-minded and the enlightened. Most of you must be acquainted with that infamous specimen of his taste, and of the kind of reasoning which he was in the habit of employing, when encouraging the people to purchase indulgences for their departed relatives: he said, "The moment the money tinkles in the chest, your father's soul mounts up out of purgatory."

It is questionable, whether all that has been mentioned, calculated as it was to create unmingled detestation, had not failed to produce more than a temporary effect, but for a circumstance in which it is impossible not to mark the finger of an overruling Providence. In the year 1517, it is recorded by Dr. Milner, certain persons were repeating their confessions before Luther, and, whilst admitting their guilt, yet would not comply with the penances which he enjoinedand that because they were possessed of the indulgence issued by Tetzel! Luther was at once struck with the manifest . incongruity of the thing, and refused to

grant them absolution. And thus was that spark struck forth, which ignited not only the territories of Germany, but the whole extent of the Roman empire; and thus was that flame kindled, which not only blazed up in the sight of all the nations of the earth, but upon which heaven looked with more profound interest still than even earth, and which shall continue to glow and to blaze higher and higher, until the knowledge of the glory of God in the face of Jesus Christ shall shine, in all its brilliance and in all its purity, on every member of the human family.

It may be interesting for us to recur to the words of the indulgence, which was published by Tetzel, and which proved the immediate occasion of the protestant reformation:—

"I, by the authority of Jesus Christ, through the merits of his most holy passion, and by the authority of his blessed apostles Peter and Paul, and of our most holy Pope, delegated to me as commissioner, do absolve thee—first, from all ecclesiastical censures, however incurred; secondly, from all sins committed by thee, however enormous—so far as the keys of the sacred church extend: and I do this, by remitting to thee all the punishments due to thee in purgatory, on account of thy crimes; and I restore thee to the innocence and purity in which thou wast when baptized—so that the gates of punishment may be shut to thee when dying, and the gates of paradise be opened." See Dr. Milner, Edin. edit. p. 664.

To give the reader a general idea of the nature of what are called indulgences—of the extent of their efficacy—of the frivolous and really ludicrous circumstances (for although an indulgence is ostensibly a thing of most sacred importance, one of the solemn and beneficent provisions of the church for her erring sons) with which they have been frequently connected,— we shall here introduce a short quotation from a popish treatise respecting indulgences, translated from the Italian, and which was printed in English, A. D. 1617.

"Pope Adrian VI. granted that whoever, lying at the point of death, should hold a hallowed wax candle in his hand, and depart out of this life holding the same, shall obtain a plenary indulgence of all his sins, if so be that before his death he have but once repeated the Pselter or the Rosary." Page 81. "Pope Gregory XIII., at the request of the English Seminary, having consecrated certain grains, beads, &c., did attach to them very large indulgences." Page 99. "He that at the point of death shall once say Jesus in his heart, if he is

not able to pronounce it, and shall have about him, or shall kiss, one of these hallowed things, obtains a full indulgence of all his sins." Page 112. "Whoever, having one of these grains, shall devoutly fast, according to the custom of the church, on the eve of all the feasts of our blessed Lady, (that is, about four or five times a year,) shall gain an hundred years of indulgence; but if he fasts them on bread and drink only, he shall obtain a thousand years of indulgence." Hist. of Pop. Lond. 1735, p. 174.

It would be easy for us to multiply quotations of this sort, and to bring examples of indulgences, extending, not merely to a hundred or a thousand years, but to thousands on thousands of years. But it shall be our business now to explain, in as few sentences, and as clearly as we can, what Roman Catholics themselves profess to understand by indulgences. And that we may not misrepresent their tenets, but, on the contrary, allow to them every advantage, we shall furnish the reader with an exposition of the doctrine on this subject, for substance, the same with what is given by the celebrated bishop of Meaux, one of the ablest and most ingenious defenders of poperv.

Now, it is maintained, that after the guilt of sin has been forgiven by God, there is a certain acknowledgment for so great a favour, which he requires to be made; a certain satisfaction to his justice for sins which have been pardoned, which is demanded from the individual

himself.

This acknowledgment, or satisfaction, if not rendered in the form of penances and sufferings in this world, or if rendered only in part, and not to the full amount, cannot be forgone, except by our passing through the fires of purgatory, and enduring a certain portion of temporal punishment, as it is called, in contradistinction to eternal punishment in hell; and this punishment may be extended, according to the different circumstances of individuals, through a period of hundreds, or thousands, or even hundreds of thousands of years.

Now it is in the power of the pope to exempt an individual, either altogether or in part, from those penances and sufferings—from that satisfaction to divine justice—in one word, from that amount of debt which he owes to God. Should

a man even have left the world, without having cancelled the full amount of his obligation to divine justice, and should he even be consigned to purgatory, it is in the power of the pope, either to release him from that place of punishment at once, or to shorten, by as many years as he thinks proper, the period of his sufferings.

This is indulgence, in the universally received acceptation of that word amongst Roman Catholics; an exemption, not from eternal punishment, but from the temporal punishment which is believed to be due on account of the sins which God has forgiven; an exemption, total or partial, from penances and sufferings,

or from the fires of purgatory.

It is a very natural subject of inquiry, after the statements now made, how such unlimited power, and such immeasurable stores of grace, should be lodged in the person of the pope? The reason is this: First of all, it is believed that there is an immense amount of superfluous satisfactions that have been rendered by departed saints; an immense amount of penances and sufferings, over and above what were necessary to satisfy divine justice, for their own sins. Secondly, it is maintained, that as one drop of the blood of Christ is more than sufficient to have purchased the redemption of ten thousand worlds, added to the superfluous satisfactions of the saints, there are the superfluous satisfactions of Christ: and these together, it is asserted, form an inexhaustible treasury of merit in the hands of the pope, as the head of the church, by the application of which he is able to satisfy divine justice (in so far as the temporal punishment of sin is concerned.) either wholly or partially, and to dispense with those penances and sufferings which had otherwise been inevitable, either here or in the purgatorial fires of a future state.

Such, then, is the popish doctrine of indulgences, presented in its most modified form, and set in the most favourable light, by the most able advocate on that side of the controversy.

In the early ages of the Christian church, when the most devoted and the most pious of her children were thrown

into dungeons, there to wait for the sentence which should condemn them to the stake, or the block, or the cross, it was not unusual for persons who had been guilty of inconsistencies, and who on this account had been debarred from communion, to repair to the imprisoned martyrs, to beg their intercession with the church from which they had been excluded, in order that they might be again restored to communion. At the request of the martyrs, such persons were indulged, the period of their exclusion was shortened, and they were forthwith reinstated in the fellowship of the church. Now, although it was not for many centuries after, (as we believe,) that the doctrine of indulgence, as it was at last established in the church of Rome, was introduced, it is not difficult to perceive that we have even here, in embryo, the principle of substitution, and of applying the superfluous merits of one man to compensate for the deficiencies of another.

But Roman Catholics, not satisfied with an antiquity so remote as the second or third centuries, claim for their doctrine the support of the very earliest and purest times of Christianity, and are fain to establish it upon the practice of the apostolic churches, and even upon actual apostolic example and command. In 1 Cor. v. 3, 4, 5, the apostle Paul, speaking of the incestuous person, commands the Corinthians, "in the name of the Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." But in 2 Cor. ii. 5, 7, he contmands them to "forgive him and comfort him, lest, perhaps, such an one should be swallowed up with over-much sorrow." And it is not disputed that in the primitive churches. whilst such as walked disorderly were excluded from communion until they gave satisfactory evidences of contrition, it often happened, as in the case to which the apostle refers, that the time of exclusion was shortened; and sufficient evidence of contrition having been given, farther proofs were dispensed with. Now this, it is maintained, amounts to neither more nor less than indulgence,

a dispensing with part of the punishment which was at first ordained. mark the enormous difference. Here is nothing about the superfluous merits of Christ, or the superfluous merits of the saints. Here is no remission of the satisfaction which the justice of God requires for our sins, but only of the satisfaction which the church demands, and that on the ground, that the individual's repentance was sufficiently proved, in testimony of which he was re-admitted to communion. And, above all, here is no power assumed of interfering with the distribution of punishments in a future world—no pretence of rescuing the departed out of the place of The fact appears to be simply misery. this: out of the primitive and apostolic rule of excluding offenders from religious fellowship, for a longer or a shorter period, and requiring from them evidences of true repentance, arose the popish practice of ordaining certain acts of penance and of mortification, as the punishment of certain sins. By and by, the course of penance was dispensed with, and a sum of money substituted in its room, until it came to this—that every sin, instead of having a particular penance attached to it, had a particular price, by the payment of which, exemption from the penance was secured.

The Roman Catholic doctrine of indulgence is connected with a system of extortion and rapacity which, we may venture to say, stands unmatched in any department of history, profane or ecclesiastical. The superfluous merits of Christ and of the saints, which are lodged with the pope, and which form an immense treasury, at his disposal for the benefit of the church, are not dispensed gratuitously, but are bought and sold for money! Every person, who is at all acquainted with the state of Christianity on the continent, knows that, at the present day, indulgences are placarded in the popish churches, just as any common article of merchandise is notified for sale in the shops. In our own country—although this, like every other of the customs and doctrines of popery, appears in its least offensive and most modified form-bulls of indulgence

are regularly imported; and at particular seasons, at Christmas, and other extraordinary festivals, the people possess themselves of this benefit, for certain sums, varying according to the ability and the circumstances of individuals. At the time of the reformation—and we have no reason to think that the case is materially altered now—the sale of indulgences formed one of the most prolific sources of revenue which belonged to the Roman pontiff; and the traffic was carried on so shamelessly, as to disgust even those who made no pretensions to remarkable delicacy or piety. It was, in fact, the favourite and the almost invariable expedient on all occasions, when the pope required money for any purpose, to make a fresh issue of indulgences; and of this, examples without number might be produced. To show to what extent the system was carried, we need but name a book called, "The Taxes of the Apostolic Chancery," of which, fortunately, several editions were published in different countries, before any use was made of it by protestants, and the perfect authenticity of which was accordingly admitted, in the first instance, without hesitation, by papists; and in which there will be found almost every crime that can be named, with the price annexed at which an indulgence for it can be obtained. Instead of dwelling here on such details as the following, "For a layman murdering a layman, a sum equal to about 7s. 6d.; for him that killeth his father or mother, wife or sister, 10s. 6d.; for a priest to keep a concubine, 10s. 6d."—the very idea of which is revolting in the highest degree-we shall lay before you the language of a popish divine, a man of great celebrity in the sixteenth century.

"Provided money can be extorted, every thing prohibited is permitted. There is almost nothing forbidden that is not dispensed with for money: so that, as Horace said of his age, the greatest crime a person can commit is, to be poor. Shameful to relate! they give permission to priests to have concubines, and to live with their harlots, who have children by them, upon paying an annual tribute. And in some places they oblige priests to pay this tax, saying, that they may keep a concubine if they please. There is a printed book, which has been publicly sold for a considerable time, entitled, "The Taxes of the Apostolic Chancery," from which one may learn more enormities and crimes,

than from all the books of the Summists; and of these crimes there are some, which persons may have liberty to commit, for money, while absolution from all of them, after being committed, may be bought." Claud. Espen. Commes. ad Cap. I. Epist. ad Titum. Degree II. Quoted by "The Protestant."

We take but this obvious view of the case, as it has just been brought out. Allow what Roman Catholics requireallow that the pope has the power of granting indulgences, of exempting individuals from penances and mortifications here, and of rescuing them from the excruciating torments of purgatory hereafter-how is it that this power is bought and sold for money? "To say nothing of Christian principle, does not common humanity teach us to relieve a fellowcreature, even from the slightest pain or uneasiness, if it be in our power? millions of souls must lie weltering in the flames of purgatory for thousands of years, whom the pope might at once release; and yet he does not, and will not, except for money!" If this should be read by a Roman Catholic, we would entreat him to reflect, how opposite all this is to the system of revelation. poor, glad tidings are proclaimed. vation, and all spiritual blessings, are offered by Christ himself, freely and unconditionally. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Him that cometh to me, I will in no wise cast out," "Ho, every one that thirsteth, come ve to the waters; and he that hath no money, come, buy wine and milk, without money and without price." "The Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely."

But, passing from this aspect of the subject, and not to insist on the mercenary character which belongs necessarily to the doctrine of indulgence; not to insist upon the fact which has already been brought out, that it is utterly destitute of the slightest support from scripture; the grand principle, as you must have discovered, on which it is based, is this, that in addition to the sufferings and the atonement of the Redeemer, there is a certain punishment which must be en-

dured by us, before sin can be completely forgiven, and before we can be entirely delivered from the consequences of trans-We are aware, that Roman blood, one item in his sufferings, had been sufficient for the redemption of the world. But if so, wherefore did he die? Wherefore did he endure such a death, as that of the cross? Why was he not spared some of the indignities that were heaped upon him? Why was he not spared some of those agonies that pierced his soul, and under the tremendous pressure of which he cried, "My God, my God, why hast thou forsaken me?" And, above all, how comes it, that his blood, for all that it is so precious; and his sufferings, for all that they are so complicated and so intense, are yet not sufficient to make full atonement for sin; and that divine justice, unappeased by all that our Substitute has borne, demands atonement from us? Ave! Christ is formally exalted, but he is really dishonoured; and the very worth of his blood, and the very sufficiency of his expiation, are manifestly impugned.

Perhaps it may startle some, when we too admit, with Roman Catholics, that there is a certain satisfaction for pardoned sins, which God really demands-not, indeed, in the sense in which, as we have seen, they, almost without exception, understand the matter; not in the sense of punishment, but in the sense of acknowledgment. There is a certain acknowledgment required from those whose sins God has forgiven for Christ's sake, and we are strongly persuaded, that however Roman Catholics may have lost sight of the principle, and however it may have been altered and corrupted by them, we have here the origin of their whole doctrine, and that sufficient justice has not been done to them, by this, so far as we are aware, never having been allowed. Every protestant admits, that whilst God pardons sin on the ground of the satisfaction of Christ, there are certain feelings of contrition and of gratitude, both sincere and deep, which we are bound to entertain, and which we are bound to express. It enters essen-

dured by us, before sin can be completely forgiven, and before we can be entirely delivered from the consequences of transgression. We are aware, that Roman Catholics formally exalt the Saviour, by declaring that one drop of his atoning doned, which Divine justice requires. But, then—

1. This is a satisfaction which God cannot dispense with, and the want of which nothing can compensate. not stop to show that a pardoned human being is necessarily contrite and grateful-that, reasoning on the ordinary principles of our nature, if a man really trusts in the blood of the Saviour, and really believes that God has graciously forgiven him on the ground of that blood. his heart must necessarily be melted into gratitude, and into genuine sorrow on account of his sins. But supposing, for a moment, that there was not this necessary connexion between faith in Christ. and gratitude and contrition,-or supposing that our gratitude and our contrition were, as they often are, fearfully defective,—the deficiency is one which admits of no compensation. God may pardon this sin, as he pardons any other sin, and on the same ground; but he can no more dispense with the feelings of gratitude and contrition, no more cease to claim these feelings as due to him, than he can dispense with any of the commandments of his holy law, or cease to require that we observe it. Do what we may, enter into what arrangements we may, it remains eternally true, that we owe to God the feelings of gratitude and of contrition, and that he can accept of nothing as an equivalent for the want of them. And how pitiful, how monstrous, how impious, is the notion, that the feelings and the exercises of the heart may be foregone, in consideration of some outward penance or mortification, or that they may be commuted for a sum of money.

2. We deny the existence of what are called the superfluous satisfactions of the saints, which are believed to be portioned out by the church, and which form the basis of indulgences. The general doctrine of the church of Rome respecting works of supererogation, respecting superfluous merit, will probably form the

subject of discussion at a more advanced stage of this inquiry. And we presume that it will then be proved, that the idea of a man being more obedient to the law of God, and more holy than he requires him to be, and of his doing more than he is in duty bound to do for God, and of his being able in this way to amass a stock of merit over and above what is sufficient for himself,-is not only destitute of the slightest support from scripture, but is at direct variance with the positive doctrine of scripture. But it is with a particular aspect of the general doctrine that we have at present to do—with the notion of some having rendered to God higher satisfaction for their sins than his justice required,-that is, having manifested deeper gratitude and contrition than were necessary for themselves. The bare statement of such an idea seems enough for its confutation. That expressions and evidences of gratitude and of contrition have been given, such, for example, as many of the shapes of voluntary mortification and suffering, which God has not only not required, but which are directly opposed to the whole spirit and genius of his word, we admit; but we as positively deny, that any human being, in any instance, ever cherished warmer thankfulness to God, or more poignant sorrow on account of his sins, than were barely requisite in strict jus-There is, in fact, something unspeakably degrading, to any well disciplined Christian mind, in the notion that any limit can be fixed to those obligations which we owe to the redeeming mercy of God, and to that sense of the enormity and of the hatefulness of sin which it becomes us to entertain, and that this limit it is in our power not only to reach, but to overpass.

3. Supposing that there were what are called the superfluous satisfactions of the saints, which there are not, we should still deny that these could possibly be available for any but themselves. These are the words of God, by the prophet Ezekiel: "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." And in reference to the last judgment, we are told by an inspired

apostle, that "every man shall receive according to that he hath done, whether it be good, or whether it be evil." The idea is beyond measure absurd, of the superfluous gratitude and the superfluous repentance of one man being placed, by some secret deed of conveyance, to the We may bestow a account of another. favour upon an individual who is himself entirely undeserving, for the sake of another to whom he is related, and whom we admire and esteem; but should that individual, after this proof of kindness unmerited by him, be wanting in gratitude, how ridiculous, yea, what a deep aggravation of his wickedness would it not be, were he to point to the gratitude of others, as if that could make amends for the absence of the feeling in him. In like manner, suppose a man, whose sins have been pardoned through the blood of Christ, to be wanting in that gratitude, and that sincere contrition, which he owes to God,-how could it avail him that thousands and thousands more had been eminent for those virtues of which he is destitute? How could the existence of these in them make it less true that they were wanting in him, and that he was ungrateful and unsubdued? or, how could the piety of their hearts make the state of his heart less criminal or less offensive in the estimation of God? It augments still farther the folly and the impiety of this doctrine, when we add, that it is supposed that, by the payment of a paltry tax, a man can possess himself of the virtues of others, and can achieve the substitution of their virtues in the room of his own crimes.

4. Supposing that there were what are called the superfluous satisfactions of the saints, which there are not; and supposing that these superfluous satisfactions could be available to others than themselves, which they cannot; we deny that these satisfactions are collected together into an immense treasury at the disposal of the pope. The thing is a piece of the absurdest fiction; so puerile, that it is wonderful it was ever brought out, and still more wonderful that, when brought out, it was not at once rejected with contempt and disgust.

5. Supposing that there were such a treasury of merit in the hands of the pope, which there is not, what security have we that it may not now be, or may not often have been exhausted? one of the amazing properties of this spiritual treasury that no mortal can become acquainted with its contents, or can ascertain the amount of merit that is deposited in it. But if the satisfactions of the saints are not infinite, which it will not be maintained they are, the probability is not the most remote that could be conceived, that they may have been long ago expended, and that those who have purchased indulgences have been verily trusting in that which is not. it be said, that the merits of Christ, at least, are infinite, it is granted; but it may be at once replied, that if they are infinite, then there needs no addition of the merits and the satisfactions of his creatures.

It has often been asserted, that a popish indulgence is nothing else than a per-The assertion mission to commit sin. in this bald form is not true, and it is not They do not just to Roman Catholics. intend, by indulgence, a liberty to commit sin: but that the doctrine, in its practical effects and working, in the great majority of cases, comes up to this amount, I have as little doubt. Roman Catholics are not taught that they have liberty to commit sin, but they are taught that if they commit sin, they may yet escape those mortifications and inconveniences, that punishment, which they must otherwise have endured, either here or in a future world. The pope does not claim the power of allowing sin to be committed, but he does claim the power of preventing those humiliating and painful consequences of sin which are among the strongest motives that deter from its commission. So that, according to the views of papists themselves, although an indulgence is not an allowance of sin, yet it is an allowance of sin, without the temporal punishment that must otherwise follow upon it.

But in order to bring out this view of the subject in its full extent, and in order to expose in any sufficient manner the ruinous consequences that are essentially

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involved in this dogma, it must be taken in connexion with another of the articles of the popish creed;—the article of AB-SOLUTION.

The following is the decree of the council of Trent upon this subject; and it deserves to be noticed that the decrees of this council are at the present moment the acknowledged standards of belief in the popish church, and every priest, at his ordination, solemnly swears to every point contained in them.

"If in all the regenerate, there were such gratitude to God, that they always kept the righteonsness received by his goodness and grace in baptism, there would have been no need to institute another sacrament for the remission of sin besides baptism. But since God, who is rich in mercy, knoweth our frame, he hath provided a saving remedy for those who yield themselves again to the slavery of sin and the power of the devil, namely, the sacrament of penance; whereby the benefits of the death of Christ are applied to those who sin after baptism." Sees. xiv. cap. I. J. M. Cramp's Translation, p. 172.

With regard to the manner in which this rite is observed, the following, for substance, is extracted from a work of the popish bishop, Dr. Challoner.

"The penitent, kneeling by the side of his ghostly father, makes the sign of the cross, and says, 'Pray, father, give me your blessing, for I have sinned.' He then repeats the Confiteor. (I confess to Almighty God, to blessed Mary, ever a virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word, and deed, through my fault, through my most grievous fault, &c.) He then confesses his sins according to the Ten Commandments, or in such order as he finds most helpful to his memory. After all, the priest repeats the words of absolution, I absolve thee in the name of the Father, and of the Son, and of the Holy Ghost."—Garden of the Soul, p. 229.

Now, to show you the true nature of this rite, and that the priest does not simply declare that God will forgive the sincere penitent, but that he himself, by his own authoritative act, absolves him, so that he is as certainly forgiven as if God from heaven were to utter the words, we give the decision of the council of Trent.

"Though the priest's absolution is the dispensation of a benefit which belongs to another, yet it is not to be considered as merely a ministry, whether to publish the gospel or to declare the remission of sins, but as the nature of a judicial act, in which sentence is pronounced by him as a judge." Sees. xiv. cap. 6. J. M. Cramp's Translation, p. 183.

We waive every thing like minute examination of this dogma as it has just been brought out. I do not take up the scriptural arguments, or the arguments of any kind by which it is professedly supported. I do not insist on the solemn mockery which is practised when man pretends to know the heart of his fellow-I do not attempt to expose the impiety of trenching upon the province of that God against whom sin is committed, and to whom alone, therefore, it belongs to pardon or to punish it: although, tremendous must be the position of that man who dares to stand in the place of God, and would wrest from the hand of God his immutable and inalienable prerogative. But only bear in mind, that whilst, according to the popish belief, original sin is completely washed away in baptism, all sins committed afterwards, of whatever kind, are forgiven in absolution, and perfect safety from eternal punishment in hell is obtained— Bear in mind, that if, besides this, there be what is called temporal punishment, consisting of penances and mortifications here, and of suffering in the fires of purgatory hereafter; this is completely provided against by the system of indulgences-Recollect, that by only passing through a certain form, both absolution and indulgence, freedom both from eternal and from temporal punishment, may be purchased at any time for a small sum-Recollect the fact, that in the article of death the sentence of absolution is pronounced on all, and that then the priest not only can acquit even from those sins from which, in other circumstances, none but the pope can release, but that he is actually in the most solemn manner bound to exercise this power, and to give plenary absolution—Combine the two dogmas of absolution and indulgence and let it once be known that by only submitting to certain forms we may purchase complete deliverance from all the painful and the alarming consequences of transgression, deliverance from present and from future punishment-Let this once be the thorough conviction of any mind; let it once become the general, the universal belief, and how do you undermine and over-

turn, at one fell swoop, the firmest bulwarks of holiness! how do you throw wide open the flood-gates of iniquity, and allow a dark, and destructive, and resistless torrent to deluge the world. Reasoning on such a point seems to be utterly misplaced. A doctrine which holds out to men, while the love of sin in their hearts is unsubdued, the certainty of plenary forgiveness, must be a tremendous encouragement to wickedness.

The secret force of conscience is proverbial. It is a force from which the most obdurate and the most depraved cannot shake themselves loose. are often, by this invisible but irresistible power, driven from crime, in spite of themselves. But let this power be given to the winds: let the voice of conscience be hushed and flattered into silence; let men know that they can at any time secure perfect safety here and hereafter: and what must be the consequence but that they will plunge headlong, without one movement of hesitation, and without one feeling of remorse, into all the vices which they love, or to which circumstances may tempt them ! Here then is a doctrine of the Roman Catholic church at the very outset, which is slaying its thousands and its tens of thousands! Here, as on the alter of some bloody demon, whole hecatombs of human beings are offered up! Here is one of the master-devices of the arch foe of human kind, by which he is peopling his gloomy territories, and by which he is seducing multitudes to share with him in his destiny of eternal wretchedness and despair. The love of truth, love to our fellowmen, the love of Christ, constrain us to "cry aloud and spare not, whether they will hear, or whether they will forbear."

And wherefore any such contrivance, even were it not so ungainly in itself and so widely separated from the doctrine and the genius of scripture, when the Lord Jesus Christ, by his incarnation and his suffering, hath accomplished all that is necessary for our salvation? "In Christ we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." There is a divinely appointed method for obtaining full and everlasting pardon

of sin, but it is wisely guarded against those dangers and evils, which are inherent in the clumsy artifice of indulgences. There is pardon, but it is pardon placed on such a footing as to attach it to all the salutary effects of punishment. There is safety, perfect and infallible safety, but it is safety secured by such means as awaken the liveliest and strongest impressions of danger. Conscience is completely pacified and set at rest. and yet it is quickened into keener sensitiveness, and it is armed with more formidable power. The motive of love and of gratitude is brought into full and invincible operation, and yet the motive of fear is preserved in all its undiminished strength. In one word, God appears as the God of love, but he appears, at the same time, holy and inflexible, a God of vengeance: "Mercy and truth are met together; righteousness and peace have embraced each other."

Partly as a curiosity, and partly to show to what extremities the upholders of the great Imposture have gone in making merchandise of the "superfluous satisfactions" before spoken of, we append from Anthony Egane's "Tariff of Prices," the following list of crimes and penaltics, printed by him from authenticated copies, furnished from Rome, and used in Ireland before the Reformation. We do not know how the scale has been modified to suit the spiritual wants of the present age in this country.

Certain decreed impositions of the Chancery Court of the Church of Rome.

Of Marriage.

Imprimis. £. a.

They that marry in the fourth degree, must pay for a dispensation the sum of - - - 2 4

They that have committed fornication in the fourth degree, notwithstanding their consanguinity which they well knew,

For legitimating of children that shall be born of a conjunction in the fourth degree - 19 0 10

Those that have contracted in matrimony in the fourth degree, and being ignorant of their consanguinity, and after being sensible of their relation, having carnally accomplished their marriage, must pay - - - 27 0 6

They who have carnally sinned in the fourth degree, being ignorant of their consanguinity, 16

For such as have been sensible of their own consanguinity in the fourth degree, and nevertheless contracted in marriage,

licet non consummatum, - 39 0 10

But if that marriage be consummated and carnally accomplished, you are to agree with the prelate, for the legitimating of such children as were born before a divorce given by the ordinary, at the request or unanimous consent of both parties, the dispensation is - - - 9 0 2

A Marriage in the Fifth Degree, Whether it be of consanguinity or affinity, is dispensed for 40

Besides the gratifying of the prelate for a marriage in the second degree, whether it be for consanguinity or affinity, the pope himself, or his particular emissary, is to give the dispensation for _______ 100 15 6

The dispensation of marriage in the first degree of affinity, is made only in conscience, yet you are to pay, or according to the ability of the party - 1000

A Dispensation for Gossips.

0 9

0 3

For such as are of a spiritual affinity, and shall be contracted in marriage

In all other causes belonging to gossips, none but the pope or his public penitentiary, sede vacante dispensis jur - - 5

If an adulterer or a married man seeks his wife's destruction, he cannot obtain any dispensation to marry another, but if he hath contracted marriage, and that the matter be kept secret, he is dispensed with in conscience, but he shall pay

If a married man attempts to kill his wife, and effects it not,

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and that he hath not promised marriage to another, he may have a dispensation to marry another, after the death of the first, for

If a married man, before the death of his married wife, marries another, being ignorant of the first marriage, if it so happens that the first wife dieth, he shall take to him the second, provided the ceremony of marriage be renewed, and he cannot be divorced, without the consent of his wife, who was ignorantly married, or contracted unto him before, and the dispensation shall

If a man, who has been a long while absent, supposeth that his wife is dead, and he marrieth another, and liveth with his second as with his first, during the time he supposed his former to be dead; but if his first wife shall happen to come again, shall forsake the second and live with the first, he shall pay for his transgressions - 2

A dispensation for such as have vowed chastity during life, is given only by the pope, or some extraordinary great prelate, and it shall cost - - - 16

He that hath vowed to be a monk, so that the vow be not solemn, he may be dispensed, according to conscience for

But if in his dispensation be added this clause, that if his wife die he shall be obliged to keep his vow, yet he may have dispensation to marry again for 27

If a man who hath taken holy orders (provided it be kept secret) happens to marry, he may have a dispensation for keeping his wife as long as she lives, provided that he shall not marry again after her decease, only he shall say his divine office upon festival days, and that by way of satisfaction, and also pay for his dispensation - - - 3:

s. d.	£. s. d.
	The Dispensations for Jews.
	A dispensation for a Jew for
	having a synagogue in his own
	house, shall cost 300 1 6
29	For erecting a new public
	synagogue must be paid - 600 15 0
	A Jew that will be authorized
	to practise physic, or chirurgery,
	with the clause of assistance,
	must pay 60 15 0
	Dispensations on the age of those that take orders.
	A child at six years old, shall
	pay for his clerkship and first
	A youth of sixteen shall pay,
	for his being made sub-deacon, 22 3 5
29	At seventeen years 16 2 0
	For being made deacon at the
	age of eighteen 32 0 0
	At nineteen, for the same 16 0 0
	For being ordained priest at
	twenty 32 2 0
	At twenty-four, for the same 16 0 0
	To take orders where, when, or whom, and
	in what number one pleaseth.
	To take orders from any other
	but his own bishop, the first
29	clerkship and the four small
	orders, are - · 14 1 0
	To take according to a man's
	will, one, two, or all the orders,
	must be paid 32 2 10
56	For taking orders except on
•	Ember week, is 10 2 10
	For taking orders from such
	as have outhority to use here
4 1	as have authority to use bene- diction from an abbot 34 2 0
4 1	
	From a bishop 24 0 0
	Dispensations for such as are defective
	or bewitched in any of the Members of
	their Bodies, in order to take orders.
3 6	For a man that wants any
	member of his body, if he takes
	clerkship, as to the four small
	orders, 36 2 0
	For him to be admitted to or-
	ders of higher degree, must be
	paid the sum of 46 3 0
	If he hath lost one or more of
	his fingers, a dispensation for
	holding a benefice, shall cost 52 3 0
	But if he hath almost lost his
4 0	1.0 1 40 0.0

4 0 left eye, he must pay

£. s. d.	£. s. d.
Yet with a proviso, that he	ders afterward, his dispensation
holds his book, or a sheet of pa-	shall cost 36 9 7
per containing the canon of the	Dispensations for Bastards.
mass, on the middle of the altar;	For admitting a bastard after
but if he hath lost both his eyes,	the old manner to holy orders,
or one of his * * * he must pay 56 2 0	and to capacitate him to hold a
But if he be deprived of all	living wherein is a cura anima-
his * * * * * he must pay 112 3 6	rum, he pays 5 1 1
	And if that the clause of em-
For such as have taken orders legally as	powering him to change his be-
they ought to have done.	
For those that shall take or-	
ders under age, the dispensa-	If a bastard, knowing himself
tions shall cost 7 2 3	to be so, shall take orders, he
For the irregularity of one	must pay 7 7 3
that hath taken orders from any	If he change his benefice he
other but his own diocesan,	is to pay 6 2 0
without leave from his prelate,	If he changeth two, he is to
must pay for his dispensation 7 2 3	pay 12 4 0
If a bull carries a retention of	If three 18 4 6
a benefice, the dispensation shall	But if he officiate in the behalf
cost 13 3 8	of his father, present or absent,
For him who hath taken or-	he must pay 7 2 0
ders unlawfully, 7 2 3	And if he be a bastard found
	by chance, he pays - 6 2 0
And if they be a retention of	Dispensations for Monks' Bastards.
a benefice, 13 3 8	For a mendicant's bastard
For a man who, by the collec-	turning monk, a dispensation is 6 2 8
tion of a full tenth, was ad-	For a Mendicant to be made Provincial
mitted into orders, that is to say,	of an order, or first Guardian, or caps-
without taking or bringing cre-	citated to any other dignity.
dible witnesses to aver the truth,	If monks have revenues, and
his dispensation shall cost - 7 2 2	are not minors or mendicants,
For one who, by express or-	they may have a dispensation
ders, renounceth the orders of a	for as high as an abbot for 1 1 0
deacon, or sub-deacon, which	Dispensations for such a person as was
were before conferred upon him,	once married, at the second to a virgin
he is to pay 12 3 7	to his wife.
He that in one and the same	A man who hath been once
day hath taken two or more or-	married, may after his wife's
ders, to the end that he may im-	decease be admitted into orders,
mediately officiate, shall pay	for 6 2 0
for his dispensation 6 2 6	And if he will enjoy privi-
Dispensations for such as are employed	
in the service of the church without	• •
taking orders.	Dispensations for persons that have had
If any one being neither dea-	two wives. A man that hath been twice
	married shall be admitted to his
con or sub-deacon, and exercise	• • • • • • • • • • • • • • • • • • • •
such an office, he must pay 12 3 6	amall orders on paring for his
And if he hath a bull for a	small orders, on paying for his
benefice, he is to pay 18 4 9	-
If any one who is not a priest,	For the Apostolical chamber.
shall take upon himself to say	But if in his bull is added this
mass, or to administer the sacra-	clause, if he chance to marry
ments; and he intend to take or-	again, he shall pay 18 4 9
19*	

818 Romish Indu	ge	nce	s and Absolutions.	Ju	ly,
.	s.	d.	£.	8.	ď.
And if the bull contain this			principal person of any order,		
clause, if it happen he hath al-			must pay 6	0	0
ready had two wives, and that			If a bishop, it shall be 12	0	0
he shall marry the third, he shall			But if one layman wounds		
pay 6	4	8	another, he is pardoned for 0	0	6
And if this bull for a man that			D/	,,,,	
hath had two wives, and is a			Dispensations for Murders or W Homicides.	ији	u
widower, dispenses with him to					
have or to keep one simple be-			A murderer having taken his		
nefice, he shall pay besides the	_	_	first orders, can have a dispen-		
aforesaid tax 24	6	0			
He that being married, and			benefice, and if that be not suf-	•	
conceals that he had two wives,			ficient, he may have two or		
and yet takes his first clerkship,	_	_	three; hiring his pardon for the	_	_
must pay 21	5	в	murder he hath committed, for 12	5	6
A knight that hath had two			But if he will have the privi-		_
wives, and after being a widow-			lege of the clergy, he must pay 18	4	0
er, enters into the four first or-			If it be with the exhibitory	_	_
ders, shall pay for his dispen-	_	_	clause, it will cost 30	7	6
sation 12	3	6	To have a dispensation for		
A man having had two wives,			holding three benefices, except		
having already procured his dis-			the bull runs so that he may		
pensation from the pope to enter			hold as many benefices as he	10	
into orders, and to officiate in the				18	z
place of a canon, may yet have			But if he hath the bull to his advantage, he pays - 24	Ω	Λ
a faculty for two equal benefices, paying only 24	•	Λ	But a person being wounded,	U	0
paying only 24	6	U	and dieth not of the blow that		
Pardons and dispensations for sold	iere	.	he hath received, but through		
He that being a soldier for the			want of good attendance or the		
Catholic cause, and neither kills			like; or if he that gave the		
nor wounds in war, nor causeth			wound intended not to kill him,		
none to do it, is to pay - 36	9	0	he may have a dispensation for		
All priests who have assisted	•	•	the order of priesthood, and hold		
at the judgment, or given their			ecclesiastical benefices, for 36	9	0
advice in writing in any criminal			The dispensation of a murder	•	_
cause, shall pay each person 36	9	0	perpetrated by a bishop or ab-		
If any man shall strike a clerk			bot; or by the chief of an order,		
or priest, he shall pay the full				12	6
sum of 6	2	0	If a friar, or guardian of a mo-		
But if an abbot or prelate, it			nastery kills a man, it will be 40	9	0
must be 12	3	6	A wilful murderer having al-		
If any man shall strike a bi-			ready taken orders, and was be-		
shop, or such an extraordinary			fore dispensed withal to sing a		
great prelate, it must be - 24	6	0	hail Mary in the church, if he		
Dianonations for securities were			is empowered to hold an eccle-		
Dispensations for wounding person	ns.		siastical benefice, he is to pay 36	9	0
He that wounds any one of			But if there be many acces-		
the clergy in any of his mem-			sary to the murder, every two		
bers, his pardon and dispensa-	_	_		12	6
tion shall cost 18	4	9	If one be found guilty of many		
But if it be a simple pardon	_	_	murders, in the same time and		
without dispensation, - 6	2	U	quarrel, he is to pay for his	٠.	_
He that wounds an abbot or			dispensation 36	9	0

dispensation -

£. s. d.	£, s. d.
If in several quarrels he must	But if he hath killed many
pay double 50 12 6	priests at several times, he shall
For an ordinary man who	pay a whole tax to the first, and
hath committed murder, it is	a half for the rest.
rated at will, according to the	If he who hath killed a priest
circumstances of the place and	desires to be pardoned, and
time, and as the prelates shall	would change his public pe-
think fit.	nance to a private, he shall pay 18 4 6
	He that kills a bishop or any
Dispensations for Accidental Murders.	other prelate, must pay - 36 9 0
If one would have a pardon,	He that having killed a priest,
ad cautelam, as they term it, it	if he holds his benefice, must
will cost 18 4 9	pay for his dispensation - 2 2 0
If he that hath killed a man,	
did use his endeavours to avoid	Dispensations for such as have killed
it, but was forced to the fact in	Laymen.
se defendendo, he shall pay but 86 7 0	For murdering a layman, the
If a man happen to be mur-	dispensation is 3 2 4
dered accidentally, the murderer	But if one hath killed many
is to pay for his dispensation 9 3 6	
If a clerk of the church hath	taxed but for one, and his dis-
killed one in his own defence,	pensation is according to the
he must pay for his dispensa-	confessor's discretion - 4 1 8
tion 6 2 0	Dispensations for Parricides.
And if the clause of assistance	Murders committed on the
be in it, it will cost - 12 4 0	persons of father, mother, bro-
If it be for a cantela, or for	ther, or sister,—each person's
assurance for the future he shall	dispensation 4 1 8
pay 21 4 6	If any person hath killed or
But if it be with the inhibitory	murdered his own wife, it shall
clause, its price is 36 9 0	be rated as that of parricide,
For a murder perpetrated in	viz 4 1 8
the defence of another, a dispen-	And if he who hath murdered
sation, for saying mass, for 30 7 6	his own wife, and marrieth ano-
Dispensations and pardons	ther, the dispensation is - 8 2 9
for bishops or abbots or such	And if those who have as-
prelates, for wilful murders, are 30 12 6	sisted the husband in the mur-
For priests and ordinary cler-	dering, are included in the par-
gymen 40 10 0	don or dispensation, the tax is 2 0 0
' For Murderers of Priests.	
A layman having murdered a	Dispensations for such as have killed
priest, shall be pardoned for 6 2 0	their own Children.
A simple clerk or priest, or	If either father or mother,
one who hath taken orders, shall	sister or brother, do strangle or
pay, if he be interdicted from	smother an infant, they are to
exercising his function, - 6 2 0	pay 4 2 0
If there be a rabble or a num-	But if a stranger hath mur-
ber of people when a murder is	dered an infant, he pays as far
committed, the chief shall pay	as a layman, viz 3 2 4
a whole tax, and the rest half.	But if the father and mother
If one man in the same time	do strangle the infant of a una-
kills more than one priest in the	nimous consent, they must pay 6 2 0
same quarrel, he must pay for	Dispensations for Women that Miscarry.
his pardon 6 9 3	She that takes any potion to
•	

£. s. d.	£. s. d.
destroy the fruits in her womb, or the father who causeth his	Dispensations for Carnal Sins, or for all sorts of Whorings.
wife to take the same, is to	A priest or friar, having lain
pay 4 18	or carnally sinned with a wo-
But if a stranger giveth the	man of whatsoever sort or de-
potion, he shall pay - 4 1 8	gree, whether a nun, a kinswo-
Dispensations for Wizards and Sor-	man, or a relation, or with any other, whether married or sin-
cerers.	gle, whether within the bounds
A witch or enchantress, at her	or cloisters of his monastery or
abjuration made of her sorcery and enchantments, shall pay 6 2 0	elsewhere, whether the abso-
And if she followeth the same	lution be made in the name of
trade after her abjuration, she	the clergy or no: dispensation
shall pay 12 4 0	gives him power to exercise his
Dispensations for Heretics.	function, and to hold his livings: and together with the inhibitory
A pardon and re-habilitation	clause, costs only 36 9 6
of a heretic, drawn in an ample	A Dispensation for ******
form, with the inhibitory clause	And if besides this there be
before he had made abjuration,	an absolution for ******, or for
is 86 9 0	unnatural sin committed with
If he be a layman, and the	brute beasts, a dispensation, to-
bull containeth an absolution of infamy, he is to pay - 12 3 6	gether with the inhibitory clause,
And if the inhibitory clause	will come to 90 12 1 A simple absolution for the
be added, he is to pay more 12 0 1	sin of * * * * *, or the sin con-
Dienementions for Church Bobbons	trary to nature, that is to say,
Dispensations for Church Robbers, Thieves, Incendiaries, Plunderers,	with brute beasts, together with
Ravishers, Perjurers, &c.	a dispensation and the inhibitory
A pardon and re-habilitation	clause, is 36 9 0
for any of these crimes, with the	A nun having played the
inhibitory clause, will cost 36 9 0	whore very often aut intra, aut extra, sep monasterii, is to be
A simple absolution for a	absolved, and re-habilitated to
simonist, let him be either secu- lar or regular, is 36 9 0	hold the dignity of her order,
But if this dispensation be	for 36 9 0
for irregularity, and it will ca-	An absolution for one that
pacitate the person to receive	keeps a whore, at bed and board, with a dispensation to
holy orders, and to hold church	hold a benefice, is 4 5 6
benefices, he must add - 6 2 0	For all acts of whoring, or
And if the dispensation be to officiate in other benefices, be-	such dishonesty committed by
sides those which he hath ac-	a layman, he is to be dispensed
quired by simony, he is to agree	with, for 6 2 6
with the ordinary, and if the si-	A layman, having committed
monist requires his pardon, it is	incest, is to pay 4 6 0 A layman, having committed
dispensed according to the dis-	adultery, is to be absolved for 4 0 0
cretion of the confessor, with an authority to keep his benefices	But if it be adultery and in-
which he got by simony, whether	cest together, he is to pay 6 6 2
he hath already obtained the pro-	§ The disgusting term here used in the original
fits or no with the clause nulliis,	work, designates the odious crime which drew down the vengeance of Heaven on the inhabitants
only he is to pay 3 7 6	of Sodom and Gomorrah.—ED.

£.	s.	d.	£. s. d.
For the adulterer and adul-		^	been given out of the apostolical
teress, together, is 6	_	0	
Dispensations for Trespasses	•		Dispensations and Pardons for Irregularities.
He that shall bury the body			An absolution, or a dispensa-
of an excommunicated man in	_	_	tion for irregularity, is - 5 18 0
any sanctuary, must pay 6	2	6	And if there be a general ab-
A license for irregularity,			solution for all sins, it is - 8 19 0
with power to enjoy a benefice,	a	Λ	If the irregularity hath been
And if he keeps all that he	4	0	cause of giving of judgment in
had already obtained, it is 12	3	9	some criminal matter of fact,
For him that conceals the	•		and that there was not an abso-
death of another, lucri gratia 9	2	0	lution for the fact, but only an
A priest having ignorantly			absolution for infamy, with the
said mass in a prohibited place 6	2	0	inhibitory cause, it is only 3 7 6
But if he knew the place to			And if in the bull be a dispen-
be prohibited, and that the pro-			sation of irregularity, any li-
hibition was by the ordinary,	_	_	cense for passing such judg- ment afterwards as often as oc-
he is to pay 6		0	casion did require, and also au-
If by the pope, he must pay 12	8	6	thority for being an advocate in
A priest having made a clan- destine marriage, and said mass	•		criminal causes, it will cost 45 0 0
in the presence of the married			But if the bull contains a ge-
couple 6	0	0	neral absolution for all sins
And every layman that was	•	•	passed, or for sins not yet com-
then present, 3	0	0	mitted, and also for all sorts of
If any man hinders the exe-			irregularities, it will cost - 50 12 6
cution of a bull or apostolical			He that is guilty of irregula-
mandate, his absolution will cost	_	_	rity by reason of exercising the
him 36	9	0	*profession of a physician, must pay for the first dispensation 56 9 0
And every one of his assist-			And if the bull alloweth him
A merchant having brought	3	0	a permission to follow his pro-
warlike weapons amongst the			fession in the future, he shall
Sarazens, except he brings some			pay more 5 2 6
profitable goods back in ex-			Dispensations for Burials.
change, he is to pay - 12	3	в	An excommunicated person
But if he hath brought consi-			deceased, or one that died a vio-
derable goods, he is to agree			lent death, his absolution shall
with the prelate.			cost his friends and relations 6 2 0
If a servant retains the goods of his deceased master for his			But if the body be buried in
wages, after being advised to re-			a sanctuary, it will cost - 12 3 6
store them, and will not, he is			Dipensations for Changing and Mode-
to be absolved for 6	2	0	rating of Punishments.
A bishop having sworn to	-		A simple moderation of ba-
take a voyage to St. Peter's in			nishment, or perpetual impri-
Rome, and never performed, he	_	_	sonment, will cost - 4 10 0
pays 12	8	đ	The moderation of banish-
The absolution of a spiritual sentence of excommunication			ment from ten to fifteen years, will cost 36 9 0
given out by the ordinary 6	2	6	Or if the bull contains a dis-
But if the said sentence hath	~	J	pensation for irregularity, and a
			Laminos to mandarana, aman a

permission for exercising the office of a priest, it will cost 50 12 6

The simple moderation of banishment, or imprisonment for ten years, together with a simple dispensation or absolution of the crime committed, will cost

And if the bull contains a clause of assistance, it will cost, besides the foregoing tax

A priest being suspended by his ordinary from saying mass, by reason of being troubled with the falling sickness, must pay for his absolution and dispensa-

And his bishop is to give him license to say mass, with a proviso of being always assisted by another priest.

Dispensations of Oaths.

The dispensation of an oath or contract being given, to the end one may not be driven or expelled from his occasions or employments, will be had for

But if the bull doth contain the inhibitory clause, together with an absolution of infamy, it will cost - - -

And if many are comprehended in the same fact, every one of them must pay

And if there be many contracts for the same thing, and amongst the same persons, for each contract must be paid, besides the ordinary tax of the former

A dispensation for one that hath sworn to take his degrees in one university, and neglected his promise, so that he could not get degrees, his tax will be

For an oath that cannot be kept without incurring everlasting damnation; as for example, a dishonest vow, or some wicked promise, the dispensation will cost

And you must take notice, that there is a difference between the tax of a bishop, abbot, or general of an order, and the tax of ordinary men; for the prelates are left to their confessor's discretion.

Dispensations for the Changing of a Vow.

A man having vowed, but not solemnly, to take the habit of some order, or religion, to the end he may change his vow, he must have a dispensation which is made in conscience, it will cost but

If a man hath taken a vow of chastity solemnly, he is to have his dispensation for not keeping his vow, if need be, but he is to pay the prelate the sum of

If any man, after taking an oath of entering into a religious life, takes a fancy to marry rather than perform his oath, or proceed according to his vow, he is to be absolved de jure, only he must pay

And he shall be enjoined in the bull, to stand to his vow in case he outlives his first wife.

For the prolonging of the term of vows, to go to the Holy Sepulchre, or to Saint Peter's at Rome, provided there be a lawful cause for it, yet a dispensation will cost

If the dispensation be for two years, it will cost - - - 4 For changing the pilgrimage of the Sepulchre for another,

you must pay - - - 12
Besides gratifying the prelate
to change one vow for another
will cost - - - - 6

For getting a privilege from fasting, or a permission to wear another habit, rather than the habit of the order wherein one took his vow, and made his profession, is

If the bull contains a great
number, the first man must pay
a whole tax, and every one of
the rest a half.

But if they are not related,

s. d.

and all of one house, every man must pay the whole tax, ut supra.

But if it be for a chapter, or convent, or some great college, and that the changing of the vow shall be for a perpetuity, they must pay - - - - 100

Dispensations for changing the hours of Prayers.

The knights of Malta, and such others who would not be confined to any certain time nor hour, but to be left to their own pleasure, their dispensation will cost - - - - - 10

A reduction, or changing of divine service for one that is defective in his sight, or has any other impediment, is - 12

He that layeth aside the custom of his own order, and useth that of another, must pay for his dispensation - - - 9

If a chapter or convent would change their liturgy, their dispensation will cost - - - 60

And if the bull will authorize them to alter their prayers, that is to say, to rehearse the last for the first, and the first for the last, the dispensation will cost 100 15

Dispensations for doing contrary to the New Testament.

The ordinary tax hereof is 12
The removing of a dead
corpse from one place to another, to transfer a congregation, or the mass, that is to say
into any place, only that place
which was appointed for it, a
dispensation will cost - - 60

Dispensations for the reduction or diffinution of the Mass.

To reduce or shorten a mass, when the revenue is small, the dispensation will cost - - 4

And if the inhibitory clause be added, you must pay - - 8

If a rector of any benefice desires a dispensation for abbreviating the mass, and that he would have this dispensation to be for him and his successors,
he may obtain his request, but
he shall pay - - - - 30 19 0
If it be a chapter, college, or

If it be a chapter, college, or corporation, that desires such a dispensation, they must pay 40 10

Dispensations for Confirmations.

The confirmation of a statute
for a cathedral will cost - - 80 19 0

If it be for a college, it will
cost but - - - - - 60 15 3

The confirmation of a league or agreement made between two persons of quality, provided that these being in amity, peace, or charity one with another, will be rather to the advantage than to the disadvantage of the church, and that their agreement will be according to the canons of the law, will cost but

All confirmations of the alienations of ecclesiastical goods are taxed at

The confirmation of a statute concerning a certain number of ecclesiastical benefices will cost - - - - - - 40 10 0

A confirmation for an erection or reserve of a right of patronage, will cost, according to the value or profit of the patronage, at least

age, at least - - - 23

The confirmation for a perpetual league or alliance made by the ordinary, for a fact which the law allows of, will cost but - - 50

Dispensations for Benefices and Rights for the Poor.

A prescript to chose an attori- ney that one would, or for to
confirm unto a poor man the
term of five years, with the
choice of pay-masters and cre6 ditors, will cost

And if the clause derogatory be added from the law, with orders for bankrupts and brokers, in a certain way and form of paying their creditors, it will

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0 0

•		£.	s.	d.
But if it be for a clerk, and	, d.	therein to erect a font, is li-	-	
granted in a chapter, it will be 5	16	censed for 24	6	7
And if the bull contains an ab-		A license for transferring a		
solution from ecclesiastical cen-		church-yard or a sanctuary unto	_	_
sures, it will cost 6	16	any temporal use, will cost 12	8	U
And if the bull brings dispen-		And if this alteration is made		
sations for irregularities, it will		upon the request of a whole corporation or city, it will cost 48	12	A
cost 9	29	A license to transfer or re-	.~	u
Dispensations for Declarations.		move relics from one place to		
All declarations of law, whe-		another, is 9	2	6
ther it be matters of religion, or		A license for saying mass in		
murder, or any other thing, are		an execrated chapel, is - 12	3	0
ordinarily taxed 6	8 6	And if the bull holds a privi-		
But if it be in cases of matri-	3 7	lege for erecting a parochial	_	
mony, it will cost 9		church in that place, it will cost 18	3	6
For Transumptis, Videmus, & Per	Inde	A reserve of a right of patron-		
Valere.		age for one's self and his heirs, will cost 40	10	ß
If any priest having lost the		To build a shop in the alley	••	Ū
letters of his orders, comes to		or entry of any church, will		
the bishop which ordained him		cost 12	3	0
before, then he must pay for the		A license for erecting a fra-		
renewing of his letters and his commission again, the sum of 6	26	ternity and a nunnery, together		
For a letter of indictment for		with a permission for their being		
a fact committed in the time of		conversant one with another,		
supplication, though it was no		and also authority to confess one to another, and for keeping		
hinderance to the confessors of		a neat altar, and for receiving		
the bull, neither occasioned the		the sacrament at their pleasure 1	2	6
altering or changing of the rate		To change the feast of St.		-
which was before set upon the	2 0	Didacus, otherwise than after		
said bull, will cost 6 But if the rate or tax was	20	the manner and order of that		
changed, and that it exceeded		rubric de translatione officiis,		_
six pounds, you must pay the			13	Ø
overplus		A license for saying mass in all places, will cost - 9	Λ	0
Licenses and Dispensations for Inc	łuL	For one priest to say mass	v	U
gences.		twice a day, nay three times, if		
A license for transferring a		he be in terra heretica - 6	5	8
parish church, to a monastery,		But if a college, church, or		
with all things thereunto belong-	,	chapter, or a corporation of		
ing, will cost 24	68	secular priests together, desire		_
And if the bull mentions a		this privilege, it will cost them 100	18	A
profanation of the place, where the said church was first erect-		A whole city being interdict- ed, yet the mayor, aldermen,		
ed, it will be 40	0 0			
A license for building a font		have a license to hear mass in		
for the christening of children,		their own houses, and may also		
is 24	60			
For building a college church,		paying for their license - 100	6	0
or the changing a parochial into	^ ^	But if they will have an altar		
a collegial, is 100	UU	portacule, that is a portable al-	•	•
To build a parish church, and		tar, they must pay more - 8	v	0

&	a d	£s. d.
If the bull be for the husband		For a man to have a license
and the wife, it will cost - 9	0 6	to say mass in Greek amongst
And if it comprehends their		the Grecians 9 2 0
children, 13	0 (
A license for saying two		the holy sepulchre, is - 4 1 4
masses before day, nisi fuerit		A bishop that would exempt
in terra heretica, or at Christ-		himself a whole year from being
mas day, when every priest is		consecrated, must pay for his
bound to say three masses, will		
cost 12	3 6	
To publish the pardons of the	•	Tron treams have an arrival and a second
cardinals without license from		A license for saying mass
the ordinary, will cost - 6	0 0	with the head several all 131 me each
A license for saying the ca-	•	If a higher or abbad day
nonical hours, in any other way		If a bishop or abbot desires
or order than according to the		such a license, he is to pay 24 6 0
		A dispensation for a titular
		bishop, for his non residens, in
wherein one is beneficed, will	•	his own bishopric, will cost 18 4 2
cost	2 6	
If it be for a monk, it will cost 9	2 9	
And if the bull doth give him		For a titular bishop that would
leave to say his prayers as he		exempt himself from taking a
likes best, it shall cost - 12	3 8	J J OLD, OI ZEUMEE
A secular priest that intends		by reason of the distance of the
to dispose of goods to his re-		place, a license will cost - 24 6 0
lations and not to the clergy,		And if it be for ever - 52 12 6
must pay for his license 12	3 6	A dispensation for the bas-
But if a regular had a design		stard of a layman or clergy-
to leave some of the goods he		man, that he may enjoy the le-
hath in his possession unto his		gacy or gift, which his father
friends, he must pay for his li-		hath left, as far as the value of
cense but 7	3 4	two hundred ducats, will cost 12 3 6
And if the goods were ac-		And if he be the son of a
quired out of the goods of the		monk, that hath power to make
monastery, he cannot dispose of		a will, he pays 34 6 0
them, sine licentia puerioris,		To preach on Sunday, and
and that can hardly be gotten.		other festival days, for the space
If a bishop distributes all his		of five years, for the redeeming
goods to his relations, he ought		of poor prisoners, the license
to hire his license, which will		will cost 12 3 6
cost 36	9 0	For the chapter of a cathe-
If an abbot or superior of a		dral to contribute some moneys
convent, he is to pay - 50	0 0	for the maintenance and repa-
To change one's proper name 9	2 9	ration of a town will and a se
A license for re-consecrating		A dispensation for a temporal
a church, or church-yard, is 12	3 6	lord and his family, to est the
A license for a child of twelve	•	flesh of hearts elain her Cour
years to hold a canon's place in		flesh of beasts slain by Sara- zens, will cost - 20 9 6
a cathedral: (notwithstanding all		
the rules of the chancery con-		A woman of honour, accom-
tradicting such things, yet he		panied with four gentlewomen
may obtain his license,) for 12	3 3	more, having a desire to visit a
And if he be thirteen years	- 0	The state of the s
old he pays but 6	0 0	then to stay for a considerable
Vol. 1.—20	~ ~	time, must pay for her license 12 3 6

A father that will put his daughter to be bred with nuns in their convent, must pay 10 A license for a married man

for receiving the habit of the third order of St. Francis, that is to say the habit of penance, 12

A license for a knight of St. James, that he may marry a widow, contrary to the order of his knighthood - 1

License for a friar to hear the confession of any other nuns but those of his own habit and order, will cost - 1

A license for an abbess, and three or four of her nuns, to-gether with so many jocund friars to go abroad in the country, to see some lands and tenements belonging to the mother abbess, and there to recreate themselves for a week or two, will cost

They may stay a little longer, provided they go always bini & bini, that is to say, two and two, and they are to have a great care lest they may give any bad example, and if they do not live caste, that is chaste, at least, let them live caute, that is warily.

A cordelier, having acquired a parcel of lands or a sum of money by his own industry, may leave it to his nephews or relations paying for his license the sum of - 12 3 6

A regular, having a desire to
wear shirts, or to lay in sheets,
must pay for his license - 12 3 6
A whole convent of friars

6 having a desire to change from one order to another, must pay for this license - 40 10 0

But if the order to which
they alter be the more strait,
they pay only - - 12 3

But if they change one convent for another, with the revenues and utensils, and all other goods, the prior or guardian of each convent must pay

A license to live in a hermitage, will cost - - 12 3 6

An apostate having renounced his habit and order, and being again desirous to turn to his former profession, must pay for his transgressions

Lastly, if any man have a desire to wear the habit of any order privately, or under his own garment, he must pay for his license the sum of

THE PAPAL HIERARCHY VIEWED IN THE LIGHT OF PROPHECY AND HISTORY,

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"Thus said he, the fourth beast shall be the fourth kingdom upon earth, &c. And the ten horns out of this kingdom, are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of a time."—Das. vii. 23—26.

PROPHECY is an intellectual miracle of the most stupendous kind. It is in fact a brilliant ray of Divine omniscience, shining forth through the long and dark vista of future ages, and all, in every successive generation, who behold its

light, must recognise the attribute of divinity. All must acknowledge it as an emanation from that Father of lights, who seeth the end from the beginning, and to whom a thousand years are as one day, and one day as a thousand

To predict the eclipses of the sun or moon, or the revolutions of the heavenly bodies, or any phenomenon in the physical world, depending on the established order of God's agency, usually termed laws of nature, is a task of no difficulty. Here there is nothing involved but inert matter, which is caused to act with invariable uniformity by the hand of the divine Architect. The famous astronomical tables and records of eclipses, by which the Hindoos pretend to establish a national antiquity far beyond the time of the Mosaic creation, are therefore nugatory: for if even the fallacy of their pretensions were not fully proved by other evidence, it is as easy, in consequence of this uniformity of physical nature, to calculate eclipses backward as forward through millions of years. But the case is very different, when we undertake to predict the free actions of fickle-minded, various, ever-changing man. A distinguished Roman poet* has justly said, "There are as many thousands of different inclinations or whims amongst men, as men themselves." God has endowed man with a free will, which acknowledges no laws of uniformity, no physical coercion. Hence, no man can predict the conduct of another even for a single year: how much less foretell the free actions of one to be born a thousand years hence? And how much less still, is it possible for man, unaided by the divine mind, to predict the destiny of nations, dependent on the agency of millions of such changeable beings! In the language of the Chaldeans to Nebuchadnezzar, we may well affirm, "There is not a man upon the earth, that can show this matter," " none except the gods, whose dwelling is not with flesh."† To predict such events in the far distant future, is a greater To foremiracle than to raise the dead. tell minutely the destruction of Jerusalem. was not less proof of divinity, than calling Lazarus from the grave. As evidence for the divine authority of a book containing them, such predictions are stronger far to us, than records of miracles wrought near two thousand years

" Horace, Quot capitum vivunt, totidem studiorem milia.

† Dan. ii. 10, 11.

ago. For whilst the lapse of ages seems, to the less intelligent, to weaken their force; fulfilling prophecies increase in strength in proportion to the distance at which the predictions are removed from their fulfilment. The other miracles of scripture, we believe on the testimony of the ancient evangelists; of the progressive fulfilment of prophecy, we are ourselves the eye-witnesses. Such wonderful prophecies abound in the word of God. One of the most remarkable is found in our text, and to this we invite your attention at present, namely: The little horn in Daniel's vision of the four beasts.

Daniel, from whom we have quoted at the beginning of this article, was carried captive to Babylon, at an early age, about 606 years before the advent of the Messiah; where he lived in great honour, and died either at Babylon, or at Susa on the Tigris, where he is last heard of, when he was upwards of ninetyfour years of age. The book which bears his name, is partly historical and partly prophetic; and whilst his life exhibits scenes of most thrilling interest, such as his exposure in the lion's den: the revelations of futurity made to him, are confessedly among the most strikingly clear prophecies, recorded on the pages of inspiration. In investigating the import of this interesting prophecy, let us

I. Inquire When, and where, are we

to look for this little horn?

II. Examine and verify in history its

specific fcatures.

The prophetic part of this book, presents to us four remarkable revelations of God to Daniel, namely, the communication of the dream of Nebuchadnezzar and its interpretation, ch. ii. 1-13; secondly, Daniel's vision of the four beasts, ch. vii; thirdly, his vision of the ram and he-goat, ch. viii.; and fourthly, the prophecy of the seventy weeks, ch. ix. It is to the latter part of the second of these visions, that our attention is to be especially directed; and as it has some strong points of coincidence and correlation with the first and third, it is necessary to devote some attention to each, in order to ascertain the points, proposed in the first part of our discourse, namely,

in what age of the world, and in what country, are we to seek the completion

of our prophecy.

The dream of Nebuchadnezzar, which he had forgotten, but which God revealed to Daniel, together with its explanation, in answer to prayer, presents to us an image, made of various metals, in the order of their relative value. The head was of fine gold, the breast and arms of silver, the belly and thighs, or as the Hebrew word also signifies, his loins of brass, and his legs of iron, and his feet partly of iron and partly of clay. feet also had toes, v. 41. "And a stone which was cut out without hands, smote the image upon his feet, that were of iron and clay, and broke them to pieces." Daniel himself explains the several parts of this image, as emblematical of several successive kingdoms; but does not name any of the kingdoms except the first, concerning which he says to Nebuchadnezzar, v. 37, "Thou, O king, art the head of gold." The ten toes, he adds, indicate, that "the kingdom," represented by the feet, "shall be divided," And the stone, cut out without hands, implies, that "in the days of these kings, the God of heaven shall set up a kingdom, which shall never be destroyed.

Here, then, we have four successive empires, indicated by the different parts of this image, and are certain that the first is the Babylonian empire. fact, that these kingdoms are represented as parts of the same body, implies that they are closely connected together: and if we ask what other three empires succeeded the Babylonian, who that has studied the pages of ancient history, will not answer, the first or Babylonian empire was subverted by the Medo-Persian, that was conquered by the Grecian under Alexander, and the Grecian was subverted by the Roman. The Medo-Persian, the Macedo-Grecian, and the Roman, being the three empires which fullowed the Babylonian in immediate succession, would naturally be understood by the breast, the body and the feet of Nebuchadnezzar's image. That the Roman empire is that indicated by the feet, is rendered certain from the singular cir-

cumstance stated by Daniel, that it should be divided into ten parts, corresponding to the ten toes. Where, in the whole range of empires, is there one, that was divided into ten parts, or if this be taken as a round number, even about ten? Was the Babylonian? No. Was the Was the Grecian? the Persian? No. Carthagenian? the Egyptian? the Syrian? the Parthian? No. History presents no other nation ancient or modern, which could here come in question, of which this is true, except the Roman; which after the death of Theodosius, gradually tumbled to pieces, and was actually divided into ten kingdoms.

The second vision, contained in the seventh chapter, has a remarkable similarity to the first. It was revealed to Daniel about the year before Christ, 541, between thirty and forty years after the first. "And I saw," says Daniel, "in my vision by night,—and behold four beasts came up from the sea, diverse from one another. The first was like a lion, and had eagle's wings.—And behold another beast like to a bear.—After this I beheld, and lo another like a leopard, which had upon the back of it four wings of a fowl: the beast also had four heads.-And after this, I saw in the night visions, and behold a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth.-And it had ten horns." Then follows, as in the first vision, a prediction of the coming of the Ancient of days, of the Son of man.

Of this vision the angelic instructor of Daniel gave the following explanation: "These great beasts (said he.) which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess it for ever and ever."—And the ten horns of the fourth beast or kingdom, "are ten kings, that shall arise out of this kingdom," v. 24.

Here, then, we are certain, that the four beasts designate four great kingdoms, as did the four parts of Nebuchadnezzar's image. That the kingdoms referred to in both images are the same, is probable from their number. But it is rendered certain by the fact, that the same remarkable peculiarity indicated by

the ten toes of the first image, namely, the division of the fourth kingdom into ten parts, is found also in this vision; for the kingdom, represented by the fourth beast, is also eventually divided into ten kingdoms, represented by the ten horns, as they had been by the ten toes of Nebuchadnezzar's image. This fact, as we before remarked, is so peculiar, that it distinguishes the Roman empire from all the other prominent empires of the world. A corroborating evidence, if any were needed, is found in the four heads of the third beast, the That beast must have been the Greek empire, if the one succeeding it was the Roman; for you all know, that the Greek empire immediately preceded the Roman. Now it is well known, that when the Greek empire was dismembered at the death of Alexander, it was actually divided among his generals into four parts, corresponding to these four heads. Seleucus Nicanor took Asia proper; Perdiccas, Asia Minor; Cassander, Macedonia; and Ptolemæus, Egypt. But if Greece was the third empire, it follows of course that Rome, which immediately succeeded it, must have been the fourth.* Finally, if any possible doubt could still remain as to the fact, that Rome is the fourth empire intended in both these visions, it is removed beyond all cavil, by the circumstance mentioned in them both, that during the fourth empire, the Messiah, the Ancient of days, one like unto the Son of man, shall establish his kingdom on earth. all know that the Messiah did appear on earth, within the bounds of the Roman empire, and in the reign of the Roman We can therefore emperor Augustus. easily answer the inquiry proposed as one branch of our first head of discourse, namely, where are we to look for the lit-

* Another fact, calculated incidentally to afford a slight argument in support of the opinion, that Medo Persia and Greece are the second and third beasts, is found in ch.8; where there is a parallel prophecy, in which we are told, v. 20, 21, that Media and Persia are represented by the ram with two horns, and Greece by the rough goat: thus showing that these two kingdoms were within the special sphere of Daniel's prophetic visions, and rendering reference to them in our prophecy more probable.

20*

tle horn in Daniel's vision of the four beasts? Beyond all doubt, the Roman empire is to be the theatre of his appearance.

Nor can we now have much difficulty in fixing the *time* of his appearance, which was the other branch. We have

but to inquire,

How long did the Roman empire last? When was it dismembered? History, with concurrent voice testifies, that amid various vicissitudes it preserved its unity until the death of Theodosius the Great, about 395 years after the birth of the Saviour, when the dismemberment commenced. The northern barbarians began to invade and conquer different parts of the kingdom; the Roman princes were distinguished by their degeneracy and incapacity, one province after another was lost, in the year A. D. 476, Odoacer, king of the Heruli, finally subdued the remains of the Roman empire, which had thus lasted, from the building of Rome, 1224 years. The fragments of this kingdom now actually amounted to ten, according to the calculation of Machiavel himself, a Romish historian, thus wonderfully verifying the predictions of the prophet! These ten, according to Machiavel and Dr. Hales, are the following; 1st, The Huns, located in Hungary: 2d, the Ostrogoths, in Moesia: 3d, the Visigoths in Panonia: 4th, the Franks in France: 5th, the Vandals in Africa: 6th, the Sueves and Alans in Spain: 7th, the Burgundians in Burgundy: 8th, the Heruli in Thuringi in Italy: 0th, the Saxons in Britain: and 10th, the Longobards on the Danube and afterwards in Italy,* A. D. 536.

Now as the little horn was to grow out of these ten kingdoms, its rise must be after their complete formation, after A. D. 536. Have we not thus clearly ascertained the two important points, proposed as the first head of our discourse? We have found with over-

"The number of these kingdoms did not long remain the same. But this cannot affect the accuracy of the fulfilment. And if the number ten were even regarded as a round number, indicating about ten, the force of the prophecy would be very great even in this feature; and in connexion with the other features would still be irresis ible.

whelming certainty, that the place of the little horn is the Roman empire, and the time of its rise is after the entire dismemberment of that empire, and the formation of ten kingdoms out of it, that is, after the year A. D. 536.

We are thus naturally conducted to the second branch of our subject, in which we propose to examine and verify in history the several features of this little horn, as delineated in the

text.

II. In regard to the features of the little horn, Daniel thus expresses himself: "I considered the (ten) horns," that is, the ten kingdoms, which grew out of the fourth beast, or Roman empire; "and behold there came up among them another little horn."

What event, or power, or little kingdom, arose within the bounds of the Roman empire soon after the year A. D. 536? If we survey the entire field of accredited history, we find but two events which even at first glance could here be brought in question, the rise of the Arabian impostor Mohammed, and the rise of the Romish papacy, both of which occurred within a century of the final dismemberment of the Roman empire. That Mohammed cannot be referred to. is evident on a closer inspection; because the scene of his origin was not within the bounds of the ten horns or kingdoms. and also because the other features do not suit him. We are therefore compelled, however reluctantly, to adopt the other conclusion, that the Romish papacy is the establishment, or little kingdom, represented by the little horn. The bishop of Rome had, for several centuries before, acquired considerable spiritual power over other parts of the Latin church; but it was not until after the formation of the ten kingdoms out of the old Roman empire, that he acquired territory, and became a temporal ruler or king, a politico-religious prince.

But let us examine specifically, whether the various other traits of this little horn are applicable to popery. Let us not allow ourselves, upon slight grounds, to entertain so melancholy an opinion of a bierarchy, which is making rapid strides to power in our own country, and to

which some of our neighbours are unwillingly yielding a willing support.

1. The first trait of this king, or prince, is thus described: v. 8, "He shall pluck up three of the ten horns by their roots "-and v. 20, "three horns fell before the little one"-and v. 24. "It shall subdue, or (as De Wette and Michaelis render it,) humble* three kings." How clear is this delineation! Not only is this prince or power to rise in the Roman empire; not only is he to rise after its division into ten kingdoms; but this prince is also to subdue three of these ten kingdoms. Surely, if the papacy answers to all this, there can be no doubt as to its being the power intended. Now if we examine the map of Italy, and inquire what territory did the popes acquire, strange as it may appear, it will be found that they actually did subdue three of these very ten kingdoms, namely, the territory of the Heruli, the Ostrogoths, and the Lombards. † And as if the God of providence stamped the impress of their condemnation on their own foreheads, it is a remarkable fact, that the popes to this day, wear a triple crown, as an unintentional, but we may suppose providential emblem of the three kingdoms, which they acquired; as tokens of the crowns of Odoacer, of Theodoric and Alboin! Where, upon earth, can another king be found, that wears a triple crown? Another king that would correspond to all these marks of the little horn, except the pope? None can be found; there is none. he is, as the prophet tells us, "diverse from all others, he is both priest and king, combining in himself both secular and ecclesiastical power.

2. The second trait of this little horn is thus described: v. 8, "And behold, in this horn were eyes like the eyes of a

man.''

This emblem seems naturally to imply, that the power referred to, is distinguished for its circumspection, its sagacity, its far-sighted wisdom or policy; for the eye has ever been employed to

* Demüthigen.

[†] See Professor Gaussen's Discourse on Popery, Geneva, in October, 1844, and Townsend's Chronological Bible, p. 1053, Vol. I.

designate watchfulness, wisdom or cunning. Now, if there is any thing of this kind about popery, it would certainly add another item to the evidence, that the spirit of prophecy designed to mark out this hierarchy by the "little horn." And, is it not notorious, that popery has for ages been distinguished for the deep, the artful and far-reaching diplomacy of her court? Even from her first rise, she exhibited not a little worldly wisdom, and her system literally makes every priest a spy at the confessional on the populace. On pain of damnation he requires them to reveal all their secret sins, and their thoughts at all affecting the interests of their church, and every thing they hear about the plans of their protestant fellow citizens. They thus also make every Romanist a spy upon his neighbours, yea, upon the members of his own household. Wives are often required to reveal the secrets of their husbands to the priest; sisters of brothers, and domestics of the families in which they live. The different orders of mendicants and monks, were also to a great extent employed, to enable the papacy to exercise a universal vigilance, an omnipresent influence throughout the church.

But the perfection of this system of espionage, was attained by the establishment of the order of Jesuits. This system of training by which they are qualified for their work, is truly remarkable; but our time will not permit us to enter into details. The whole order is divided into different grades, and bound together by oaths, to obey their superior and the pope in all things. "I do farther (says every Jesuit in taking the oath,) promise and declare, that notwithstanding I am dispensed with to assume any heretical (protestant) religion, for the propagating of the Mother church's interest, to keep secret and private all her agents' counsel from time to time, as they intrust me, and not to divulge them directly or indirectly by work, writing or circumstances whatever, but to execute all that shall be proposed, given in charge or discovered to me by my spiritual father, or by any of this sacred convent." Such is the character of the Jesuit. He may even

pretend to be a convert to a protestant church, in order the better to promote the interests of popery; and it is strongly suspected that in the Episcopal church in England, some of the Puseyites are Jesuits in disguise. Each Jesuit must statedly report to his superior every thing he discovers in any possible way affecting the interests of Romanism. movements of protestant churches are watched by these trained spies, and reported to their superiors, and ultimately Thus Rome is to their head at Rome. made acquainted with every thing of importance that transpires in the civilized world, and from Rome as head-quarters. we doubt not, are issued the orders. which decide the conduct of not only popish priests and Jesuits throughout the world, but also of the great body of the Romish laity in our own and other countries, down even to the vote which Catholics are to give in our more important elections, whenever one candidate or party is more favourable to Romish interests! Thus is the papal head better qualified than any other king on earth, to watch with sleepless eye, not only the movements of her own well disciplined and compacted forces, but also to see and resist the movements of the whole protestant world. Is a society formed in one end of our land for the preservation of our protestant liberties? Before it is known in the other, the whole matter has been reported to Rome. How justly may it therefore be said, that the little horn of papacy not only grew out of ten kingdoms of the dismembered Roman empire, and rooted up, or subdued three of these kingdoms; but also that it " has eyes like the eyes of a man." Can we possibly doubt, that this feature also of the prophecy is applicable to popery?

3. The third mark of the prince, indicated by this little horn, is that he will make pompous, sacrilegious and arrogant assumptions of dignity and power. V. 8, "He has a mouth," says the spirit of prophecy, "speaking great things," and v. 20, "A mouth that spake very great things," and again, v. 25, "He will speak great words against the Most High," and "his look was more stout than his fellows."

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Again, we are constrained to admit, that to every one at all initiated into the history and principles of popery, these traits must appear remarkably characteristic of the papal hierarchy. Where in the history of the civilized world, can we find a king or an emperor, who makes pretensions at all comparable to those of this pretended successor of the meek and lowly Jesus? What can be more disgusting to a person imbued with the humble spirit of Christianity, than the pompous and even blasphemous titles and forms of address, claimed by these arrogant pontiffs, and cheerfully given by their submissive, servile and abject subiects? The usual style of addressing the pope, is, "his holiness," "our Lord God, the pope," and " another God on earth," "Lord of the universe," "King of kings and Lord of lords." No other king on earth allows himself to be addressed in such blasphemous terms. In public processions the pope is often borne upon men's shoulders, and incense is burned before him as before an idol.† His degraded subjects kiss his feet, and when his cardinals approach him, they say, " Come, let us adore," (venite, adoremus!) Among the medals, struck by successive popes, to perpetuate the fame of their greatness, is one to commemorate the coronation of Adrian VI.. on which, above the portrait of Adrian in the act of being crowned by his cardinals, are these words: whom they (namely the cardinals) create, they adore (Quem creant, adorant!) How applicable are the words, in which Paul describes Antichrist who should come: " He sitteth (says he) in the temple of God, showing himself that he is God."1

But it is not only in the church, that the pope thus requires adulation and claims supremacy; he actually also professes to be the superior of kings and emperors throughout the whole world! Who does not know, that for centuries prior to the time of the reformation, the popes not only claimed, but actually exercised the right of crowning the kings and emperors of Europe; and that ap-

‡ 2 Thess. ii 4.

plicants for a crown had often to beg for their favour, and pay large considerations to the popes for their coronation? And when the emperor Henry IV. had incurred the displeasure of Pope Hildebrand, by manfully refusing to relinquish to him the right of investiture, he was actually compelled by the arrogant pontiff, who had excommunicated him and absolved his subjects from their nath of allegiance, to stand in the open air bareheaded and bare-footed, in the midst of winter, during three days, before the castle of Canosa, where the pontiff was then residing with his special favourite. princess Matilda, before he would even admit him to an audience. Although the influence of the glorious reformation and the revival of letters, have broken the power of the popes, they still in theory to this day claim the same presumptuous rights. Listen to the language of Pope Pius VII. in his bull of excommunication against Napoleon in 1809: "Let them once and again understand, that by the law of Christ their sovereignty (the French empire) is subject to our throne, for we also exercise a sovereignty, we add also a more noble sovereignty, unless it were just that the spirit should yield to the flesh, and celestial things to terrestrial." Nay, that they, to this day, do arrogate to themselves superiority and control over the civil governments of Europe, and exercise it where they think the populace ignorant and submissive enough to be influenced by their edicts, is demonstrated by the case of Gregory XVI., who, about ten years ago, actually published a bull annulling some laws of the Portuguese government, which were unfavorable to the influence and prerogatives of his priests, who had rebelled against the government of their country. Hear the words of Gregory himself: "We do explicitly declare, that we do absolutely reprobate all the decrees of the government of Lisbon. made to the detriment of the church and her priests, and declare them null and of no effect." Such were the pompous titles, and the arrogant claims of the popes in former times; such are they to the present day. And as no other prince

* McGavin's Protestant, Vol. II. p. 16.

^{*} Rogers' Anti-popery, p. 310.
† Professor Gaussen on Popery.

or king pretends to wear such titles, and to make such arrogant claims of authority over other nations, are we not compelled to admit, that there is peculiar aptitude in this third mark also? Thus of the pope it may with especial truth be said that he has "a mouth speaking great things," and that "his look is more stout than his fellows." Have we not evidence here, that the spirit of prophecy designed this mark also to call the attention of God's people to the papal hierarchy?

4. The fourth mark of this king indicated by the little horn is, that "he shall seek to change times and laws." It is worthy of remark that the original Chaldee term may also be rendered set times, stated times, or festival seasons, as is done by the distinguished German writer De Wette. The idea conveyed by both terms, times and laws, evidently, is, as Gesenius also remarks, religious The import of this fourth institutions. mark, therefore, seems to be, that this king, who shall arise among the ten kingdoms of the dismembered Roman empire, would not only subdue three of these kingdoms, and be distinguished for his sagacity and deep laid policy, and wear pompous titles, and make claims of extraordinary powers; all of which we have found popery has pre-eminently done; but also that he would arrogate to himself the power of prescribing religious institutions and changing the laws of God.

Surely, if no other mark had been specified by the prophet, this alone would be sufficient to designate the papal hierarchy from among all the other princes and powers of the world. No other king in Europe, pretends to meddle with religion itself. It is true, as church and state are there united, the civil authorities in all those kingdoms enact some laws regulating the externals of religion. such as the support of ministers, their appointment to the charge of their churches, and the management of the edifices consecrated to the purposes of worship. Yet, as this is common to them all, it does not distinguish any one in particular. But the pope of Rome is professedly a priest king. He not only

possesses and exercises temporal or political "royalty;" but, above all, pretends to be the head of the church on earth, whilst Paul declares, in express terms, that "Christ is the head of the church," Ephes. v. 23. Under the garb of this pretended headship, the papacy has corrupted and changed the institutions of religion; has changed and annulled the laws of God to an extent, which makes this feature of our prophecy most strikingly appropriate. To the Bible, and the Bible alone, we refer, as protestants, for our religion; but popery is a system of accumulated corruptions, the gradual growth of successive cen-The date of all these additions turies. is well attested in history; though their adoption was in most cases gradual.

1. The claim of infallibility, was not even pretended, until more than 600

years after the birth of Christ.

2. Image-worship, commenced about 400 years after the time of Christ, and was regularly adopted by the second Nicene council, 400 years later still.

3. Celibacy of the priests, first began to be required by law by Siricius in the fourth century, but was not generally introduced until the time of Gregory VII., nearly eleven hundred years after Christ.

4. Auricular confession was not enjoined until the time of the fourth Lateran Council, more than 1200 years after Christ.

5. Purgatory was added to the Romish religion about six hundred years after Christ, but was not positively affirmed till six hundred years later, and was not made an indispensable article of faith until the sixteenth century.

6. The word of God, after having for centuries been discouraged, and kept from the people, was actually prohibited from being used by them, except by special permission, in the sixteenth century, by the last general council of the Romish church. The late Pope Pius VI. condemns the Bible societies as "a pestilence, a crafty device, a defilement of the faith!" Yea, horrible to relate, the blessed Book of God is actually, in the Index expurgatorius, the published list of prohibited books!

tion, began about the eighth, and was made an article of faith by the fourth Lateran council, in the thirteenth century after Christ! Of course, the sacrifice of not to be called oaths, but rather perthe mass. and the worship of the host, were later still.

8. Half communion, or denial of the sacramental cup to the laity, began to be practised in the eleventh, and was for- from all allegiance to him, and all homally settled in the fifteenth century.

Thus we might pass over all the other peculiarities of popery, and show that in them all, the little horn of popery undertook to change the institutions of religion: for not one of all these tenets is taught in the word of God. But enough has surely been adduced to satisfy any

unprejudiced mind.

Popery has, moreover, literally changed the stated times or sacred days, by appointing festivals unknown to the word of God, on nearly half the days in the whole year, and by allowing the Christian Sabbath, the only sacred day appointed by God for the New Testament church, to be desecrated as a day of habitual amusement. She has thus not only corrupted the religion of Jesus, but by forbidding men to work on these festivals, has destroyed the industry and undermined the prosperity of popish nations.

Nay, the papal hierarchy presumes, in the most direct manner, to abrogate the laws of God. Does the word of God declare, "Thou shalt not forswear thyself, but perform unto the Lord thy oaths?" What say the accredited authorities of popery? St. Liguori, whose work on Practical Theology was examined by the Sacred Congregation at Rome, so late as 1816, and approved as containing sound doctrine, and who was thereupon declared a saint, explicitly affirms: " A consessor, i. e. Romish priest, may declare even with an oath, that he knows nothing about a sin, which he has heard in confession, meaning thereby that he does not know it as a man, but not that he does not know it as a minister of Christ." Again he says, " A culprit, or a witness, who is interrogated by a judge unlawfully, can swear that he is ignorant, when in fact he does

7. The doctrine of Transubstantia- know." The third Lateran council decreed. "That oaths which contravene the utility (interests) of the church, and the constitutions of the holy fathers, are iuries."† The late Pope Pius VII. explicitly says, " It is a rule of canon law, that the subjects of a prince manifestly heretical (that is, protestant,) are released mage." Nor is this mere theory. The popes have often released subjects from their oath of obligation to their rulers, and their ignorant and bigoted followers have believed themselves released, and have obeyed the dictation of the popes! Pope Innocent VIII. in his bull for the extirpation of the Vaudois, tells his Catholic subjects, that they are under no obligation to keep faith with heretics (or protestants:) "They (says he) who are bound by contracts, or in any other manner, to pay, or assign any thing to these heretics, are not henceforth obliged to do so." And the council of Constance enacted the same abominable principle. Nor has this principle ever been revoked. To this day it is yet obligatory on all good papists. Some very impressive cases have occurred in our own land, of annulling oaths and giving a dispensation to commit perjury. Mr. Gaston, a Romanist of North Carolina, was invited to take the office of judge. But the constitution of that state requires every judge, before taking office, to take an oath, among other things, that he believes in the truth of the protestant religion. At first Mr. Gaston was staggered at the difficulty, and said he would think of it. He repaired to the Romish archbishop at Baltimore, doubtless obtained a dispensation, wrote home from there that he would take the oath, returned, and in due time solemnly swore that he believed in the truth of the protestant religion, although he lived and died a Roman Catholic! In view of all these solemn facts, can we possibly doubt, my brethren, that popery has not only arrogantly claimed and exercised the power



<sup>Smith's Synopsis, p. 160.
Labbei Concilia, Tom. x. p. 1523.
Breckenridge's Literary and Religious</sup> Magazine, for Oct. 1835.

of prescribing the institutions, the doctrines and duties of religion, but also of changing and annulling the express laws of God; and done so in a degree far beyond any other power whose record is found in the annals of history? Are we therefore not compelled to admit, that, by this trait also, the spirit of prophecy clearly points us to the papal hierarchy?

5. Finally, it is said of this king or prince, that he " will wear out the saints of the Most High"—that he "made war against the saints and prevailed against them"—and that "they will be given into his hands, for a time and times and half a time." We have found that the papacy took its rise within the bounds of the Roman empire, in accordance with the declaration of prophecy; that it arose soon after the division of that empire into ten kingdoms; we have seen that it subdued three of those kingdoms; that it is distinguished for its sagacity and deep-laid and far-reaching policy; that it wears pompous titles, and claims extraordinary powers; and that it arrogates to itself the power of prescribing religious institutions and changing or annulling the laws of God! yet remains to be inquired, whether popery has made war against the saints of the Most High, and worn them out. If this trait also is applicable, peculiarly applicable to popery, who can doubt that popery is intended in our text?

And, what is the state of the facts on this point? Who that is acquainted with history, does not know, that the Romish hierarchy is distinguished above all other powers upon earth, for her systematic and continued and cold-blooded persecutions of the saints of God, of her own members who rejected her corruptions, and desired to worship God in the manner prescribed in his word, and of protestants, in every age, and in every land, where she has had the requisite power? Who has not found his heart sicken at the mournful, the appalling details of the inhuman butcheries, and savage tortures of the justly styled infernal inquisition? Gladly would we pass over this feature of our text, as so well known to apply to popery as to need no elucidation. But whilst it is thus known to those ac-

quainted with history, there are many in this community, who doubtless have not had the opportunity of an intimate acquaintance with these facts. might regard us as uncharitable. cannot fully understand our text. These, unless informed on the subject, cannot aid in those precautionary measures, which it becomes us all as fathers and brothers to employ, in order to save our children and relatives from having, at some future day, their hodies racked and their joints dislocated on the diabolical machinery of the inquisition. It is true. that several other churches, soon after they broke lose from Rome, and before they were entirely purged from the leaven of Romish intolerance, did also in a few cases persecute for religion's sake; but all protestant churches have long since renounced this error, and ceased from persecution. Not so with Rome. Persecution was incorporated into her theory soon after she acquired power to execute The inquisition was originated by Pope Lucius III., A. D. 1184, and established as a permanent institution by the fourth Lateran council, in 1215. dinal Bellarmine, one of the most accredited authors of papal Rome, says, "Experience teaches that there is no other remedy for the evil but to put heretics (protestants) to death." The very text book at this day used in the papal seminary at Maynooth, in Ireland, which was studied doubtless by every one of the many Irish priests now in our country, absolutely inculcates the propriety and necessity of persecution in the clearest terms.* Nay, their very Bible itself, or rather the book which they occasionally allow their members to read, namely, the Rhemish translation of the Latin or Vulgate translation of the New Testament, is made through the means of notes and false explanations, to breathe out fire and slaughter against protestants. The edition of this version, published in Ireland so late as 1816, under the direction of all the dignitaries of the Romish hierarchy in Ireland, and about three hundred others of the most influential

* See the six propositions inculcated in this work of Peter Dens; and Brownlee's "Popery an Enemy to Civil Liberty," p. 101, 108.



priests, contained among others these cruel comments:

On Matt. xiii. 29. "Heretics (protestants) may be punished and suppressed, and may and ought by public authority either spiritual or temporal, to be chastised or executed."

Gal. i. 18. "Catholics ought not to spare their own parents, if they are heretics."

Rev. xvii. 6. "'Drunken with the blood of the saints.' Protestants (says the comment) foolishly expound this of Rome, for that there they put heretics to death, and allow of their punishment in other countries: but their blood is not called blood of saints, no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer."

Such are the persecuting principles openly avowed by the cardinals and popes and councils and the so-called Bible of the popish church. Nor has any pope or council up to this day, ever revoked or expressed any disapprobation of these principles; although individual Jesuits and priests, if asked, will, of course, deny them, as they are privileged to tell a falsehood for the good of their church. From policy they have for the present omitted these comments, in the edition of their Bible printed in this country.

But, it may be asked by those unacquainted with history, Has the Romish hierarchy ever reduced these horrible principles to practice? Has she not relented when lifting up her arm against her unoffending protestant neighbour and brother? Alas! alas! that the testimony of history will not allow us to answer in the affirmative. But we might as well deny that such a city as Rome ever existed, as deny that the Romish church has been a persecuting establishment in practice, as we have proved her to be in theory. It is well attested by history, that she massacred in several succesive persecutions more than a million of Albigenses and Waldenses, amid circumstances of the most revolting cruelty. Her bigoted minions butchered about 1,500,000 Jews in Spain, because they

would not adopt the Romish supersti-When the Moors conquered Spain in the eighth century, they allowed the Romanists to retain their own religion;* but when the papists seven lundred years after gained the mastery over the descendants of the Moors, they butchered between 2 and 3,000,000 of them. At the massacre of St. Bartholomew's eve, August 22d, 1572, they murdered in France, from fifty to a hundred thousand of unoffending protestants. "A horrible scene," says Thuanus, a contemporary Romish historian, "was witnessed (in Paris) when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shricks of such as were just going to be butchered, were every where to be heard. The bodies of the slain were thrown out of the windows. the passages and chambers of the houses were filled with them; the dead bodies of others dragged through the streets; their blood running through the channels in such plenty, that torrents seemed to empty themselves into the neighbouring river; in a word, an innumerable multitude of men, women, maidens, and children were all involved in one common destruction, and the gates and entrances of the king's palace besmeared with their blood." "From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux, they threw above two hundred into jail; and after they had ravished and killed a great number of women, and plundered the houses of protestants, they executed their fury on those they had imprisoned; and calling them one by one, they were killed, as Thuanus expresses it, like sheep in a market." "The same cruelties were practised at Orleans, Angiers, Troyes, Bourges, La Charité, and especially at Lyons; where they inhumanly destroyed above eight hundred protestants; children hanging on their parents' necks; parents embracing their children; putting robes around the necks of some, dragging them through the streets, and throwing them mangled, torn and half-Encyclopedia of Religious Knowledge,

dead, into the river."* For thirty days this massacre was continued; and when the news reached Rome, did the holy Father disapprove this inhuman butchery? No, but so delighted was he, that he and his cardinals repaired to church, and publicly gave thanks to God for the glorious news; the cannon were discharged, and a jubilee proclaimed throughout the whole papal world!!

Of similar character and barbarity was the persecution of the Protestants in Ireland by their Catholic neighbours, in 1641.-" Without provocation, without opposition," says the historian Hume, "the Protestants (of Ireland) being in profound peace, were massacred by their nearest neighbours, with whom they had long kept up a continued intercourse of kindness and good Instigated by the priests—a universal massacre of the (Protestant) English commenced, now defenceless and resigned to their inhuman foes. No age, no sex, no condition was spared. The wife, weeping for her butchered husband, and embracing her helpless children, was pierced with them, and perished by the same stroke. All the tortures which wanton cruelty could devise,—could not satiate revenge excited without injury. To enter into particulars would shock the least delicate humanity; such enormities, though attested by undoubted evidence, would appear almost incredible.''t

These are a few of the public persecutions, which stain almost every page of papal history. But, all this while, the work of human butchery was also carried on in secret, with still greater horrors, by the infernal inquisition. This dreadful tribunal has been in regular operation since its establishment, by pope Lucius III. and confirmation by Innocent III.; and it is estimated by the Spanish ecclesiastic, Llorente, who had himself been secretary to the inquisition, that in Spain alone, till the year 1808, there had been burnt alive 34,658 persons, and condemned to the gallies

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288,219. How many died during the infliction of torture, is known only to God! In all, it is thought, the Inquisition has cost Spain 2,000,000 of lives!! Adding to this the butcheries of the inquisition in other countries, it is estimated, that the whole number of persons in different ages and countries, who have been massacred by the Romanists for the sake of their religion, amounts to the awful number of 68,000,000.* Surely, then, if the other traits of the little horn are applicable to popery, this last one, that she will wear out the saints of the Most High, is doubly applicable; and we cannot entertain a doubt, that the God of the prophets designed to direct the attention of his people to the great apostacy, the hierarchy of Rome. Blessed be God, he has fixed a time, when the power of persecuting his people shall be taken from this cruel hierarchy, namely, after a time, and times and half a time. supposed to mean 1260 years. this period will expire, we have not time to inquire; but at its expiration, the kingdom of the Most High shall prevail, a kingdom of peace and good will to man and glory to God.

This subject is rich in practical instruction, but our time will permit us merely to glance at a few items of it.

1. It teaches us most impressively the divinity of the Bible. What, short of divine omniscience, could communicate to Daniel so striking a history of all these nations, marking their prominent changes, for three and twenty hundred years? None but that God, who sees the end from the beginning, could That prophet, to whom this do it. prophecy was revealed, was therefore sent by God, and the book containing such miraculous revelations, must be the book of God! How dangerous. then, the condition of those who reject this heavenly word! Again, if the God of the Bible knew the history of many nations for ages in advance, how certain is it, that he knows the individuals in those nations, that he knows our hearts, our thoughts and desires! Let us, therefore, daily learn to value more highly this precious Bible, this book divine, and

^{*} Encyclopedia of Religious Knowledge, p. 925, 926.

[†] Brownlee on Popery the Enemy of Civil Liberty, p. 104.

^{*} Brownlee on Popery, &c., p. 104.

make it the rule of our life, the charter of our hopes in time and eternity. Have any of my readers lightly esteemed this holy book, or unhappily even treated it with infidel levity? Come, humble yourselves before the God of the Bible, recognise in it the revelation of his will, study it as the most interesting and important of books; as that book, which, according to one of the best reasoners and ablest judges that ever lived, the immortal Locke, "has God for its author, truth without admixture of error for its matter, and salvation for its end."

2. We may learn the duty of Christians, and especially Christian ministers, to study the prophecies, and to call attention to the instructions and warnings they afford. It is doubtless true, that prophecies were not designed either to excite or to gratify an idle curiosity of the future. But they are designed as a standing miracle for the instruction and confirmation of God's people in all ages. Daniel felt desirous of understanding them, and his angelic instructor gave him the interpretation, so far as they had already been fulfilled, and such general explanations as to the future, as might aid him and his successors in comprehending the vision. He told him in a former vision, that Nebuchadnezzar himself was the golden head of the image. In another prophecy, he told him, that the Medes and Persians were meant by the ram with the two horns, and Greece by And in the prophecy bethe he-goat. fore us, he told him that the four beasts. are four kings, that the ten horns of the fourth beast are also kings, who shall grow out of it, and that the little horn also means another king, who should arise after them. If Daniel sought not in vain for light, we also may hope to be guided by the Spirit of God, to understand all that is necessary for us to know of these prophecies. If then a minister, having studied these prophecies, believes that their import has been rendered clear by progressive fulfilment, and that they contain warnings highly important to the welfare of his country, ought he to remain silent? Ought he not rather to lift up his voice, and call on the people to heed the warnings of God, and to brace

themselves for the conflict awaiting them? Thus have I felt situated—thus have I endeavoured to discharge my duty. feel no personal hostility to my Catholic neighbours, I trust I feel none to any living being. But I see our country overrun by increasing numbers of the worshippers of this papal beast. I see especially his most dangerous emissaries, the Jesuits, (who have been so formidable in Europe as to have laws of banishment or disability enacted against them thirty times,) traversing every part of our land in the shape of priests, and pedlars, and music-masters, and teachers of French and Italian, and possibly even as Pusevite preachers.* I know the danger and feel bound to call your attention to it. us it depends, whether our liberties, civil and religious, shall be transmitted to our children unimpaired, or whether they shall be gradually undermined and eventually destroyed by foreign priests and Jesuits, the emissaries of papal and imperial despots of Europe. If we face the danger in time, and quit ourselves like men, all will be safe. If we shrink from danger and duty, we, and especially our children, may deplore our error, when the lamp of liberty shall have been extinguished in this western world amid the darkness of papal despotism.

3. Finally, we may learn from our subject, the proper nature of the measures called for by the emergency.

The reign of this little horn or papal hierarchy, is not to be destroyed by another beast more terrible than itself, that devours and breaks it to pieces; but the saints of the Most High shall take the kingdom, and the kingdom of the Most High shall be established. Now we know, that the kingdom of the Most High is the gospel kingdom, a kingdom of peace and good will towards all men; the means appointed for its extension,

*In Deamark they pursued this hypocritical course. In the reign of Christian IV.1613, 1624, "a plot was discovered for the re-establishment of the Catholic religion in the North. Several ecclesiastics, who outwardly professed the protestant religion, but who had been brought up in the Catholic faith by the Jesuits at the College of Braunsburg, in Prussia, were actively and secrety employed in spreading Catholicism in their parishes."—McGhee's Laws of Papacy, p. 226.

are the publication of the truth and exhibition of a life of holiness and of benevolence. In endeavouring to resist the progress of popery amongst us, we ought not to harbour feelings of personal It is not against Romanists, hostility. but against their errors that we are to We ought to reach them if contend. possible with the preached word of God. Preachers ought to endeavour to expound the gospel in their vicinity, and laymen should use their influence to persuade them to attend. We know that the priests, conscious that their corrupt and superstitious system will not bear investigation, forbid their people from attending protestant preaching, from perusing protestant books. But happily some Catholics are not willing to be robbed of their inalienable right to exercise that reason which God gave them, and to think for themselves. There are some. who feel that their Creator formed them rational beings, and who are unwilling to take their religion upon trust, but are disposed to follow the apostle's direction, Prove all things, and hold fast that which is good. These, if encouraged to hear the gospel, and to read good books and tracts, may, by the blessing of Heaven, be delivered from the bondage of popery, and be instrumental in the hands of God, in rescuing others from the same Have we not all been neglithraldom. gent in regard to this duty?

Again, we ought to circulate among them books and tracts, calculated to show them, that the religion taught by their priests, is very different from that inculcated by the Saviour: that the reason why their priests discourage their reading the Bible, is the fear that their unscriptural corruptions will be detected; that their abused and priest-ridden people will discover, that the Saviour and his apostles commend the Scriptures to be read by the whole congregation, whilst the priests forbid it; that there is not a word in the whole Bible about a pope,

* John v. 39. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Coloss iv. 16. "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea."

but that Christ is the head of the church, and not the pope;* that instead of the pretended celibacy of the priesthood, the apostle Peter himself, as also other apostles,† were married men; that instead of the intercession of the Virgin Mary, the Scriptures teach that there is but one Mediator between God and man, the man Christ Jesus;‡ that instead of the invocation of the name of Mary, and pretended saints,§ there is no other name given under heaven amongst men, in which we can be saved, than that of Jesus.

Finally, we should endeavour, from facts and undisputed history, to convince our Catholic neighbours, that their priests generally have been, and with few exceptions still are, a selfish, tyrannical order, lording it over the consciences of their laity, extorting from them exorbitant sums of money, and robbing them of their natural rights as rational and accountable beings. We should show them that a large portion of those unhappy victims, butchered in the inquisition, were members of their own church, and guilty of no crime except, perhaps, that of reading the word of God, and refusing to believe some of the superstitious doctrines or rites of their church. We should show them that Romish priests generally, and foreign priests always, from the nature of their principles and education, are, and naturally will be, the enemies of our liberties; that they officiously interfere with our elections, whilst not one of them is natural-

"Ephea. v. 23. "For the husband is the head of the wife, even as Christ is the Head of the Church; and he is the Saviour of the body." Colosa i. 18. "And he (Jesus, v. 14) is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence."

† Matt. viii. 14. "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever." 1 Cor. ix. 5. "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas (Peter?")

† 1 Tim. ii. 5, 6. "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time."

§ Acts iv. 12. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."

ized, for the laws of their church forbid their taking the oath* of allegiance to any other government, and all have vowed allegiance to the pope, who is a political as well as religious thief, and the very principles of whose government are despotic in the extreme. By such efforts, we may hope not only to gain the confidence of the more enlightened and honest portion of our papal neighbours, but also be instrumental in saving their souls;

whilst, at the same time, we shall perpetuate the liberties of our common country, and hasten the complete fulfilment of the prophecy, that the saints of the Most High shall take the kingdom. Thus shall we advance the reign of righteousness and peace, established by the Son of man, whose kingdom is an everlasting kingdom, and whom all dominions shall at last obey: Which may God grant, for Christ's sake.

THE TREATMENT OF THE SACRED SCRIPTURES BY THÉ MO-DERN CHURCH OF ROME.

It is very possible, and may be freely admitted, that opponents of the church of Rome of whatever class, and therefore protestants. may have overslated their charges against her, either generally or as respects her conduct towards the Holy Scriptures. But it is much more frequently the case, that this has been done by the accused herself, with the effect certainly, if not with the design, of thereby obtaining vantage positions, which enable her to make both assertions and denials otherwise impossible or

" In order, it would seem, to keep the whole body of ecclesiastics detached from the interests of the different countries in which they may reside, and to make them an ecclesiastical and civil standing army, true only to the interests of the popes, the 43d canon of the Lateran Council under Innocent III. actually forbids the Romesh priests from taking the oath of allegiance to any civil go-rernment: "Sacri auctoritate Concilii," &c. "By the authority of this sacred council, we declare, that it is unlawful for secular princes to require an oath of fidelity and allegiance of their clergy; and ver peremptority forbid all priests from taking such oath, if it be required." Such is the position of every foreign Romish priest in our land, and threefourths of the whole number, if we mistake not, are foreigners. So far as we have been able to learn, not one of the whole number has disobeyed this canon; not one of them has taken the oath of allegiance to our country, though they control nearly all the Romish votes. Would it not be well for Congress to prohibit every foreign priest and minister, Romish and protestant, from taking charge of a church amongst us, or performing ministerial acts, without having first sworn allegiance to our government?

This is an additional reason hopeless. why every impugner of Romanism should be careful to keep within the bounds of accuracy in his allegations, against an adversary who knows so well how to improve every indiscretion of the assail-The church of Rome has been accused of teaching, that no faith is to be kept with heretics. The charge in this unqualified form is certainly not correct. In common transactions it is the practice. as it is the interest, of even the most devoted servants of the Roman see, instead of uselessly throwing away their credit, to increase its stock, in order that it may be used where it is wanted,—and will tell—by enabling them more profitably to break their faith to the heretic. when a competent interest of their church not only permits it as a license, but enjoins it as a duty, to perform the act. inaccuracy would be similar, to charge the church of Rome with universal and absolute hostility to the Scriptures .-Such a charge, whether made or assumed, would only put it into the power of that church's friends-and they have shown that they know how to use it-to establish exceptions, which may be made to pass for a complete refutation of the then presumed calumny. These persons for the most part know sufficiently well, that after the most liberal deduction which can be allowed, the main gravity of the charge still remains; and they cannot

We do hold up their heads against it. not deny that the Italian church never shows herself an enemy to Scripture, as long as Scripture does not show itself an enemy to her. We do not deny that she may tolerate, and even encourage the diffusion of the Divine word, as long as such diffusion does not interfere with, or may be made to subserve, her credit, her power, or her purse. We acknowledge as freely as need be, that in all cases in which she can trace and trust the progrees of the Scriptures, in all cases where her control is certain and effectual, no obstruction is given. We admit too, that there are emergencies, not simply imaginary, which may produce in the rulers of the Roman church considerable zeal and activity, both in providing and diffusing the sacred volume among their But we know, at the same time, where the temptation and test lie; and shall probably convince the reader that the hostility of Rome to the Scriptures of God is, under particular, definable, attested circumstances, determined, unrelenting, ferocious. and particulars of a decisive character, on such a subject, are a far more just and satisfactory criterion than any general descriptions; and to palliate such as will be adduced by adducing others of an opposite character, would scarcely be more rational than to excuse a man for sending a bullet through the head of his neighbour, because he had formerly paid him some or many civilities.

The modern church of Rome, and her conduct, is our subject. But as all his. torical subjects are best and most fairly considered by proceeding chronologically from the beginning, we will commence with the nativity of that church. those who are read in the Romish controversy, it is not news; but it is proper in this place to bring into notice a work of the incomparable Usher on the very subject—Historia Dogmatica de Scripturis et Sacris Vernaculis, Lond. 1690. It is a posthumous work, and intended to be the first of a series of similar works, in which the testimonies on the subject are chronologically and amply given, in the very words of the author, increased and carried on by the very learned edi-

tor, Henry Wharton. Discussions highly useful, if not necessary, are interspersed.* The remark in the preface of the edition, recommendatory of the method adopted. as the most secure against evasions, is worth repeating:--" Quas enim admittit dialectica tricas et argutias, excludit historia. Illi item movere potest subtile atque acre ingenium: huic sola frontis impudentia." The last is not always wanted. It would be impracticable and superfluous to go through the ecclesiastical history of Rome, in each successive century. But for the first existence of the church in that metropolis, and while she maintained her average purity, she is entitled to all the praise her best friends could wish for; having by her own exertions or by aiding others, particularly by the translation of the Scriptures into the languages of the nations which were converted to Christianity, promoted the great work with sincerely apostolic zeal. That church herself was among the first to be benefited by the particular and natural measure specified, scriptural-ay, and a vernacular—translation; and, if Augustine be right, this was done by different private individuals. And what self-condemnation does this very first important and well-attested act of the Roman church inflict upon the discouragements, the interdictions, the punishments, with which in her latter days she closed the avenues of heavenly truth! These she shall not deny; and we will see in time how she colours them. sions in the language of Syria might be expected to be about equally early; and high antiquity is claimed for the Peschito. The two versions of Upper and Lower Egypt, the Sahidic and Coptic, appear to have issued before the close of the third century. The fourth is illuminated by the Gothic version of Ulphilas, to the honour of the Greek sec-The Ethiopic foltion of the church. lowed; and Chrysostom uses expressions, which, if strictly understood, assert the translation of St. John's gospel into se-

* There is one plainly deducing from heathen and heretical practice, the Disciplina Arcana—of which the modern controvertists of Rome dextsrously avail themselves, to convert a real argument against a proposition into an apparent argument for it.

veral new languages. The elaborate and instructive illustrations of Biblical Literature by Townley, and the extensively known and highly, because justly valued introduction to the Scriptures by Horne. will supply the inquisitive reader with all the information, which would be out of place or proportion here. Suffice it to observe, that the sixth century is fixed upon by Usher as the period when the pontifical church began to make its own error conspicuous and mischievous, and that particularly, by adopting the practice and policy of her heathen progenitor -the imposition of her own language. (the sacred Latin,) on the nations whom she had subjugated by her degenerated religion, as the other had done by her arms, a badge, as well as an engine, of Charlemagne played spiritual slavery. a part in the unworthy game of pandering to papal ambition by enforcing the use of the Latin language in the national offices of religion.* There occurred not, however, much intermission in the production of Biblical translations; the common sense and common piety of individuals, touched with even the feeblest sense of religion, effecting or demanding This state of toleration was not invaded by the spiritual sovereign of Rome till the reign of Gregory VII. of not very tolerant celebrity, to whom an application was made by Wratislaus, Duke of Bohemia, to be allowed the use of the vernacular Sclavonic language in the celebration of Divine service in his dominions. The request was peremptorily refused, on the alleged ground, that the Almighty thought it best that the Holy Scripture should in some places be obscure, or hidden (occultam,) lest it should be despised or misunderstood. Olaus Magnus, a papal prelate, expressly asserts, that the pontisf prohibited the version of the Scripture into the vulgar This is more than the epistle tongue. of Gregory will warrant, unless he had other authority.† Henry, (Hist. Eccles. laviii. 7,) deserves to be referred to, be-

* Pp. 97-100.

cause he states this distinctly as the first prohibition of the reading of the Scriptures and performing Divine service in the vernacular tongue. "On peut donc marquer sous Gregoire VII. le commencement de ces sortes de défenses."

We proceed to a very important act, a decree of the council of Toulouse, assembled in 1229, by authority of the legate of the Roman see. The particular decree which concerns the present subject is in cap. xiv. "Prohibemus etiam, ne libros Veteris Testamenti aut Novi. laici permittantur habere: nisi forte psalterium, vel breviarium pro Divinis officiis. aut horas beatæ Mariæ, aliquis ex devotione habere velit. Sed ne premissos libros habeant in vulgari translatos, arctissime inhibemus." The last statute provides that the foregoing shall be diligently expounded by the parish priests of the diocess] four times in the year. Toulouse was a principal city of southern France, where the Crusaders of the papacy had committed such atrocious barbarities, as recorded by a monk and witness, in several instances, with the profession, on behalf of the perpetrators, of incredible joy, (ingenti gaudio.) This council is recognised by a subsequent one at Narbonne, 1235; by another at Bezeires, 1246; and more especially by one at Albi, 1254, which professes to renew (innovare) the whole, and does actually repeat a great part, of the council of Toulouse. It is remarkable, however, that the above statute is omitted, though the immediately preceding and following are repeated. It might be thought best not to stir the subject afresh; and there was authority enough for any coercive purpose in the hands which desired it.* It is not easy to understand what Wharton means by calling this council a private one. was not indeed general or national, but sufficiently accordant with papal principles, and sufficiently authoritative in the extensive province for whose regulation it was convened, to give it all the appli-

* See Labbé Concil. under the respective years, and particularly for Albi, X1. col. 720, et seq. On this subject the public has been benefited by an interesting and able correspondence in the Selopian Journal, 1836.

t See the epistic in Labbé and Cossart, Concil. X. col. 234. It is quoted by Usher, 135, who has likewise the extract from Olaus Magnus, Hist. xvi.

cation to our subject, and all the force, which are required for its establishment or elucidation. In the celebrated letter of the poor enslaved Fenelon to the bishop of Arras, relative to scriptural prohibition, the archbishop admits that, up to the time when the presumption of the Albigeois called for the exercise of ecclesiastical authority, no restriction was exercised as to the reading of the Scriptures; and father Simon, alluding to the same supposed necessity, writes, that since some seditious spirits have abused this reading to bring in innovations into religion, it was necessary to use some precautions in this matter, and not to allow it indifferently to all sorts of persons.*

England enjoyed the illumination of Light and popery, however, could not co-exist in peace; and in 1409 a council was assembled at Oxford, where Arundel, archbishop of Canterbury, presided; and there a formal condemnation was passed upon all vernacular translations of the Scripture by private authority, and particularly upon that of Wicliff.† Sir Thomas More endeavours to infer from Lindwood's interpretation of the constitution, that previous translations existed and were tolerated, —against all probability and immediately subsequent practice, as Usher triumphantly urges, and proves. † By a law of Henry V., 1415, all who possessed or read Wicliff's books were declared guilty This law was considered as of treason. particularly directed against the translation of the New Testament.

Passing over much to the present purpose, we come to a period the most extraordinary, the most important, and the most providential, we may say, in the history of man, when the two simultaneous events occurred, the capture of Constantinople and the invention of printing. Humanly speaking, no other coincidence could have saved the world from a universal and eternal deluge of ignorance, superstition and depravity. By the first of these two events, Greek literature, and

 Crit. Hist. of the Text of the New Test. Versions, Part II. p. 377.
† Wilkins, Concil. Mag. Brit. iii. 317.

Markey, ii. 79.

general literature besides, in the science and the material, were at once transported into a soil fitted for the benefit, as a large portion of the population was concerned; and, by the latter, the benefit was perpetuated and diffused before its nature was well understood even by those so employed, and before any strong temptation existed to impede or corrupt Hence were sown, and sprang up, the seeds of truth, not only human but divine, to such an extent, with such increase, and spread over so large and comprehensive a surface, as to set at defiance all or any future attempts, which might be made to arrest or withdraw the providential boon. Volumes were printed, and made public property, which the very promoters of such publication, multiplication, and dispersion, might exert themselves, by every aid of public power, to recall or even mitigate with perfect impotence. The matter and weapons of knowledge had got into hands which would not, and could not be made to, surrender. The blessing had gone abroad without remedy. Quod semel emissum est volat irrevocabile verbum. It was in such a state of things, that, in a little more than the second half of the century. human wickedness at the height, opposed by, yet combined with, human integrity inspired from above, caused such a violation of moral decency and prudence on the part of the great idol of the world—the supreme pontiff—that Christian patience, (such as Christianity was then,) could endure it no longer; and the heroic spirit of Luther burst asunder the chains, and bid defiance to the power and resentment of Leo. Up to this crisis, and even a little beyond it, the same voluptuous pontiff could tolerate and even patronize the Holy Scriptures. cardinal was encouraged to edit a princely collection of them in four different languages. The man whose learning brought every power to pay court to him, might dedicate the first published The colli-Greek Testament to Leo. sion had not yet begun, or at least was not sensibly felt. But no sooner did the authors (under God) of the reformation feel, and begin on a large scale to exercise the strength, which that revolution

Bee his Testimonies which follow, p. 164, &c.

she trembled for her authority if not for her existence, and began to look to her resources, both of defence and offence. against the new and unexpected assail-No weapon came wrong to her: and brute violence, the secular arm of princes, was among the foremost. knew the virtues of the newly erected Inquisition, and was nothing loath to accept But with these we are their service. not so directly concerned. It was the word of the living God made free to the people which gave the first reformers their strength and success. Rome knew it, and directed her chief efforts against that citadel. In what manner she proceeded in England, the blood-stained pages of the reign of Mary sufficiently We propose, however, in the present article, to confine ourselves to less sanguinary exertions, those of the pen or press—the literary operations of Rome against the scriptures in particular. But, before we proceed to this part of our undertaking, it may be right and fair to attend to the plea advanced by the accused, or her advocates.

Charles Butler, Esq., at the end of his Confessions of Faith, followed by Dr. Wiseman, in his Second Lecture, appeals with no slight air of triumph over the assumed ignorance or misrepresentation of protestants, to the extended and apparently correct catalogue of vernacular translations of scripture by Romanists in the Bibliotheca Sacra of Le Long, as a proof of the love of the church of Rome to the scriptures. She grounds all her authority upon the scriptures—certainly no very decisive proof of disinterested She has preserved them affection. through successive ages, and conveyed them to the modern generation,—perhaps to the time of the reformation,—in part only, and as a letter may be conveyed to another which may condemn the bearer. The assertion that this church permits a perusal of the vernacular scriptures quite indiscriminate, is palpably and tremendously false. We are, however, quite willing to admit, that translations of scripture were made and published in France, Spain, Italy, Germany and other

put into their hands, than the powers of nations—but not in England—by prothe papacy were shaken to their centre; fessed members of the Roman Church, long before Luther and the reformers did the same; and for a good reason—because the latter did not exist. With no compromise of our protestant views, we likewise admit, that during the darkest ages of the Roman superstition there were numbered among its subjects, in whose heads and hearts a divine purity was generated, powerful enough to make them nauseate the corruption which surrounded them, and to use all those means, except open opposition, which were calculated to remove or destroy it. lation of intelligible scripture was the most likely to produce this effect. have as much charity as Hooker had respecting our forefathers, who lived under such disadvantageous circumstances; and we honour the hereditary bondmen, who were thus far willing to be and make others free, although they had not the courage, like Luther and others, to strike the blow. But as long as they went no farther, they neither disturbed the genius of popery, nor would the genius of popery disturb them-it might turn their labours to some personal profit. were few of the pious papists living before the reformation, who would not have become protestants, had they lived Of those versions which sprang out from so pure a source, it may rationally and fairly be believed that some at least were produced for the purpose of superseding or counteracting the heretical translations in existence; as was notoriously the plan after the reformation, and as the Rhemish editors in the preface to their translation simply inform us respecting the French version in the time of Charles V.; it was intended (they say) to shake out of the people's hands the Waldensian translation. It will not be necessary to go much into detail as to Roman translations after the reformation. The efforts of Rheims and Douay, whether in the first or last edition, will afford no great assistance to the cause of Romish exculpation. necessary, according to Roman Catholic discipline, that when the scriptures are allowed to go abroad in an intelligible language, they should be guarded from the propensity (it should almost seem) to do mischief by a strong body of notes. And yet the elaborate notes of our countrymen appear to have been written for no purpose more conspicuous, at least, than to afford their degenerate descendants an opportunity of making a show of disclaiming and condemning a material portion of them.* It will be walking amidst live coals to travel through France, and encounter the versions of Veron, Bordeaux, and another in 1698. Father Quesnelt will lay the ingenuity of modern Romanists under hard contribution; and the rescript of a pontiff, in assumed and vaunted approbation of the Italian version of Martini, will vanish into air at the resolute reproof of I)r. Milner, and at the stroke of a pontifical pen in the last Prohibitory Index. The late and present activity in the dispersion of the Roman translations is too naturally assignable to shame, fear, and policy, to allow it to be put forward as any proof of the increased liberality of the church of Rome, of any new respect for the rights of private judgment and conscience, and of any sincere desire that the mighty flock of the Universal Pastor may be made individually wise unto salvation by free and unrestricted access to the wells, where alone in its greatest attainable purity that salvation is to be found. But qualifications are required; and we would gladly know why those qualifications-humility, a prayerful dependence upon divine inspiration, openness to conviction, &c .- are not to be acquired as properly and readily in and by the study of the word of God, as by any other and previous means. But there is danger. Yes, there is danger attending every good gift of our Maker -the light of heaven, our food, our reason, divine ordinances, even such super-

* The various disclaimers of Drs. Troy and Murray of Ireland. really go no farther.

t See article on Quesnel's version in a previous number of this Review.

† See on this subject An Inquiry into some of the Doctrines of the Church of Rome, by Dr. Kenney, 1818; and other works; Blair's Correspondsone, &c.

ence, &c. § The "Family Edition" of Bishop Hughes, just completed by Dunigan, at New York, will gain the church little credit in this respect, when the attending circumstances are considered.

natural gifts as were granted to the primitive church, and which we know were Yes, there is danger, and danabused. ger of another kind—a danger which the church before us has created, and fears. There is danger, that a reader of no particularly vicious bias should find in the Bible little reason to believe that the Virgin Mary was predicted as the seed of the woman. He would be in great danger from the terms of the second commandment, which he might suspect designated something more than a grossness of idolatry which there is no proof He might have doubts ever existed. whether our Saviour communicated to St. Peter any supremacy at all; and, if he did, whether it was to descend in any succession; and, if so descending, whether Antioch had not the better claim: and whether Jerusalem might not prefer as good a title as Rome. might be at a loss to find in the only scripture expressly directed to Rome, St. Paul's epistle, any marked accordance with the doctrine, after so many ages of deliberation, finally established in the council of Trent: apprehensions would not be extravagant, that he might imagine some articles of a character opposite to accordance. In short, so little would be likely to meet him confirmatory of what stand out as the prominent features of his church's faith, and so many stumbling-blocks would beset his whole course—the last perhaps the worst, when the virtuous matron of the seven hills rose in all her majesty in his view-that his Roman faith, however firm at first, would be staggered from head to foot, and Rome would indeed be in great peril of losing a subject-Christianity would have an equal chance of gaining one. There is in reality more of accuracy in this representation than may at first sight appear; and certain it is as any fact can be, that the only heresies under pretence of which protestant translations are condemned, are such as have just been suggested.

From what must be considered as the mere special pleading of Romanists on their own behalf, and of course perfectly inconclusive, we now proceed to something of a direct and decisive character.

The subject, it will be remembered, is, the love of the church of Rome to the scriptures. We say advisedly, the church of Rome; for it will not do to adduce individual members, who may be of a very different mind from their church, and whose mind the extreme intimidation used by their church renders it impossible to ascertain. It is so even now. After the reformation, not to advert to earlier provisions against the diffusive knowledge of the scriptures, as discovered by placards and catalogues published by papal authority in the Netherlands, we take our starting point from the council of Trent, convened for the professed object of exterminating heresy. In the fourth session the contents of the scripture were determined, and the Latin Vulgate pronounced to be the only authentic representation of it, even before a correct copy was ascertainable, and many years before that desideratum was attempted to be supplied by the pontiff Sextus V.; who, notwithstanding his infallibility, and excommunication of future innovators, succeeded so ill, that a near successor, despising all, issued a new edition varying in two thousand places from his predecessors, accompanied however by a similar denunciation: and a third edition in 1598 is now the standard text. But a pope, before the close of the council, (in 1559,) Paul IV., published an index of prohibited books; which is concluded by a catalogue of more than a closely printed page, or thirty copies, of prohibited Latin Bibles; at the end of which is a notice, that all vernacular Bibles, in German, French, Spanish, Italian, English, or Flemish. &c., are forbidden to be printed, read, or possessed without the license of the Inquisi-Eleven New Testaments are prohibited, with an &c. in the same way.*

* See Mendham's Literary Policy of the Church of Rome for this and the subsequent indexes. There is a curious work, which deserves notice on this subject—Censura Generalis contra Errores, quibus Heretici Sac. Scripturam asperserunt—by the Spanish Inquisition, first published at Valladolid in 1554, and afterwards at Venice in 1562. It enumerates sixty-seven Bibles, out of which it extracts the heresics which it attempts to refute. But the sensitive jealousy of scriptural truth is the point for attention.

But the council in its eighteenth session provided for a new index, which was executed and published in 1564, by authority of Pius IV. There indeed we have no formal catalogue of prohibited Bibles: it was unnecessary; for we have in its place a sweeping Rule, the celebrated Fourth, which being very accessible we do not repeat, but earnestly request the protestant public never to forget, and never to allow itself to be imposed upon by the pretence, that a document solemnly repeated by the highest papal authority in our own time in three distinct constitutions, has lost an atom of its full and original authority. rule in fact places every individual of the Roman communion in pain of forbidden absolution, at the mercy of his priest or confessor, as to the perusal of The seventh rule of the the scriptures. suppressed Index of Sextus V. provides, that no vulgar translations of the scripture shall be read without a new and special license of the apostolic see (sine nova et speciali sedis apostoliciæ licentia.) In this instance too the necessity of a particular catalogue was superseded. The Spanish Indexes are still more graphically inveterate against vernacular translations, as may be seen in the appendix to the Tridentine Index, published by authority of Philip II., 1570, pp. 80—83, and in those of 1583 and 1584.* But these and the English proscriptions, which were frequent enough against English translations, must be passed over, though proceeding from the same authority and marking the same character, in order that the mass of evidence may not overwhelm us. the next Roman Index, the author, Clement VIII., who had put his extinguisher over both the Vulgate and the Index of his predecessor Sextus, added an explanation of the Fourth Rule of Pius' Index, which revoked the power thereby given to bishops, or inquisitors, or supe-

* These are most of them expurgatory; and where Bibles with indexes come in their way, the truths which they dare not attack in the text they expunge in the index: Rome, or the Vatican, had but half an expurgatory index, and that suppressed, though some writers talk glitly enough of the Expurgatory Index of the Vatican. In short, ignorance on the subject is rather in fashion.

riors of religious communities, of granting licenses to buy, read, or retain vernacular Bibles, &c. in conformity with a mandate of the holy Roman and universal Inquisition to that effect. And so the law, as far as these documents are concerned, was repeated, and stood till the time of Benedict XIV. In the interval, however, a more formal exhibition of antiscriptural zeal was called forth, fraught with important information on the subject under examination. The bull Unigenitus, which must not be evaded, particularly in Ireland, is not more remarkable for its insensate fulminations against one of the most evangelic among the external members of the Roman church, than for the evidence which it affords by several of its specific condemnations of the antiscripturality of that church. Out of 101 propositions in the black catalogue, are condemned from the 79th to the 85th-those which affirm that scripture is universally necessary; that it is for every body; that its obscurity is no reason for forbidding it to the laity; that the Lord's day should especially be devoted to the study of it; that it should not be prohibited to women: that to close it from Christians is the same as to close the words of Christ; that to forbid it is to forbid the light to the children of light, and inflict upon them a sort of excommunication. doctrine, therefore, here proclaimed in 1713 by the living, speaking, writing oracle of the Roman church, is the reverse of the foregoing condemned pro-Quesnel, however, suffered in company with Pascal and Fenelonboth condemned by the bigotry of their church, under the influence of which bigotry they condemned the reformers.

The machinery of scriptural restriction, with the aid of the Inquisition and the confession-box, worked, there can be no doubt, to the satisfaction of its managers up to the time of Benedict XIV.; under whose pontificate were issued two Indexes, in the latter of which, in 1758, occurs an addition to the preceding Rules, of a somewhat relaxed character. It is appended to the Observatio of Clement VIII. on the fourth of the Tridentine Rules; and is as follows—"If versions

of this Bible (the Vulgate) into the vulgar tongue are approved by the apostolic see, or are published with annotations drawn from the holy fathers of the church, or from learned or Catholic men, they are allowed." This apparent indulgence, as well as a Spanish one occurring in the *Indice ultimo* of Madrid in 1790, is sufficiently guarded against undue application by the fact, that the original and unrepealed Rules still maintain their primitive and undiminished force. We shall soon have proof of this.

An Italian translation of the scriptures, with notes by Antonio Martini, in twentythree quarto volumes, was prefaced by a letter from Pius VI., dated kalends of April, 1778; which, for its supposed liberality in allowing and recommending the perusal of the scriptures, was put forth in a hand-bill announcing the publication of the Holy Bible by R. Coyne, in 1810, as covering with shame the vile misrepresentations of protestants as to the restrictions upon scriptural reading.* Dr. Milner, however, in his Inquiry into the Vulgar Opinions concerning the Irish. Catholics, p. 441, calls this a pious fraud; and accuses the advertiser of having garbled and corrupted Pius' letter, suppressing "the passages in which his Holiness enforces the Rules of the Index, and praising the work for having notes to explain difficult passages, conformably to the doctrines of the holy fathers: in fact, it consists of twenty-three quarto volumes."† But, more than this, there is a decree of the Congregation of the Index, at which Pius VII. was present, on Jan. 17, 1820, where five different editions of Martini's New Testament are pronounced as condemned; and this condemnation is transferred to the Appendix of the Index of 1819.

We might close with these specimens of papal affection for the scriptures in an intelligible form, had we not two or three farther proofs in reserve. The first two appeared in the shape of breves in the year 1816, the former to the Archbishop of Gnezn, the other to the Archbishop

^{*} See Blair's Revival of Popery, pp. 234—236. † Correspondence on English Bible Society, including Letters from the Earl of Shrewsbury, &c., by Mr. Blair, 1813, pp. 34, 35.

They were both excited by the operations of the Bible society: and the first, recognising and reinforcing. the Rules, particularly the fourth, of the Index, pours forth the usual invectives against the freely circulated scriptures. The other makes the same reference, and, which is to be noted, joins in denouncing the artifice used respecting the letter of Pius VI. to Martini, and in pointing out the care of the pontiff to neutralize his liberality by referring to the fourth Rule of the Index. breves were published in the Tocsin. or Anti-biblion, by Mr. Leslie Forster, at the end of his printed speech in 1817; and in a tardy, smuggled manner, when they could no longer be rendered suspected, by the Catholicon, (papal periodical,) vol. v. p. 167, &c., and p. 318, &c. There are yet three other important documents, illustrative of the animus of the Roman church towards the Bible, and proceeding from the same The first is, the Encyclihigh quarter. cal letter of Leo XII. 1824, which recognises both the preceding breves, puts forward the authority of the fourth Rule of the Index, and declaims against Biblical diffusion in high pontifical style. It was published in Dublin, with an echo from the papal hierarchy of Ireland. The second is likewise an encyclical, and by the reigning pontiff, Gregory XVI. in He, as well as his predecessor, is shocked at the progress of anti-papal literature, and sighs for the interference and execution of the Index, not without a view to its salutary operations on heretical translations of scripture: but he dispels his despondency by fleeing to the female idol of his church, "who destroys all heresies." The third is in the same spirit, and was published from the Vatican in 1844.

Much confirmation might be added to the present argument by adverting to the evidence given before the English parliamentary committees in the years 1816 and 1825. In the first—which may be found appended to Poynder's valuable History of the Jesuits, in 1816, may be observed every shuffling evasion, which Jesuitism could dictate, to avoid letting in the light of scriptural truth into cer-

tain projected schools in any form whatever; no one form would be assented to. as appears particularly by the examination of Dr. Poynder, V. A. June 15, who admitted that there was no English translation of the Bible authorized by the see of Rome. 'The examination of the Irish prelates in 1825, which, besides the reports, is extant in the Digest of the Evidence in the Reports,* expressly admits that there are no notes of any real authority attached to the Bibles issued for the Roman Catholic. So that, notwithstanding all the mockery of anprobations and recommendations, notwithstanding the supreme importance put upon notes, as alone qualifying the scriptures to go with safety into the hands of the Romish public, there are no notes whatever, for which the church or rulers of Rome will hold themselves responsible; and so all the infallible teaching, which their church monopolizes to herself as her grand distinction and evidence of doctrinal supremacy, is allowed to vanish into smoke! and we might add. all those atrocious acts of hostility to the protestant scriptures, which are confessedly encouraged by the Irish hierarchy, and particularly the Bible-burnings and buryings, in one instance applauded by Dr. Doyle himself. But we must refrain, and only beg to ask, whether, in persons who by their profession ought to have no other object in religious inquiry than that of truth, can satisfy themselves with the evidently partial and evasive view, which Romanists of even the highest order condescend exclusively to present to the public; whether it be in the lowest degree ingenuous (unless they will plead ignorance,) to omit altogether such views as we have given; and whether they can honestly imagine that documents of so high, so deliberate and determined a character, repeated from an early period to the very days in which we live, issuing from that personal authority, which is conceived to be the highest possible in their church, the chief Pastor of Christendom, the Vicar of Christ, the Vicegerent of God-that individual respecting whom the only doubt in the Roman church is whether

* Part I, pp. 214, &c.

he or a General Council be superior,—whether such documents can be honestly considered by them as not entitled to the highest respect, and even obedience, where obedience is practicable—and whether they can be flippantly tossed aside as the independent enouncements of a private doctor? And then the additional question will suggest itself—What love, what kind or degree of love towards the scriptures, do such exhibitions of the church of Rome discover?

It may be proper to notice in a few words the pretence or apology put forth for the condemnation and proscription of vernacular Bibles-their alleged falsehood or infidelity. This is an easy and inviting charge, because it requires a laborious answer. But the instance of R. Stephens's vindication of his translation against the censures of the Sorbonne. and the shame with which he covered his censors in his memorable Responsio. 1552, may serve as a general specimen of the ground for such charges. efforts of Martin and of Ward were not more respectable, and Grier has proved not more fortunate. But in this necessity will not the church of Rome, in sheer compassion, furnish her various flocks with, each, an authentic vernacular translation? Something indeed has been surreptitiously done in this way by some of her sons. There have been, even after the reformation, translations, English, French, and others. The schismatical colleges of Rheims and Douay supplied the English Romanists with one, distinguished not only for its interested infidelity, but for the inculcated intolerance and persecution of its notes. Of the French, it is only necessary to notice those of Corbin, Veron, and the anonymous editor at Bordeaux, who first found the Mass in scripture, (Acts xiii. 2.) with several other Romish doctrines as unquestionably to be found in the original! The Bordeaux New Testament was certainly got up for the new converts in 1686, though, for shame, Amelotte's was afterwards substituted.* But just

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to revert to the Rhemish Testament, it may be plainly seen, that the general reason for papal translations after the reformation was, to supersede the presumed heretical ones: and surely nothing can exceed the ludicrous symptoms of uncomfortableness and reluctance, with which the preface of the Rhemists show that they accomplished their undertaking. It is remarkable, too, that their smothered objections comprehend with the heretical, "the Holy Scripture though truly and Catholicly translated into vulgar tongues," &c. Father Simon bears express testimony to the same fact: he asserts, that the vernacular translations of his church were made "on purpose to" divert the Catholics from reading protestant translations." On a translation. by J. de Bay, he likewise remarks; "We see by this that the principal design of this version was, to rid the people of the protestant French Bibles, and substitute in their place another more conformable to the ancient interpreter of the church." Again he writes, that some popes "thought it expedient that the Bible should be delivered to the people translated into their language, pro-. vided that these translations were composed from the vulgar by Roman Catholic authors, and by this means the versions of the heretics were taken out of their hands."

An advertisement appeared not long ago in Dublin of a large edition of the Roman Catholic translation of the New Testament, without note or comment, attested by Dr. Troy as conformable to former approved editions, and recommended by a rescript of Pius VII. dated April 18, 1820, to the Vicars Apostolic of Great Britain; requesting them to direct their zeal and attention that bu reading pious books, and above all the Holy Scriptures, in the editions approved by the church, the faithful may conform in truth and good works to them as their pattern in precept and practice. There appears, it must be acknowledged, little of precision and

^{*} See in particular the valuable and scarce work of Serces—Popery an Enemy to Scripture. An account of him occurs in Senebier's Hist. Litt. de Genève.

^{*} Critical Inquiry into Editions of Bible, p. 224.
† Crit. Hist. of Versions of the New Testament, Part II., pp. 224, and 377.

straightforwardness in such expressions, whatever their authenticity: but far be it from any Christian not to rejoice in any conversion from evil, either in individuals or corporations. Should, however, the sanguine wishes and prayers to this effect be realized, it is obvious that the substance of past facts stands as fast as ever; and should such a desirable consummation take place, in whatever de-

gree, the then reformed will be among the foremost to acknowledge and reprobate the former delinquency of their church. It will, however, be observed that the original control of the church is left perfectly untouched: the confessor will report personally in each case; and the priest, or superior, so authorized, will act according to his judgment, his power, and his policy.

THE ROMISH DOCTRINE OF PURGATORY.

BY SAMUEL EDGAR.

Purgatory, in the Romish theology, is a middle place or state, in which departed souls make expiation for venial faults, and for the temporal punishment of mortal sins. Romanism represents sin as venial or mortal, or, in other terms, as trivial or aggravated. Those who depart this life guilty of mortal or aggravated sin, go direct to hell, from which there is no redemption. Those who die guiltless of venial or trivial sins, and, at the same time, of the temporal penalty of aggravated transgression, go immediately to heaven. many, belonging to neither of these two classes, are, at the hour of death, obnoxious to the penalty attached to venial faults and the temporal pains of heinous iniquity. These, in purgatory, undergo the due punishment; and, purified by this means, are admitted into All mankind says the Florenheaven. tine council, consist of saints, sinners, and an intermediate class. Saints go to heaven; sinners go to hell; and the middling class to purgatory.*

Agreed, in accordance with the councils of Florence and Trent, on the existence of a middle state, the Popish theologians differ on the place and medium of punishment. Bellarmine reckons eight variations of opinion on its situation. Augustine, according to Bellarmine and Aquinas, divested this in-

* Labb. 18, 533, et 20, 170; Crabb, 3, 476, 939; Bin. 9, 322; Arsdekin, 1, 227; Paolo, 1, 280; Alex. 9, 352; Labb. 18, 26; Dens, 7, 347.

termediate mansion of all material locality, and characterized it as a spiritual residence for spiritual souls.* The middle receptacle of human spirits, the African saint alleged, is an ideal world. But this notion, it appears, he afterwards retracted.

Alexander is doubtful whether the purgatorial realms are in this world; under the earth; in the dark air with devils; in the hell of the damned; or in Chrysostom, Gregory its vicinity.† Nyssen, and Furseus, say Bellarmine and Bede, place it with devils in the air between heaven and earth. Chrysostom and Gregory Nyssen, however, saints as they were, had no opportunity beyond other mortals of ascertaining the fact: nor was the fiction invented in their day. But, Furseus, in a vision, saw the place of expiation and therefore had a right to know.

Many identify purgatory with hell. The punishments, indeed, of the former are temporary, while those of the latter are everlasting. But the situation and severity of the pains, in the idea of these speculators, are the same.

The majority, however, make this earth the scene of posthumous expiation. Gregory and Damian, with glaring inconsistency, lay the scene in different parts of the world, where conscience accuses or where the criminal

^{*} Bell. II., 6; Aquin. 3, 541; Faber, 2, 448. 1 Alex. 9, 352; Beda, III., 19.

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offended. His infallibility and his saintship could drill a luckless ghost in any convenient place, such as an icy stream, a warm bath, a flaming cavern, or a burning mountain. Aquinas and Bellarmine show a strong inclination to the theory of Gregory and Damian.*

The schoolmen place this intermediate state of punishment in the bowels of the earth. The vast cavity in the central region of the world is, according to these theologians, divided into four apartments, which form hell, purgatory, and the limbo of infants and of the fathers. The two former, it appears, are in the same neighbourhood. Purgatory, says Faber, 'is on the brink of hell.'t The prison of children is raised above purgatory, say the schoolmen and Innocent the Third, so that the flames of the latter come not near the establishment of the former. The prison of the fathers was left empty at the descent of the Messiah, who liberated the Jewish saints. Its dominions. therefore, are now uninhabited and its cities, if it have any, are useless and may fall into ruin. Purgatory, in like manner, will at the resurrection, be evacuated and fall into similar dilapidation.

Gregory the Great, the universal pastor, sanctioned this speculation by his unerring authority. Believing this place of temporary and eternal punish. ment to be in the central regions of the earth, his infallibility considered the volcanic eruptions of Vesuvius, Ætna, and Hecla, as flames arising from hell and purgatory, which, according to his Holiness, lay in the same neighbourwood, in the hollow bosom of the world. These volcanoes, said the Vicar-General of God, are an evidence of the Mediterranean position of the purgatorian prison and the fiery punishment of its Theodoric the Arian king inhabitants. of the Goths, says the viceroy of heaven, was, at the hour of death, seen descending into a flaming gulf in Sicily. Souls, says Surius, appear

Greg. Dial. IV. 40; Aquin. 3, 544.

† Alex. 9, 352; Bell. II., 6; Aquin. III.,
69, VII; Dens. 7, 353; Faber, 2, 448, 449.

‡ Faber, 2, 449.

amid the conflagration and thunders of Hecla, and proclaim their sufferings in the flaming fulminations of that mountain.*

The medium of punishment is uncertain as the situation of the place. The general opinion, however, favours the agency of fire. This was the idea entertained by the schoolmen, Latins in the council of Florence, main tained, with the utmost perspicuity, the same theory, though, in complaisance to the Greeks, the term was omitted in the synodal definition. The Florentines were followed by the synod of Diamper. which is received in the Romish com-The catechism of Trent munion. copied after the schoolmen and the councils of Florence and Diamper. The Cardinal of Warmia and the theologians appointed to frame the Trentine canon, though they resolved to avoid every difficulty, differed on the place and medium of purgation. Some, like the council of Florence, wished to mention fire as the means of punishment and expiation; while others rejected this idea. This disagreement caused the omission of the term and the substitution of a general expression. But the word was introduced into the catechism of Trent, published by the authority of the council and the agency of the pontiff. The same has been sanctioned by the majority of the popish theologians; such as Gregory, Aguinas, Surius, and Bellarmine. Bellarmine, however, is doubtful whether the fire is proper or metaphorical.† Venial impurity, the cardinal thinks, may be expunged by the application of allegorical or figurative flames.

Many have represented water, accompanied with darkness, tempest. whirlwind, snow, ice, frost, hail, and rain, as the means of purgatorian atonement. Perpetua, in a vision, saw a pond in this land of temporary penalty. though its water was inaccessible to the

* Greg. Dial. IV., 30, 35; Bell. Il., 11;

Surius, Ann. 1537.

† Labb. 18, 27; Faber, 2, 453; Bin. 8, 564; Crabb, 3, 376; Cat. Trid. 50; Syn. Diam. in Cossart, 6, 20; Paolo, 2, 633. Aquin. Pars III., Q. 70; Art. III. P. 547; Bel-

larmine, II., 10.

Bellarmine, II., 6; Bellarmine, I., 4; Calmet, 22, 362; Aquin. 3, 544.

thirsty inhabitants, whom it only tan- ley was filled with human souls, which talized with illusive mockery. Gregory, the Roman pontiff, soused Pascasius a Roman deacon in the warm baths of Angelo, for the expiation of his venial sins. Severinus of Cologne appeared to Damian, immersed in a river in which he was steeped as an abstergent for his trifling contaminations. The water of this country, in the most authentic accounts, is both hot and cold, and the wretched inhabitants pass in rapid but painful transition from the warm to the frosty element, from the torrid to the frigid zone. The purgatorians enjoy, in succession, the cool and the tepid bath; and are transferred, without any useless ceremony, from the icy pond to the boiling caldron.*

These accounts have been authenticated by travellers, who visited this subterranean empire, and who were privileged to survey all its dismal scenery. Ulysses, Telemachus, and Æneas were admitted to view the arcana of Tartarus; and Drithelm, Enus, and Thurcal, in like manner, were permitted to ex-plore the secrets of purgatory. The visions of the three latter are recorded in the prose of Bede and Paris, as the gloomy path of the three former had been blazoned in the poetry of Homer, Virgil, and Fenelon. The travels of the heroes, however, were attended with greater difficulty than those of the saints. Ulysses, Telemachus, and Æneas were entangled, on their journey, with the encumbrance of the body; while Drithelm, Enus, and Thurcal, unfettered by that restraint, winged their easy way and expatiated in spirit through purgatory in all its sulphurous walks and roasting furnaces.

Drithelm, whose story is related by Bede and Bellarmine, was led on his journey by an angel in shining raiment; and proceeded, in the company of his guide, towards the rising of the sun. The travellers, at length, arrived in a valley of vast dimensions. This region, to the left, was covered with roasting furnaces, and, to the right, with icy cold, hail, and snow. The whole val-

a tempest seemed to toss in all directions. The unhappy spirits, unable in the one part to bear the violent heat, leaped into the shivering cold, which again drove them into the scorching flames, which cannot be extinguished. A numberless multitude of deformed souls were, in this manner, whirled about and tormented without intermission in the extremes of alternate heat and cold. This, according to the angelic conductor who piloted Drithelm, is the place of chastisement for such as defer confession and amendment till the hour of death. All these, however, will, at the last day, be admitted to heaven: while many, through alms, vigils, prayers, and especially the mass, will be liberated even before the general judgment.*

The story of Enus is told by Paris.† This adventurer was a warrior and had campaigned under Stephen king of England. Resolved to make reparation in Saint Patrick's purgatory for the enormity of his life, Enus visited Ireland. The Son of God, if old chronicles may be credited, appeared to the saint when he preached the gospel to the BESTIAL Irish, and instructed the missionary to construct a purgatory at Longh Derg: and promised the plenary remission of sin to all who should remain a day and a night in this laboratory of atonement. Fortified by the holy communion and sprinkled with holy water, the fearless soldier entered the gloomy cave.

Protected by invoking the Son of God, Enus beheld the punishments of the wretched purgatorians. The groans of the sufferers soon began to stun his Numberless men and women, lying naked on the earth and transfixed with red-hot nails, bit the dust with Devils lashed some with dreadwhips. Fiery dragons gnawed some with ignited teeth; while flaming serpents pierced others with burning Toads of amazing size and terror endeavoured, with ugly beaks, to extract the hearts of many. Monstrous deformed worms, breathing fire from

^{*} Alex. 9, 393; Gregory, IV., 40; Bellarmine, II. 6.

Beda, V., 12; Bell. I., 7; Faber, 2, 449. † M. Paris, 83, 180, 270.

their mouths, devoured some with insatiable voracity. Some hung in sulphurous flames, with chains through their feet, legs, hands, arms, and heads, or with iron hooks in a state of ignition through their eyes, nose, jaws, and breasts. Some were roasted on spits, fried in pans, or broiled in furnaces. Many were hurled headlong into a fetid, tumbling, roaring river, and if any raised their heads above the surface, devils, running along the stream, sunk them again into the cold element. sulphureous well, emitting flame and stench, threw up men like sparkling scintillations, into the air, and again received them falling into its burning anouth.

Thurcal's adventure is also related by Paris. Julian, who officiated as guide on the occasion, left the body of Thurcal sleeping in bed, and took only the soul as the companion of his journey to the nether world. He wisely, however, breathed life into the soulless body, lest, in the spirit's absence, it should appear dead. Having settled these necessary preliminary arrangements, the two spiritual travellers departed, at night, from England for purgatory. The two disembodied companions soon winged their aërial way to the middle of the world towards the east, and entered a spacious fabric of This edifice was wonderful structure. the general rendezvous of departed souls, and was built by Jesus the Son of God, at the intercession of Lady Mary, his mother. The palace, of course, had a respectable architect.

Many souls in this depôt of spirits, and many beyond the north wall, were marked with spots indicating their ve-The apostle Paul sat in the nial sins. palace at the end of the north wall. The Devil and his guards sat without the wall opposite the apostle. A balance was affixed to the wall between the apostle and the Devil, in which Paul and Satan, with precision and care, weighed the souls. The former had two weights, which were bright and golden; and the latter two, which, as might be expected, were dark and When the beam inclined to smoky.

Beelzebub, the guards threw the soul, wailing and cursing, into a flamy gulf, which, of course, was hell. This unceremonious treatment of sinners afforded fine fun to the devils, whose duty, on the occasion, was attended with loud peals of infernal laughter. When the beam inclined to Paul, the apostle introduced the soul through the eastern gate to purgatory, to make compensation for its venial crimes.

Purgatory, according to our subterranean traveller, consists of a vast valley between two walls, the northern and southern. The entrance into this ancient domain is occupied with purgatorian fire: caldrons, filled with flaming pitch, blazing sulphur, and other fiery materials, boil or roast the souls for the expiation of their sins. These furnaces also exhaled a stench, which was not very pleasing to the olfactory nerves: and which caused even the disembodied souls that on earth had wallowed in filthy gratifications to cough, hiccup and sneeze. Having enjoyed the warm bath, the souls, for the sake of variety, were introduced into the cold one. The unhappy spirits exemplified the variations of Popery, and passed into a frosty pool, which skirted the eastern extremity of the valley. The water of this pool was icy, salt, and shivering. The spirits, according to their crimes, were immersed in this lake to the knee. the middle, or the neck. Removed from this shivering situation, the sufferer had to undergo another trial. bridge, studded with sharp nails and thorns with their points turned upwards, had to be crossed. The souls walked bare-footed on this rough road, and endeavouring to ease their feet, leaned on their hands: and afterward rolled. with the whole body, on the perforating . spikes, till, pierced and bloody, they worked their painful, tedious way over the thorny path. Passing this defile was often the labour of many years. But this last difficulty being surmounted, the spirits, forgetful of their pain, escaped to heaven, called the mount of joy.

Perpetua's vision, may for the sake of variety, be added to the Tartarean

travels of Drithelm, Enus, and Thureal. This holy martyr had a brother called Dinocrates, who died of an ulcer in his face in the seventh year of his age. His sister, in a vision of the night, saw the boy after his death going out of a dark thirsty place, with a dirty face, a pale colour, and the ulcer of which he died remaining in his visage. The smoky thirsty enclosure, in which he was confined, contained a pond full of water, which, however, being inaccessible, only tantalized the thirsty child.

Perpetua knew this prison to be purgatory; and her prayers and tears, day and night, for his deliverance were attended with their usual success. She soon had the pleasure of seeing her brother clean, dressed, and joyful. malady, which had disfigured his face, was healed. He had obtained access to the Tartarean poel, and, from a golden cup, swallowed copious potations; and then played, like a child, through the plain.* Perpetua awaking, understood that the youth was released from punishment. All this is very clear and satisfactory. The vision presents a graphic description of purgatory, as a place of dirt, paleness, disease, heat, thirst, smoke, and tantalizing water; and, at the same time, opens a pleasing prospect of heaven, as a country of cleanliness, dress, health, water, cups, joy, and, at least in respect to boys, of fun and frolie.

Perpetua's dream was eulogized by many of the ancients. Its truth and adelity, in a particular manner and on several occasions, was applauded by Augustine of sainted memory. report has also extorted an encomium from Alexander, who, moreover, discovered that those who deny purgatory are never privileged with such visions. Dreams of this kind, the learned Sorbonnist found out, are peculiar to the faithful friends of a middle state of expiation. He must have been a man of genius or inspiration to have made such a prodigious discovery. Bellarmine sings to the same tune. These holy men, says the cardinal, could neither

* Alex. 9, 393; Augustin, 5, 1134, et 10, 401; Bell. II., 6.

deceive nor be deceived: as they possessed the spirit of discrimination, and were the particular friends of God.

Such are the visions of purgatory, recorded by Bede, Paris, and Per-The tales are as silly as the Pagan mythology of Charon and his fabled boat. The relation is as ridiculous as any of the sarcastic dialogues of Lucian, concerning the ferryman of Tartarus, which were designed to ridicule the absurdity of gentilism. Protestantism and philosophy of modern days have exposed such notions, and made the patrons of Romanism shy in recognising the ridiculous delineations. But the statements, however visible, obtained the undivided belief and unqualified respect of our Popish ances-The denial of these details would once have been accounted rank heresy. Bellarmine, in later days, swallowed the reports with avidity, in all their revolting fatuity. The moderns, who may choose to reject the tales of folly, will only add another instance to the many variations of Popery.

Purgatory, in all its forms, is a variation from scriptural authority. Revelation affords it no countenance. other dogma of Romanism, except image-worship and the invocation of saints, seems to borrow so little support from the Book of Inspiration. Bible, by certain management and dexterity, may appear to lend some encouragement to transubstantiation and extreme unction. But the ingenuity of man has never been able to discover a single argument for a middle place of purification, possessing even a shadow of plausibility. The name itself is not in all the Sacred Volume, and the attempts which have been made to find the tenet in its inspired contents have only shown the fatuity of the authors. The Book of God, on these occasions, has been uniformly tortured, for the purpose of extorting acknowledgments of which it is guiltless, and which, without compulsion, it would obstinately deny. The body of an unhappy heretic was never more unmercifully mangled and disjointed in a Spanish inquisition, with the design of forcing confession, than the former represents as demonstrative. the Book of Divine Revelation, with the intention of compelling it to patronise purgatory. The soul of a venial sinner pions of purgatory contrive, in this never suffered more exquisite torments in purgetory itself, even if its existence were real, for the expiation of venial iniquity, than the language of the Inspired Volume, for proof of a place of posthumous purgation.

The uselessness of attempting Scriptural evidence for this opinion, indeed, has been acknowledged by many popish authors. Many distinguished theologians have, with laudable candour, admitted the silence of Revelation on this topic: and among the rest Barns, Bruys, Courayer, Alphonsus, Fisher, Polydorus, Soto, Perionius, Picheral, Wicelius, Cajetan, and Trevern. Barns declares purgatorial punishment a matter of human opinion, which can be evinced neither from Scripture, fathers, nor councils.' The belief of this intermediate place, according to Bruys, 'was unknown to the apostles and original Christians.' Courayer, in his annotations on Paolo, admits 'the incorrectness of ascribing this dogma to Scripture or even tradition.' Alphonsus, Fisher, and Polydorus grant the total omission or rare mention of this tenet in the monuments of antiquity.' Similar concessions have been made by Soto, Perionius, Picherel, Wicelius, Cajetan, and Trevern.*

Bellarmine and Alexander, the two celebrated advocates of this theology, have, between them, rejected all its scriptural proofs, and agree only in one apocryphal argument. Alexander explodes all Bellarmine's quotations for this purpose, from the Old and New Testament, but one-and this, Bellarmine admits, is illogical. The Sorbonnist, without any hesitation or ceremony, condemns seventeen of the Jesuits' citations, and reduces his evidence to a mere shadow. He combats the cardinal's sophistry with learning and fearlessness. The single argument, which

the latter characterizes as sophistical and inconclusive. The two chammanner, to free Revelation from all tendency to countenance the unscriptural and ridiculous invention. Both these polemics, indeed, quote the Maccabean history, as demonstrative of a middle state. But this book is uncanonical: and is disclaimed, Bellarmine grants, by the Jews, and was formerly doubted by Christians.* The proof, besides, taken from this work, is founded on intercession for departed souls, which by no means supposes a place of propitiation between death and the resurrection.

Calmet, the Benedictine, offers three citations, canonical and uncanonical, on this topic. Two of these agree with Alexander's. One is apocryphal; and another led Bellarmine, according to his own concession, in pressing it to favour his system, into sophistry. Calmet, in the third, supposes, that Paul prayed for Onesiphorus, when the latter was dead. But the supposition is unfounded: and, even if true, supplication for the dead, as shall afterwards be shown, supplies no evidence for purgatory. Challenor, always insidious and soothing, adduces seven quotations, without hinting at their inadequacy or the opposition of ancient fathers or modern theologians.

The ancients, in scriptural interpretation on this subject, differ, even according to Bellarmine, Alexander, and Calmet, as much as the moderns. cardinal, the Sorbonnist, and the Benedictine have cited Augustine, Jerome, Gregory, Cyril, Chrysostom, Theodoret, Theophylact, Ambrosius, Anselm. • and Bede. All these have been quoted, and quoted against each other. Bellarmine, Alexander, and Calmet have, at great length and with extraordinary patience, shown that these authors are at utter variance on the inspired proofs for the support of a middle state of puri-The interpretation which one fication. adopts, another rejects. One approves

^{*} Barns, § 9; Bruys, 1, 378; Couray. in Paol. 2, 644; Alphonsus, VIII; Fisher, Art. 18; Polydorus, VIII.; Pich. c. 2; Trevern, 242. 1 Bellarmine, 1, 4; Matth. xii. 32.

^{*} Bellarmine, I., 3. † Calm. Dict. 3, 746; Alex. 9, 365; % Tim. I., 18; Challenor, c. 14.

the exposition which another condemns.* The collector of their variations, which, on this question, are nearly past reckoning, would require the learning of Lardner, and their reader the patience of Job.

The patrons of this system have urged four scriptural quotations, which are worthy of attention, and will, on this subject, show the inconsistency and variations of popish advocacy. These proofs are taken from Matthew, Paul, and Peter. The sacred historian Matthew records our Lord's sermon, which mentions a prison, from which the debtor shall not escape till he pay 'the uttermost farthing.' Bellarmine, Challenor, Milner, and the Rhemists say, this prison is purgatory, which detains the venial transgressor till he satisfy for his trivial impurity.

Many Romish saints and commentators, however, give a different explanation. Augustine, Jerome, Bede, Maldonat, and Alexander say, the prison is hell, and the punishment everlasting.† Augustine, a saint of superior manufacture, patronised this exposition. Jerome, another saint overflowing with gall and superstition, maintained the same opinion. According to the canonized commentator of Palestine, 'The person, who does not before the end of his life, pay the last farthing, mentioned in the words of the inspired penman, will never be released from the prison.' The two Roman saints were followed by Bede, an English monk of learning and orthodoxy. He makes the term UNTIL signify endless duration as in the expression of David, cited by Paul, "till I put all your enemies under your Maldonat concurs with Augustine, Jerome, and Bede. The learned Jesuit interprets 'the prison to signify hell, from which the debtor, who will be punished with the utmost rigour, will never escape, because he will never pay.'

Alexander delivers a similar interpretation, in a more lengthened and detailed form. The inspired phraseology, says this doctor, 'signifies not whence he will afterward depart, but whence he The words are will never depart. spoken of hell, from which the condemued, who undergo the infinite punishment of mortal sin, which they can never pay, will never be released.' He quotes David and Paul for illustration and confirmation of his comment. The word until, in scriptural language, often denotes that the event. to which it refers, will never happen. God invited his Son to "sit at his right hand, till his enemies should become his footstool." But he will not then leave his seat. The king of Zion will reign till every foe is subdued. But he will not then cease to reign. The raven returned not to Noah, "till the waters were dried." But no return succeeded. Apply this to the words of Jesus in Matthew, and all is clear. The person imprisoned, unable to pay, will never be liberated. Augustine quotes the same passages from David and Paul for proof and illustration. The Rhemists against Helvidius, on another part of Matthew's gospel, give a similar explanation of the phrase; and, in this manner, furnish arms against themselves.

Such is the genuine signification of the passage. Popish commentators, in modern times, may be dissatisfied with the explanation; and, if they please, call it a heresy. The interpretation, however, is not the production of Luther, Zuinglius, Calvin, Cranmer, or Knox; but of Augustine, Jerome, Bede, Maldonat, and Alexander; two saints, a monk, a Jesuit, and a Sorbonnist.

The partisans of pargatory argue from another passage in Matthew. Sin against the Holy Ghost, it is said, shall be forgiven, "neither in this world, nor in the world to come." This, the Romish doctors account their strong hold. This, they reckon the impregnable bulwark of their system. This, Alexander who condemns all other arguments taken from the New Testament, calls demonstration. Calmet accounts it the main pillar of the mighty

^{*} Bellarmine, I., 4; Alexan. 9, 353; Cal. Com. 22, 361.

[†] Augustine, 3, 177; Jerome, 5, 895, et 4, 133; Bede, 5, 12; Maldonat, 121; Alex. 9, 385; Matth. v., 26; Peal. cx., 1; 1 Covin. xv., 25; Rhem. On Matth. v. 25.

superstructure: and in this opinion, modern Romish commentators, in general, seem to concur.* Sin, say these critics, committed against the Spirit, will not be pardoned "in the world to come." and this implies, if it does not express, that some sins will be remitted in a future world. But forgiveness can have no reference to heaven or hell, and, therefore, there must be a middle state of pardon, and this is called purgatory.

The least discernment might enable any person to see the futility of this argument. The Romish dogma is a variation from the words of the sacred historian. Matthew mentions forgiveness. But the intermediate state of popery is not a place of pardon, but of punishment and expiation. The venial transgressor cannot be released from that prison, till he pay the uttermost farthing. This is plainly no remission. No sin, says Alexander, can be remitted by ordinary law without satisfaction and due punishment. Full expiation is made in the purgatorial state; and, therefore, there is no remission in the world to come on popish, any more than on protestant principles.

The irremission of the sin against the Holy Ghost in a future state, does not imply the remission of other sins. The unpardonableness of one sin infers not the pardonableness of another. The conclusion, in this syllogism, is not contained in the premises. This, Bellarmine had the discernment to see and the candour to confess. He quotes the text, and, from it, concludes the existence of a middle state of pardon, and then, in glorious inconsistency, admits the conclusion to be illogical. cardinal, in this instance as in many others, varies from himself. His boasted argument, he grante, as he well might, is a pitiful sophism.† Mark and Luke have explained Matthew with more consistency than Bellarmine. The two inspired historians say, this kind of blasphemy shall never be forgiven, and their language, which only prejudice could misunderstand, is sy-

nonymous with Matthew's, and explodes the silly and unfounded idea of purgatorian remission.

The statements of Mark and Luke. as explanatory of Matthew. have been adopted by Augustine, Jerome, Chrysostom, Theophylact, Basil, Calmet, and This blasphemy, says Maldonat.* Augustine, 'shall never be remitted. Matthew and Mark vary in expression, but agree in signification. This sin cannot at all be forgiven.' Jerome, concurring with Augustine, says, 'this blasphemy shall, at no time, be remitted.' Chrysostom's comment is, if possible, still plainer and more explicit than those of Augustine and Jerome. The scriptural diction, in his explanation, means that the perpetrator of this atrocity shall be punished here and hereafter: here, like the Corinthian fornicator, by excommunication, and hereafter, like the citizens of Sodom, by suffering 'the vengeance of eternal fire.' Calmet, in his Dissertations, observes, according to the same exposition, 'This sin shall be pardoned neither in this world nor in the other, that is to say, it is unpardonable in its nature.' Maldonat, though he strenuously maintains the purgatorian system from our Lord's words, admits that the phraseology of Matthew and that of Mark are synonymous, and signify the eternal irremission of blasphemy against the Holy Spirit.

The original term, translated world, signifies time, age, or duration. Jerome, accordingly, has rendered the Greek by a Latin word denoting time. sin, in the commentary of this saint, shall be forgiven neither in the present nor at a future time.† This expression seems to confine the meaning to the present life. The inspired language simply states, that this blasphemy would be pardoned neither at the pre-The word sent nor at a future period. sometimes signifies the Jewish establishment and sometimes the Christian

11; Heb. x. 26.

^{*} Matth. xii., 32; Alex. 9. 374; Calm. Dict. 3, 746.

^{, †} Bellarmine, L, 4; Mark iii. 29; Luke xii. 10.

^{*} Augustine, 5, 390; Serm. 71; Augustine, ad Bon, 2, 669; Jerome, 4, 50; Chrysost. 7, 449; Theophylact in Matt. xii.; Basil, 3, 59; Calmet, Dias. 3, 389; Maldonat, 264.
† Jerome, 4, 50; Matth. xxiv. 3, 1 Corin. iz.

dispensation. Matthew, in his Gospel, uses it in the former sense. Paul, addressing the Corinthians and Hebrews, takes it in the latter acceptation. The blasphemy, according to this explanation, would be forgiven neither under the Jewish nor Christian economy, though the latter was to be an age of mercy.

Paul's words to the Corinthians, have also been pressed into the service, for the support of purgatory. The apostle of Tarsus taught the Christians of Corinth that the professor, building 'wood, hay, or stubble,' on the foundation, though his 'work shall be burned, shall be saved, yet so as by fire.' This fire, say Bellarmine, Ward, Challenor, the council of Sens, the Latins in the council of Florence, and many other advocates of Romanism, awaits the perpetrator of trifling transgressions in the middle state."

The difficulty of this passage might have caused some hesitation in making it the basis of any system. Its difficulty has been acknowledged in emphatic language, by Augustine, Bede, Bellarmine, Alexander, and Estius. Bellarmine represents it as one of the obscurest; and at the same time, one of the most useful passages in all revela-Its obscurity, in Bellarmine's opinion, contributed to its utility, as it enabled the Jesuit, with a little management, to explain it as he pleased. But Alexander, with more sense and honesty, has, on account of its want of perspicuity, rejected it as a demonstration of purgatory.†

'Its obscurity,' says Estius, 'has occasioned many and various expositions.' This authority,' observes Faber, 'is very obscure, and variously explained, not only by different fathers and doctors, but by the same doctor. Augustine interprets this place in various ways.' Bellarmine, Alexander, and Calmet have collected a copious specimen of the jarring interpretations of expositors, on this part of the inspired volume, and

* 1 Corin. iii. I2; Estius, 1, 215; Crabb, 3, 747; Bell., 1, 4; Challen. 128.

† Augustino, 6, 124; Bede, 6, 285; Bell. 1, 5; Alex. 9, 378; Estius, 1, 214; Alexander, 9, 378; Faber, 2, 444.

their collections afford no very flattering view of the unity of Romanism.*

The principal significations which have been attached to the apostolic expression, are three. Gregory, Augustine, Bernard, and Bede, account the fire a metaphor for tribulation or trial in this life. The Roman pontiff and saints, as well as the English monk, refer the expression to the pains endured not after but before death; and so exclude posthumous expiation. Similar to this is Cajetan's explanation, who makes it signify severe judgments.*

Origen, Ambrosius, Lactantius, Basil, Jerome, and Augustine, according to Estius, reckon the language literal, and refer it to the general conflagration on the day of the last judgment; though purgatory, at that period, will, according to Bellarmine, be evacuated and left This ancient interpretation has been followed by Lombard, Aquinas, Haimo, Alcuin, and Estius. This party make saint and sinner pass through the fiery ordeal, which will try the work of every one, whether he build gold and silver on the foundation, or wood, hay, and stubble.† But the intermediate place of purgation, in the theology of Romanism, contains only the middling class, who are guilty of venial frailty.

Chrysostom and Theodoret interpret Paul's diction to signify the unquenchable fire of hell, and these two Grecian commentators have been followed, say Bellarmine, Calmet, and Alexander, by Theophylact, Sedulius, and Anselm.t This was the opinion of the whole Gre-The Greeks, accordcian communion. ingly, in the council of Florence, represented the fire mentioned by the apostle, not as purgatorian but eternal. Alexander and Erasmus also declare against the popish exposition of Paul's language; and display the singular unanimity of Gregory, Au-Romish commentators. gustine, Bernard, and Bede appear, on this topic, against Origen, Ambrosius,

* Greg. Dial. IV. 39; Aug. C. D. XXI. 26; Bernar. 411; Beda, 6, 2c7; Estius, 1, 216. † Estius, 1, 216; Aug. 7, 648; Amb. 3, 350; Aquin. 3, 563.

† Chrysos. II. 243, Hom. 6; Theod. 3, 134, in 1 Cor. iii. 12, 13; Calm. 22, 363; Crabb. 3, 377; Theop. in Corin. iii; Bell. 1, 4; Alex. 9, 378, 381. Aguinas, Haimo, Alcuin, and Estins: and all these against Chrysostom, Theodoret, Theophylact, Sedulius, and An-Saint encounters saint, and commentator attacks commentator; and all these, formed in deep phalanx, explode from Paul's words the modern fabrication of purgatory.

The searching fire, mentioned by the apostle, is not purgatorian but probatory. Its effect is not to purify, but to try. The trial is not of persons, but of works. The persons, in this ordeal, shall be saved; while the works, if wood, hay, or stubble, shall, as the Greeks observed at the council of Florence, be consumed. The popish purgatory, on the contrary, is not for probation, but expiation, and tries, not the action but the agent, not

the work but the worker.*

The scriptural language, in this case, is metaphorical. The foundation and the superstructure, consisting of gold, silver, and precious stones, or of wood, hay, and stubble, as well as the scrutinizing flame, all these are not literal, but figurative. The phrase 'so as,' it is plain, denotes a comparison. salvation, which is accomplished so as by fire, is one which, as critics have shown from similar language in sacred and profane authors, is effected with Amos, the Hebrew prophet, difficulty. represents the Jewish nation, who were rescued from imminent danger, "as a fire-brand plucked out of the burning." Zachariah, another Jewish seer, in the same spirit and in similar style, characterizes a person who was delivered from impending destruction, as a brand snatched " out of the fire." Diction of a similar kind, Calmet, Wetstein, and other critics have shown, has been used by Livy, Cicero, and Cyprian, for denoting great hazard and difficulty. Paul, in like manner, designed to tell us, that he who should blend vain and useless speculations with the truths of the gospel; but should rest, nevertheless, in the main, on the only basis, would, in the end, be saved; but with the difficulty of a person, who should escape with the possession of his life, but with the loss

* Estius, 1, 213; Labh. 18, 27.

Hilary, Lactantius, Jerome, Lombard, of his property, from an overwhelming conflagration: or, according to Estius, like the merchant, who should gain the shore with the destruction of his goods. but the preservation of his life, from the tempest of the sea.*

> Peter has also been quoted in favour of purgatory. Our Lord, says the Galilean fisherman, 'preached to the spirits in prison.' This prison, according to many modern abettors of Romanism, is the intermediate state of souls, into which the Son of God, after his crucifixion and before his resurrection, descended, for the purpose of preaching the gospel to

its suffering inmates.

The obscurity of the text shows the folly of making it the foundation of any Augustine, Bellarmine, and theory. Estius confess its difficulty, which, as might be expected, has occasioned a variety of interpretations. Lorinus, without exhausting the diversity, has enumerated ten different expositions. by the prison, understand hell, into which, they allege, Jesus descended to preach the gospel to pagans and infidels. This interpretation, Calmet and Estius call error and heresy. Some say, our Lord preached in the prison both to the good and the bad. Some maintain that he preached only to the good, while others aver that he preached only to the bad, to whom he proclaimed their condemnation.t

The principal interpretations of this difficult passage are two. The prison, according to one party, is the limbo of the fathers or the bosom of Abraham, into which the Son of God, some time between his crucifixion and resurrection, descended to liberate the Jewish This, say Calmet and the Rhemists, was the common opinion of the ancients: such as Justin, Clemens, Athanasius, Cyril, Epiphanius, Jerome, Ambrosius, and Hilary. The schoolmen, at a later period, adopted the same belief. This interpretation has been followed by the Trent Catechism, the

^{*} Estins, 1, 218; Amos iv. 11; Zach. iii. 2; Calm. 22, 363; Wetstein in Corin. iii. 15.

[†] Estins, 2, 1182; Augus. al Evod; Calmet, 21, 146; Estius, 2, 1183; Bell. 1, 416; Estius, 2, 1183.

Rhemish annotators, and indeed by the generality of modern popish theologians.

The prison, according to a second party, is hell, in which those who, in the days of Noah, were incredulous, were, in the time of Peter, incarcerated for their unbelief.* These spirits were. prior to the flood, in the body and on earth; but in the apostolic age, were consigned to the place of endless punish-To these, Jesus, before their death, preached not in his humanity but in his divinity; not by his own but by Noah's ministry. He inspired the antediluvian patriarch to preach righteousness to a degenerated people. He officiated, says Calmet, 'not in person but by his spirit, which he communicated to Noah.' Augustine among the ancients, and Aquinas among the schoolmen, were the great patrons of this interpretation: and the African saint and the angelic doctor have been followed by Bede, Hassel, Calmet, and many other commentators both in the Romish and reformed communions.t

The interpretation, which would make the prison to signify purgatory, is entirely modern, and was utterly unknown The exposition is not to the ancients. to be found in all the ponderous tomes Bellarmine and Alexanof the fathers. der, in their laboured attempts to evince posthumous purgation, omit this passage. The cardinal has adduced many scriptural quotations to prove an unscriptural absurdity: and the Sorbonnist has endeavoured to support the same superstition from the pages of revelation. Both, however, omit the words of Pope Peter. The omission is a silent confession of the argument's utter incompetency, in the opinion of these distinguished authors, and a confirmation of its novelty as an evidence of purgatorian purification after death. Bellarmine's nineteen quotations comprehend all that were alleged for this theory in his day. Alexander reviewed all the scriptural proofs, which had been formerly urged on this contro-But neither Bellarmine nor

* Calm. 24, 146; Cat. Trid. 35.
† Aquin. Par. 111, Quest. 52; Art. 11, p. 145;
Augustine, 2, 579; Ep. 164; Beda, 5, 706; Cal-

met, 24, 159; Du Pin, 1, 386.

Alexander mention this prison of the antediluvians. The citation was pressed into the ranks by some modern scribblers, who were at a loss for an argument.

The prison, therefore, according to some, was hell; and, according to others, the limbo of the Jews. None, except a few infatuated, scribbling, nonplused moderns, make it signify purgatory. Bede and Bellarmine, however, have placed hell, purgatory, and the jail of the Hebrews in the same neighbourhood; and our Lord, when he descended to the subterranean lodgings of Abraham, Isaac, and Jacob, and their companions, had perhaps given the citizens of purgatory a call and an exhortation.* He might. when he was in the vicinity, have paid these suffering subterraneans a visit and preached them a sermon; though a mass. if modern accounts may be credited, would have been more useful. Son of God, it would appear, was, some way or other, unaccountably guilty of neglecting the latter ceremony.

Purgatory is a variation from tradition as well as from revelation. None of the ancients, for four hundred years after the Christian era, mention any such place. The intermediate state of purification of souls between death and the resurrection, is unknown land in the monuments of

Christian antiquity.

Many of the fathers testify, in the plainest language, against an intermediate state of expiation. From these may. as a specimen, be selected Augustine. Ephraim, and Epiphanius. † Augustine, while he owns a heaven and a hell, rejects, in unqualified and emphatical language, 'the idea of a third place, as unknown to the church and foreign to the Sacred Scriptures.' Ephraim, like Augustine, 'acknowledges a heaven and a hell, but disclaims, in the clearest terms. the belief of a middle place.' 'To avoid hell is,' he avers, 'to obtain heaven, and to miss heaven is to enter hell.' ture, he adds, teaches no third region. Epiphanius admits 'no use or advantage of piety or of repentance after death.

^{*} Faber, 2, 449; Dens, 7, 353; Bellarmine, 11, 6; Beds, V. 12.
† Aug. 10, 40; Hyp. V. 5; Ephraim, 19, 20; Epiph. 1, 502.

The silence of the ancients on this theory has been granted by many moderns; such as Cajetan, Barnes, Alphonsus, Fisher, and Polydorus. Cajetan remarks the omission of this topic, in the scriptural canon, as well as in the works of the ancient Greek and Latin Barnes, on this subject, theologians. admits the silence of revelation, tradition, and councils. Similar concessions have been made by Alphonsus, Fisher, and Polydorus.*

The advocates of this dogma do not even pretend to the authority of the earlier fathers; such as Barnabas, Clemens, Hermas, Ignatius, Polycarp, Justin, Tatian, Ireneus, Melito, Athenagoras, and Theophilus. Its abettors appeal to no writers, who flourished for two hundred years after the Christian era; nor, if we except those who found their speculation on the illogical argument of prayer for the dead, till the fourth century. These authors had often occasion to treat on the subjects of heaven, hell, death, judgment, and the resurrection. Future happiness and misery were frequently, in their works, made to pass in review before the mind of the reader, amid an entire omission of any temporary state of punishment or expiation. Ignatius, addressing the Magnesians, teaches a state of death and of life without the slightest allusion to a middle place. Polycarp wrote on the resurrection; Athenagoras, the Athenian philosopher, composed a whole treatise on the same topic: and yet neither of these authors betrays a single hint, or offers a solitary observation on the subject of purgatory. This theme, so lucrative and notorious in modern times, was unknown to the simple authors and Christians of antiquity.

The Latins, on this question, in the council of Florence, quoted for authority Athanasius, Hilary, Basil, Gregory, Ambrosius, Augustine, Cyril, and Leo. Bellarmine, Alexander, and many other moderns refer to the same authors.† But the earliest of these flourished in the end of the fourth century, when error and

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superstition began their reign, and after a period of near four hundred years had elapsed from the introduction of Christianity. These writers, besides, only testify the prevalence of intercession for the dead. But this superstition, notwithstanding its absurdity, implies, as shall afterward be shown, no middle place of purification between death and the resurrection.

Bellarmine, nevertheless, and many who follow his steps, have endeavoured to find this theory in the fathers. they attempt in two ways. One consists in confounding the Origenian ordeal with the popish purgatory. Origen, carried on the wings of vain speculation, imagined that all, saint and sinner, prophet, martyr, and confessor, would, after the resurrection at the last judgment, pass through the fire of the general conflagration.* This passage through the igneous element, in the scheme of the Grecian visionary, would try and purify men as the furnace separates the alloy from the precious metals, such as silver and gold. This chimera, broached by Origen, was adopted by Hilary, Ambrosius, Gregory, Lactantius, Jerome, Ephraim, Basil, and many of the schoolmen.

But the ordeal of Origen differs widely from the purgatory of Bellarmine. gen's scrutiny begins after the general resurrection, and will be accomplished in the universal conflagration. Bellarmine's purgatory begins at the day of death, and will terminate at or before the day of general judgment. Its inhabitants will then be translated to heaven, and the habitation left empty. two states of purgation, therefore, will not exist even at the same time. one ends before the other begins.

Origen's process differs from Bellarmine's also in the persons exposed to the refining operation. The Grecian fanatic's hot bath extends to all, soul and body, good, bad, and indifferent. saint, the sinner, and the middling class, whether guilty of venial or mortal delinquency, must submit, in this speculator's system, to the devouring and scrutinizing flame. Holy Mary herself

^{*} Cajetan, c. 2; Barnes, § 9; Alphon. viii; Fish. Art. 18; Polydor, vini.

[†] Labb. 18, 1149; Bell. 1, 6; Alex. D. 41.

^{*} Huet. 1, 139; Bell. 1, 11; Estius, 1, 216 Calm. 22, 362.

must fry, in undistinguished torment, with less exalted mortals. Even her God-bearing ladyship can claim no exemption. The only exception will be Immanuel, who is the Righteousness of God. The Roman superstitionist's laboratory, on the contrary, is only for the intermediate class, who are bespattered with venial pollution. His furnace, however warm and capacious, will not be allowed to roast the saint, the martyr, or confessor, and, much less, the mother of God.

These distinctions will appear from the works of Origen, Hilary, Ambrosius, Augustine, Lactantius, Jerome, Ephraim, Basil, Aquinas, Paulinus and Isidorus.* Origen represents all, after the resurrection, as needing and undergoing the purifying flame. He excepts not even Peter and Paul. Hilary subjects every individual, even Lady Mary, to the burning scrutiny. His saintship transfers even the queen of heaven, without any ceremony, to the rude discipline. Ambrosius, like Origen and Hilary, urges the necessity of such an examination, and consigns, to the common conflagration, the Jewish prophets and Christian apostles, Ezekiel, Daniel, Peter, and Paul. Similar statements may be found in Augustine, Lactantius, Jerome, Ephraim, Basil, Paulinus, and Isidorus. The same system, according - to Bellarmine, Calmet, and Estius, was patronized by Occumenius, Rupert, Eucherius, Alcuin, Haimo, and Lombard.

Bellarmine, on this subject, acts an inconsistent and uncandid part. He first cites Origen, Hilary, Ambrosius, Lactantius, Jerome, and Basil, in favour of his purgatorian theory; and afterward without any hesitation admits and even exposes their error. The Jesuit transubstantiates the Origenian ordeal into the popish purgatory; and then, in sheer inconsistency, shows, with clear discrimination, the distinction between the two systems and the two kinds of pur-

* Origen. Hom. 3, 6, 14; Hilary in Psalm exviii. P. 856; Bellarmine, II. 1; Amb. 1, 693, in Psalm xxxvi; Amb. 1, 1064, in Ps. caviii.; Augustine, C. D. XX. 25; Lactan. V11. 21; Jerome, 2, 1434, in Amos vii.; Eph. 91, 441; Basil, 1, 475, in Esa. IV.; Aquin. III. 74, VIII. P. 563, 564; Paulinus, 345, 686; Isidorus, c. 13.

gation; and characterizes Origenism as a mistake, if not a heresy.* This was to vary from himself, and to give up the anthority of these authors, whom he had quoted in support of his darling superstition.

Bellarmine, in these concessions, has been followed, and with reason, by Calmet, Estius, Courayer, and Du Pin.t Calmet, in his comment, represents Origen, Hilary, Ambrosius, Lactantius, Basil, Rupert, Eucherius, and Alcuin as teaching the necessity of those who are the most holy to pass through the fire to heaven. Estius states the same, and adds the names of Augustine, Haimo, Lombard, and Aquinas. Courayer in Paolo, as well as Du Pin in his account of these authors, gives a similar representation. Calmet, Estius, Courayer, and Du Pin, therefore, like Bellarmine, abandon this argument for an intermediate place of expiation.

The patrons of Romanism argue also from the prayers, preferred by the ancients for the dead, which, they suppose, imply purgatory. The argument, taken from supplication for departed souls, has been urged with great confidence but little success. The fact is admitted, but the consequence is denied.

The Maccabean history has been cited, to evince the belief of the Jews in purgatorian expiation. But this book is uncanonical. Its canonicity, doubted, says Bellarmine, by the ancient Christians, was rejected by the Jews, and denied by Cyril, Jerome, Hilary, Ruffinus, Gregory, and the council of Laodicea.† This authority, if prejudice were not blind, might decide the controversy.

The Apocryphal work has a greater want than that of canonicity, and is deficient in morality and, in this instance, in meaning. The author commends suicide. He eulogized Razis for a bold attempt to kill himself with his sword, rather than fall into the hands of the enemy. This act, the historian calls noble, though contrary to the law of God.§

* Bell. 2, 1, et 1, 6. † Calmet, 22, 362; Estius, 1, 216; Courayer, in Paolo, 2, 644.

† 2 Maccab. xii. 44; Cyril, 66; Jerome, 5, 141; Hilary, 615; Crabb, 1, 380. § Maccab. xiv. 41.

His reason for praying for the dead is senseless, as his encomium on self-assassination is immoral. Judas collected money for this purpose, because "he was mindful of the resurrection." tercession for departed spirits, if the slain should not rise again, would, he said, be 'superfluous and vain.'* But the resurrection refers to the body; while supplication for the deceased refers to the soul. The body, at death. goes not to purgatory, even according to Romish theology; but to the tomb, there to wait the summons of the archangel. The immortal spirit, if in a place of punishment, might need the petition of the living; though the body remain in the grave. The design of mass and supplication for the departed is not to deliver the body from the sepulchre, but the soul from purgatory, which will be entirely unpeopled at the resurrection, of which Judas was so mindful.

The Jews, who fell in the battle of Idumea, were guilty of idolatry, which is a mortal sin. The coats of the slain contained things consecrated to the idols of Jamnia. These votive offerings, the unhappy men retained till their death: and must, therefore, as guilty not merely of venial fraity but mortal transgression, have been in a place not of temporary, but everlasting punishment; and therefore, beyond the aid of sacrifice or supplication. The Maccabean historian was as bad a theologian as moralist.

The modest author, however, makes no high pretensions. He wrote his history, he remarks, according to his ability. This, if well, was as he wished; but if ill, would, he hoped, be excused. He did, it seems, as well as he could, which, no doubt, is all a ressonable person would expect. This, however, as the author suggests, is one part of his history, which certainly does not discover the hand of a master.†

The argument, at any rate, is, in this case, taken from prayer for the dead, which is inconclusive. Intercessions were preferred for the good and the bad, for the saint and the sinner, in the days of antiquity. These supplications, says Courayer in Paolo, 'are much Macc. xii. 43.

more ancient and general than the doctrine of purgatory, and were offered for martyrs and confessors.' The dogma, therefore, being more recent than such supplications, cannot be founded on this basis.* The superstition does not necessarily imply a temporary state of punishment, but may be performed for enhancing the eternal joys of the blessed, or alleviating the endless sorrows of those who are sentenced to destruction.

The Christian fathers, from the days of Tertullian, who is the first who mentions this custom, prayed for their friends after their departure from this earth and their entrance on a world of spirits. Tertullian, about the end of the second century, admonished a widow to pray for her late husband, and to commemorate the anniversary of his This, however, was after his apostacy to Montanism. But the superstitition is natural, and soon, in consequence, became general. people, says Eusebius, 'wept at the funeral of Constantine, and supplicated God with tears and lamentations for the emperor's soul.'† Augustine, in a simihar manner, prayed for Monica; and Ambrosius for Valentinian and Theodosius.

All this, however, affords no argument for purgatory. The ancient Christians supplicated for those, who, the moderns will admit, could not be in a place of purgatorian punishment or pain. Constantine's spirit, while the people prayed, had, says Eusebius, 'ascended to its God.' Monica's soul, before Augustine's intercessions, was, the saint believed, in heaven. She already enjoyed what he asked. Valentinian had ascended to the flowery scenes of delight, while he enjoyed the fruition of eternal life, and borrowed light from the Sun of Righteousness. Theodosius. while Ambrosius petitioned, 'lived in immortal light and lasting tranquillity.' The saint, nevertheless, resolved that no day or night should pass without supplication for the deceased and glorified emperor.‡

^{*} Paolo, 2, 633.

Eusebius, iv. 71; Tertullian, 501.

[‡] Euseb. iv. 64; Aug. Confess. IX. 13, p. 170; Amb. 5, 114; Ambrosius, 5, 121.

The ancient Liturgies, collected by Renaudot and ascribed to James, Mark, Clemens, Cyril, Gregory, Chrysostom, and Basil, contain forms of prayer for prophets, patriarchs, apostles, evangelists, martyrs, confessors, and the mother of God. The liturgy of James contains a 'commemoration of the departed faithful, and a prayer to God who received their souls, for a merciful pardon of their sins.' Mark's Liturgy 'asks rest and remission for all who had slept in the faith, left this world, gone to God, and arrived at the mansions of felicity.' The Liturgy of Clemens 'supplicates God to bless all, who, having run the course of this life, had come to heaven, with tranquillity in his spiritual bosom and gladness in the habitations of light and joy.' Cyril's comprehends 'a commemoration of all the holy patriarchs, prophets, apostles, martyrs, confessors, and especially the most glorious God-bearing virgin, and a prayer for the peace of all their souls in the bosom of Abraham, Isaac, and Ja-Gregory's contains 'a prayer, used in presenting the unbloody sacrifice, for the repose of the fathers who had slept in the faith, a supplication for their refreshment, and a memento of lady Mary, mother of God.' Chrysostom's 'mentions those who had left this world, and gone in purity of soul and body to God, and prays for their repose in the celestial habitations.' Basil's remembers all the departed clergy and laity, particularly the most holy, glorious, immaculate, blessed, God-bearing lady, and prays for the tranquillity of their souls in the bosom of Abraham, Isaac, and Jacob, and in the bowers of bliss in the paradise of pleasure, whence, in the light of the saints, fly sorrow, sighing, and sadness.'*

Intercessions, in these prayers, were, in this manner, preferred for lady Mary herself. Some of these forms had been in use for hundreds of years, and, therefore, if petitions for the dead suppose a state of purgatorian punishment, her

* Renaudot, 2, 37; Renaudot, 2, 181; Renaudot, 2, 196; Renaudot, 1, 41, 42; Renaudot, 1, 26, 33, 34; Renaudot, 2, 250; Renaudot, 1, 18, 72.

ladyship, during all this time, must have been in a pretty situation. Roman pontiff and priesthood, who wield all the treasury of the church and all the efficacy of the mass for departed souls, had, it would appear, neglected the goddess of Romanism. These, it seems, have shown little respect for their virgin patroness, when they left the mother of God for ages in such vulgar and smoky apartments. His supremacy, to whom, it appears, this gloomy territory belongs, and who has authority over its imprisoned spirits, should have paid some attention to her ladyship.* His holiness surely might have spared something from the fund of supererogation for such a particular The ecclesiastical bank must friend. have been sadly exhausted, when her God-bearing ladyship could not for so long a time, be purchased out of purgatory. The clergy should have plied the mass and the Latin liturgy, which, if wielded with the precision of modern times, would, in their amazing potency, soon have enabled holy Mary to scale the walls of the purgatorian prison. which is said to be in a very warm climate, and to breathe a cooler atmosphere in some more respectable and healthy seat. The prison of purgatory was certainly a very sorry accommodation, during so long a period, for the queen of heaven.

The ancient Christians prayed for those in hell, as well as for those in heaven. This fact is stated, and the reasons are assigned by Cyril, Epiphanius, Chrysostom, and Augustine. † These supplications, it was alleged, increase celestial happiness and diminish infernal misery. The torments of the guilty, though, in the world of spirits, they could not be extinguished, might, it was believed, be extenuated; and the joys of the just, though great, might be augmented. No sufferer indeed, could, by any advocacy, be translated from punishment to felicity. No transmission could be effected

^{*} Faber, 2, 501.

[†] Cyril, Myst. V., p. 297; Epiph. H. 75, p. 911; Chrys. 7, 362; Aug. 7, 236; Aug. 7, 239.

from the regions of sorrow to the mansions of joy. But the enjoyment of heaven might be enhanced, and the pains of hell be alleviated by the intercessions of the faithful.

cessions of the faithful. Purgatory, therefore, formed no part in the faith of Christian antiquity. The idea, however, though excluded from Christianity, may be found in the monuments of Pagan, Jewish, and Mahometan mythology. A purgatorian region and process obtained a place in the Platonic philosophy, near four hundred years before the commencement of the Christian era. Plato taught this theory in his Phaedo and Georgias. Grecian sage divided men into three classes, the good, the bad, and the mid-The good comprise men distinguished for temperance, justice, fortitude, liberality, and truth. Philosophers and legislators, whose wisdom and laws had conferred improvement and happiness on mankind, were all comprehended in this division. The bad included all who had spent their days in the perpetration of aggravated crimes, such as sacrilege and murder. middling kind occupied the space between the patrons of sanctity and atrocity, and their neutrality, at a distance from both extremes, left them open to purgation and amendment. The good, at death, passed, without pain or delay, to the islands of the blessed, and to the habitations of unparalleled beauty.' The bad, at death, sunk immediately into endless torment in Tartarus. The intermediate description, 'purified in Acheron, and punished till their guilt was expiated, were at length admitted to the

This fiction, Plato embellished with all the pomp of language and metaphor. The Athenian sage possessed, perhaps, the greatest luxuriance of imagination and elegance of expression which have adorned the annals of philosophy. His theory, in consequence, though chimerical in itself, assumes an interest and borrows a charm from the witchery of its author's style, the grandeur of his conceptions, and the colouring of his

participation of felicity.'*

* Plato, Phaed. 84; Aug. 7, 633; Brug. 1, 378; Bell. 1, 7.

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fancy. The Grecian philosophy, on this subject, has been decorated with the fascinations of Roman eloquence and poetry. Cicero, in his dream of Scipio, has clothed Plato's speculation with all the beauty of diction. soul, save the Roman orator, which has wallowed in sensuality, submitted to the domination of licentiousness, and violated the laws of God and man, will not, after its separation from the body, attain happiness, till it shall, for many ages, have been tossed in restless agitation through the world. Virgil has inwoven the Platonic fiction in his immortal Æneid; and represented souls, in the infernal world, as making expiation and obtaining purification by the application of water, wind, and fire.*

Such is the dream of Platonic philosophy, Ciceronian eloquence, and Virgilian verse. The existence of a purgatorian world, if Plato, Cicero, and Virgil were canonical, could be easily evinced. The proofs, omitted in the Jewish and Christian revelation, might be found, with great facility, in the Grecian and Roman classics. The topography and polity of the purgatorian empire, which are unmentioned in the sacred annals, are delineated in the heathen poetry and mythology. The council of Trent was silly, or it would have adopted the works of Plato, Cicero, and Virgil into the canon, instead of the Apocrypha. These had as good a title to the honour of canonicity as the Apocryphal books, and would have supplied irrefragable evidence for posthumous expiation as well as for many other Romish superstitions.

The modern superstition, therefore, which has been imposed on the world for Christianity, is no discovery. Platonism, on this topic, anticipated popery at least a thousand years. The Athenian embodied the fabrication in his philosophical speculations, and taught a system, which, on this subject, is similar to Romanism. The absurdity has, with some modifications adapting it to another system, been stolen without being acknowledged from heathenism; and appended, like a useless and de-

* Cicero, 3, 397; Virgil, Æn. VI.

forming wen, to the fair form of Chris-

The Jews, like the Pagans, believe in purgatory. The Hebrews, though after the lapse of many ages, became acquainted with the heathen philosophy. Alexander the Great planted a Jewish colony in Egypt; and these, mingling with the nations, began, in process of time, to blend the Oriental and Grecian philosophy with the Divine simplicity of their own ancient theology. perhaps was the channel through which this ancient people received the Pagan notion of clarification after death. soul, in the modern Jewish system, undergoes this process of expiation for only twelve months after its separation from the body: and is allowed, during this time, to visit the persons and places on earth, to which during life it was attached. Spirits, in this intermediate state, enjoy, on the Sabbath, a temporary cessation of punishment. The dead, in this system, rested on the seventh day from pain as the living from labour. The Jewish, like the popish purgatorians, obtained consolation and pardon from the intercessions of their friends on earth.*

The Mussulman adopted the idea of purgatorian punishment, in all probability, from the popish and Jewish sys-The Arabian impostor formed his theology from Judaism and popery. The unlettered prophet of Mecca, it is commonly believed, was assisted by an apostatized Christian and a temporizing Jew in the composition of the Koran and in the fabrication of Islamism. The notion of posthumous purification had, at the commencement of the Hegira, obtained a reception into the church and into the Synagogue; and, from them, into Mahometanism. Gentilism also, in all probability, was, in this amalgamation of heterogeneous elements, made to contribute a part: and all again were, as might be expected, modified according to the dictation of prejudice or fancy.†

Such, on this question, were the notions of pagans, Jews, and Mussulmans.

A similar appendage was, in the progress of superstition, obtruded on Christianity. Augustine seems to have been the first Christian author, who entertained the idea of purifying the soul while the body lay in the tomb. African saint, though, in some stances, he evinced judgment and piety, displayed, on many occasions, unqualified and glaring inconsistency. works, which are voluminous, present an odd medley of sense, devotion, folly, recantations, contradictions, and balderdash.

His opinions on purgatorian punishment exhibit many instances of fickleness and incongruity. He declares, in many places, against any intermediate state after death between heaven and hell. He rejects, in emphatical language, 'the idea of a third place as unknown to Christians and foreign to revelation.' He acknowledges only two habitations, the one of eternal glory and the other of endless misery. Man, he avers, will appear in the last day of the world, as he was in the last day of his life, and will be judged in the same state in which he had died.' *

But the saint notwithstanding this unequivocal language, is, at other times, full of doubt and difficulty. The subject, he grants, and with truth, is one that he could never clearly understand. He admits the salvation of some by the fire mentioned by the apostle. however, he sometimes interprets to signify temporal tribulation before death, and sometimes the general conflagration after the resurrection. He generally extends this ordeal to all men without any exception: and he conjectures, in a few instances, that this fire may, as a temporary purification, be applied to some in the interval between death and the general judgment. interpretation, however, he offers as a mere hypothetical speculation. He cannot tell whether the temporary punishment is here or will be hereafter; or whether it is here that it may not be The idea, he grants, is a hereafter. supposition without any proof, and 'un-

Augustine, ad Hesych. 2, 743. et Hypog. V. 5, P. 40.

^{*} Basn. IV. 32; Calm. Dict. 3, 747; Morery, 7, 396.
1 Sale, 76; Calmet, 3, 748; Morery, 7, 307.

supported by any canonical authority.' He would not, however, 'contradict the presumption, because it might perhaps be the truth.'*

Augustine's doubts show, to a demonstration, the novelty of the purgatorian chimera. His conjectural statements and his difficulty of decision afford decisive proof, that this dogma, in his day, was no article of faith. saint would never have made an acknowledged doctrine of the church, a subject of hesitation and inquiry. He would not have represented a received opinion as destitute of canonical authority: much less would he have acknowledged a heaven and a hell, and, at the same time, in direct unambiguous language, disavowed a third or middle place. Purgatory, therefore, in the beginning of the fifth century, was no tenet of Augustine seems to have theology. been the connecting link between the exclusion and reception of this theory. The fiction, after his day, was, owing to circumstances, slowly and after several ages admitted into Romanism.

Augustine's literary and theological celebrity tended to the propagation of this superstition. The saint's reputation was high, and his works were widely circulated. His piety, indeed, was deservedly respected through Christen-His influence swayed the African church. The African councils, in their opposition to Pelagianism, were, in a particular manner, controlled by his authority. His same extended to the European nations, and the Bishop of Hippo, from his character for sanctity and ability, possessed, through a great part of his life, more real power than the Roman pontiff. A hint from a man of his acknowledged superiority would circulate with rapidity, and be accompanied with a powerful recommendation through the Christian commonwealth.

This superstition, like many others that grew up in the dark ages, was promoted by the barbarism of the times. Italy, France, Spain, and England were overrun with hordes of savages. The

* Aug. C. D. XXI. 26; Aug. 7, 648; Aug. 6, 127, 128; Aug. C. D. XXI. 26, P. 649; Aug. Dul. 6, 131, 132.

Goths and Lombards invaded Italy. France was subdued by the Franks; while the Vandals desolated Spain. The martial but unlettered Saxons from the forests of Germany wasted the fairest provinces of Britain. The rude invaders destroyed nearly every vestige of learning, and, in its stead, introduced their own native ignorance and uncivi-Cimmerian darkness, in conlization. sequence, seemed to overspread the world. Art, science, philosophy, and literature appeared, in terror or disgust, to have fled from barbarized man. and from the general wreck of all the monuments of taste and Christianity. The clouds of ignorance extended to the Asians and Africans as well as to the Europeans, prepared the world for the reception of any absurdity, and facilitated the progress of superstition.

The innovation, however, notwithstanding the authority of Augustine and the Vandalism of the age, made slow A loose and indetermined progress. idea of temporary punishment and atonement after death, but void of system or consistency, began to float, at random, through the minds of men. The superstition, congenial with the human soul, especially when destitute of religious and literary attainments, continued, in gradual and tardy advances, to receive new accessions. The notion, in this crude and indigested state; and augmenting by continual accumulations, proceeded to the popedom of Gregory in the end of the sixth century.

Gregory, like Augustine, spoke on this theme with striking indecision. The Roman pontiff and the African saint, discoursing on venial frailty and posthumous atonement, wrote with hesitation and inconsistency. His infallibility, in his annotations on Job, disclaims an intermediate state of propitiation. 'Mercy, if once a fault consign to punishment, will not, says the pontiff, afterward return to pardon. A holy or a malignant spirit seizes the soul, departing at death from the body, and detains it for ever without any change.'* This, at the present day, would hardly pass for popish orthodoxy. This, in * Greg. in Job viii. 10; Greg. in Job viii. 8.

modern times, would, at the Vatican. be accounted little better than protestantiem.

His infallibility, however, dares nobly to vary from himself. The annotator and the dialogist are not the same person, or, at least, do not teach the same The vicar-general of God, in his dialogues, 'teaches the belief of a purgatorian fire, prior to the general judg-ment, for trivial offences.'* This, it must be granted, is one bold step towards modern Romanism. But his holiness is still defective. He mentions trivial failings; but says nothing of the temporal punishment of mortal delinquency. This, to the sovereign pontiss in the sixth century, was unknown land.

His holiness is guilty of another variation from modern Catholicism. had no common receptacle or common means of punishment, as at the present day, for the luckless souls satisfying for venial frailty. He consigns the unhappy purgatorians to various places, and refines them sometimes in fire and sometimes in water. He accordingly boiled the spirit of Pascasius, for this purpose, in the hot baths of Angelo. Germanus, bishop of Capua, saw the Roman deacon standing in the scalding steam, as the punishment of supporting Laurentius against Symmachus in a contested election for the popedom.t This vapour, his Infallibility seems to have thought the proper menstruum for the solution of a hardened soul, and for the precipitation or sublimation of moral pollution. Steam, which now in the improvement of science and in the march of mind, propels, by its chemical power, the ship, the coach, and other kinds of machinery, was used in the days of old for its moral effects in cleansing purgatorian ghosts from venial stains. ancients, it appears, had a steam purgatory, as the moderns have steam engines. Posterity therefore need not boast of superiority over their ancestors, who ingeniously applied this element for a nobler purpose than any discovery of the nineteenth century. Germanus prayed for Pascasius, who therefore escaped from the purifying steam. But no mention is This sublime mummade of any mass. mery, which is the invention of a later age, had not in Gregory's time come into fashion.*

Damian, on the contrary, in the eleventh century, represented the soul of Severinus bishop of Cologne, as steeped, for some misdemeanors, in a river, which, he was satisfied, would yield the necessary abstersion for removing the stain of moral defilement. He soused the departed spirit in water, as a moral lotion of approved and unfailing efficacy. Caloric, it seems, is not the only solvent for decomposing the The cold element as defilement of sin. well as the hot steam, in the theory of Gregory and Damian, the pontiff and the saint, will effect this purpose.

Nidhard, quoted by Hottinger, mentions another mode of purifying souls. This consists in consigning them to cold lodgings. Some fishermen, it seems, during the time of a violent heat, found in the water a mass of the coldest ice. This, the fishermen having presented to bishop Theobald, a naked, shivering, frozen ghost, which suffered the pains of purgatory in this congelation, revealed, in loud outery from its icy tenement, its distress, and begged the aid of Theobald's prayers.† The bishop's intercession soon thawed the congealment, and liberated the ice-imprisoned spirit. According to Gregory, Damian, and Nidhard, therefore, not only fire, but also water in its fluid, frozen, and steamified state, will serve as a wash in purgatorian process for purging venial transgressors. authors therefore had discovered or invented no common depot or medium of execution for the unfortunate ghosts doomed to satisfy for trivial misdemea-

Platina, in his life of Benedict, presents a view of purgatory in the eleventh century. His posthumous Infallibility Pope Benedict appeared to a traveller. decorated with the beautiful ears and tail of an ass, and dignified with the graceful countenance and limbs of a bear.

Greg. Dial. IV. 39.
† Labb 5, 419; Greg. Dial. IV. 40; Faber, IV. p 448.

^{*} Bell. II. 6; Godeau, 3, 744.

[†] Nidhard, 91; Hotting. 6, 1366.

The traveller, whoever he was, took the hiberty of asking the cause of the unholy transformation. My deformity after death, replied his Holiness, is the reward of my pollution in life. The pontiff, according to the historian, was doomed to be dragged till the day of judgment through thorns and filth, in regions exhaling stench, and sulphur and fire.

Gregory has, by several authors, been represented as the discoverer or rather the creator of purgatory. Otho, a learned historian of the twelfth century, and a man of extensive information, accounted this pontiff's fabulous dialogues the foundation of the purgatorian fiction. Bruys, in modern times, agreeing with Otho, represents Gregory as the person who discovered this middle state for venial sinners. His Infallibility certainly sanctioned the fabrication, with his pontifical authority: and his name gave it circulation. He enriched the meagre figure with several additions, and has the credit of becoming the early patron and improver of the innovation. did not indeed perfect the system. This bonour was reserved for the schoolmen, who, in many instances, completed the inventions of their predecessors. the unfinished portrait received several new touches from his pencil, which was always the willing instrument of superstition.*

The pontiff himself seems to confess the novelty of the system. Many things, says his infallibility, have in these last times become clear, which were formerly concealed.† This declaration is in the dialogue that announces the existence of purgatory; which, he reckons, was one of the bright discoveries that distinguished his age. This consideration perhaps will account for the pontiff's inconsistency. The hierarch, as already shown, both opposed and advocated the purgatorian theology. His opposition perhaps preceded the happy moment, in which the flood of light burst on his mind, and poured the knowledge of the new-born

faith with overwhelming illumination on his astonished soul.

The innovation mentioned in this manner with doubt by Augustine, and recommended with inconsistency by Gregory, men of high authority in their day, continued to spread and claim the attention and belief of men. names of the African and Roman saints were calculated to influence the faith of the Launs, among whom the invention advanced, though with tardy steps, to perfection. Its bulk, like that of the Alpine avalanche, increased in its progress. This terror of the Alps, as it proceeds on its headlong course, acquires new accessions of snowy materials; and the opinion patronized by a saint and a pontiff, received, in like manner, continual accretions from congenial minds. The shallow river, advancing to the main, swells by the influx of tributary waves, and the recent theory, in a similar way, as it flowed down the stream of time, augmented its dimensions from the unfailing treasury of superstition.

The progress of the fabrication, however, was slow. Its movements to perfection were as tardy, as its introduction into Christendom had been late. This opinion, says Courayer, 'did not begin to assume a form till the fifth century.' Fisher admits that 'all the Latins did not apprehend its truth at the same time, but by gradual advances. The universal church, he admits, knew and received purgatory at a late period.'* Its belief obtained no general establishment in the Christian commonwealth for ages after Gregory's death. council of Aix la Chapelle, in 836, decided in direct opposition to posthumous satisfaction or pardon. This synod mentions 'three ways of punishment for men's sins.' Of these, two are in this life and one after death. Sins, said this assembly, 'are, in this world, punished by the repentance or compunction of the transgressor, and by the correction or chastisement of God. The third, after death, is tremendous and awful, when the judge shall say,

" Couray, in Paol, 2, 644; Fish. Con. Luth. Art. 18; Geddis, 110.

^{*} Bruys, I, 378; Otho. Ann. 1146, t Gregory, Dial IV. 40.

Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.'* The fathers of this council knew nothing of purgatory, and left

no room for its expiation.

The innovation, in 998, obtained an establishment at Cluny. Odilo, whom Fulbert calls an archangel, and Baronius the brightest star of the age. opened an extensive mart of prayers and masses for the use of souls detained in the purgatorian retort. Fulbert's archangel seems, in this department, to have excelled all his predecessors. A few, in several places, had begun to retail intercessions for the purgatorians. Odilo commenced business as a wholesale merchant.† The traffic, no doubt, was as beneficial as it was benevolent. and gratified at once the selfish and social passions.

Odilo's exertions, in his spiritual emporium, gained the gratitude, if not the money of Benedict the Eighth. infallibility, notwithstanding his holiness and supremacy in life, had, after death, the mischance of falling into the place of posthumous punishment. His holiness, however, through the mediation and masses of the abbot, escaped from the smoke and fire of purgatory. All this must have been very satisfactory to Benedict, and also, as he died

rich, to Odilo.

The purgatorian novelty, however, though admitted by many, had not obtained a general reception in the middle of the twelfth century. This is clear from Otho the historian, who was a man of profound erudition and re-This author represents 'some as believing in a purgatorian place situated in the infernal regions, where souls are consigned to darkness or roasted with the fire of expiation.' This testimony is very explicit. The opinion was not entertained by all, but asserted by some. The historian, who possessed enlarged information, would never have used such language, had

 Labb. 9, 844; Crabb, 2, 711. † Mabillon, 4, 125; Spon. 1048, IL, III.; Bruys, 2, 240.

purgatory, in his day, been the common belief of the ecclesiastical community. The people were divided. Some maintained, and some rejected the dogma of a temporary expiation after death. Those who believed in the posthumous satisfaction could not agree whether the medium of torment was darkness er fire. The innovation, it is plain, had not, in Otho's day, become the general faith of Christendom. Bernard, who flourished in the same age as Otho, could not, with all his saintship, determine whether the posthumous punishment, 'was by heat, cold, or some other infliction.'*

The speculation of Augustine, Gregory, and Odilo fell, after Otho's time, into the hands of Aquinas and other schoolmen. The angelic doctor and the rest of the confraternity finished the fabric, which others had founded. These, on this subject as on others, gave the finishing touch to the outline of former days, and furnished the skeleton with sinews, muscles, form, and co-Their distinctions on this topic exhibit a display of supererogation in subtilty, metaphysics, and refinement. Their attention fixed the place and the punishment of the purgatorian mansions.t

The plan, finished in this manner by the schoolmen, came before the general council of Florence in its twentyfifth session in 1438, and received its sanction. This decision was ratified by Pope Eugenius: and the opinion, after a long succession of variations, became at length a dogma of faith in the Latin communion.‡

The Greeks, however, opposed the Latins on this question in the Florentine council, and the discordancy occasioned long and nonsensical dis-The Greeks, with impregcussions. nable obstinacy, disclaimed the idea of fiery pain or expiation. Each, however, actuated with the desire of accommodation, yielded a little to the other. The Latins waved the idea of purgato-

¹ Mabillon, 4, 312, 313. Otho, Chron. viii. 26.

^{*} Bernard, 1719. t Aquin. III. 69, 70, P. 544, 547, 565. t Labb. 18, 526; Bin. 8, 568; Crabb, 3,

rian fire: and the Greeks, in their turn, politely admitted a posthumous atonement by darkness, labour, sorrow, and the deprivation of the vision of God. A temporary union therefore was formed without sincerity, but soon afterward violated. The Grecian disbelief of purgatory has been granted by Guido, Alphonsus, Fisher, More, Prateolus Renaudot, and Simon. Bellarmine himself here suspected the Greeks of heresy; and supported his surmises with the authority of Thomas Aquinas the angelic doctor. The disbelief of this theology was also entertained by the other oriental denominations, such as the Abyssinians, Georgians, Armenians, and Syrians.*

The city of Trent witnessed the last synodel discussion on this topic in a general council. The decision, on that occasion, presented an extraordinary demonstration of unity. The preparation of a formulary was committed, says Paolo, to the cardinal of Warmia and eight bishops, or, according to Palavicino, to five bishops and five divines. These, knowing the delicacy of the task, endeavoured to avoid every difficulty, yet could not agree. Terms, says Paolo, and Du Pin, could not be

Bin, 8, 561; Crabb, 3, 376; Coss. 6, 20;
Bell. 1, 2; Alphon. VIII; Fish. A. 18; More,
63; Preteol. VII; Renaud. 2, 105; Simon, c. 1; Belt. 1, 1370.

found to express each person's mind.* Language, incapable of representing their diversity of opinion, sunk under the mighty task of enumerating the minute and numberless variations, entertained by a communion which boasts of perfect and exclusive agreement and immutability. This, in variety, outrivalled the patrons of protestantism. These, in the utterance of heresy, have sometimes evinced ample want of accordancy; but never, like the Trentine fathers, exhausted language in stating their jarring notions. The theological vocabulary was always found sufficient to do justice to heretical variety. the universal, infallible, holy, Roman council, through want of words or harmony, was forced to admit, in general terms, the existence of a middle place, disengaged of all particular circumstanexplanation. This, the council pledged their word, is taught by revelation and tradition, as well as by the mighty assembly of Trent. The holy unerring fathers, however, though they could not agree themselves, nor find expression for their clashing speculations, did not forget to curse, with cordiality and devotion, all who dissented from their sovereign decision. The cursing system, indeed, was the only thing on which the sacred synod showed any unanimity.

* Paol. 2, 633, 634; Pallav. XIV. 2; Du Pin, 3, 633; Labb. 20, 170.

THE MYSTERY OF GODLINESS, AND THE MYSTERY OF INIQUITY.

BY REV. EDWARD SICKERSTETH.

THE Holy Spirit has, in the divinely inspired Word, furnished the Church of Christ, with multiplied warnings against the corruptions of Rome. Seeing then the present danger of the church, I will bring another testimony from that sacred treasury, that may help to guard the people of Christ against this fearful delusion. It is given in the 1st epistle to Timothy, written for the special in-

the office and order of ministers, the apostle sets before them, in immediate and solemn contrast, the true faith of Christ, and the awful departure from it, which has so largely prevailed over Christendom. And, without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on struction of ministers. After describing in the world, received up into glory.

Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth.

Our Lord Christ, received up into glory, is the connecting link which the apostle presents to us between two great subjects; true Christian faith and its grievous corruption: true faith, the ground of all our hopes, duties and privileges, as Christians; and its corruption in the latter times, which claims, this day, our special attention. have on one side the house of God, the church of the living God, and the truths which that church maintains; and we have on the other side the apostacy, or unfaithful church, with its errors; the mystery of godliness, and the mystery of iniquity.

The ascension of our Lord is thus brought before us in a double light as the crown of our Christian faith, and the test to discover to us Antichristian corruptions; and in a simple exposition of this subject, we shall be led, I trust, through the teaching of the Divine Spirit, to the mind of God on that which so largely divides the Christian world at this time. Let us consider, then, both the mystery of godliness, and

the mystery of iniquity.

1. THE MYSTERY OF GODLINESS.

The apostle has been calling the church of Christ the house of God, the church of the living God, and then refers to Timothy* as a pillar and

* I doubt not that this is the true meaning of this passage; my convictions have been strengthened by the following remarks of Bishop Stillingfleet, which I quote from Goode's "Divine Rule of Faith and Practice." "How was it possible the church at that time should be the foundation and pillar of truth when the apostles had the infallible Spirit, and were to guide and direct the whole church? It seems, therefore, far more probable to me, that these words relate to Timothy, and not to the church, by a very

ground, or stay of truth in that church. The church of God, is that glorious household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lords in whom all Christians are builded together for an habitation of God through the Spirit. Each faithful minister of Christ is a pillar and stay of the truth: just as he upholds, maintains, and manifests that truth in the midst of all the tempests and storms that continually assail the church of God. God make all his ministers such pillars! This truth is the mystery of godliness, a mystery without controversy great, the sum of our faith, the ground of our hopes, the inspiring mo-tive of Christian love. It is the doctrine of Christ, from his incarnation to his assumption into glory.

God was manifest in the flesh. We have here the all-important and glorious truth, that Christ Jesus is God and man, our one Mediator. He is truly and properly God over all, blessed for ever, and truly man in our nature. We have thus the true divinity of our Lord, and his real humanity. And hence we assuredly gather his all-sufficient atonement for our sins; God in Christ reconciling the world unto himself, not imputing their trespasses unto them. We assuredly gather also his tender compassion and love towards man,

common ellipsis, vis., how he ought to behave himself in the church of God, which is the house of the living God, as a pillar and ground of truth; and to that purpose this epistle was written to him; as appears by the beginning of it, wherein he is charged not to give heed to fables, and to take care that no false doctrines were taught at Ephesus. Now, says the apostle, if I come not shortly, yet I have written this epistle that thou mayest know how to behave thyself in the church which is the house of God, as a pillar and support of truth. What can be more natural and easy than this sense?" He shows that there is no novelty in it by quoting Gregory Nyssen, who delivers this expressly as the meaning, while many others of the fathers whose names he mentions, apply the same phrase to great men in the church.

baving full sympathy with us, being touched with a feeling of our infarmities. How blessed are these truths! How hateful must sin be to God when this incarnation was requisite! What unspeakable kindness and condescension is in God! What pity towards man! What an inexpressible magnitude and glory is there in our salvation!

Justified in the Spirit, is the next stage of this mystery: vindicated to be what he claimed to be, the true Messiah by his life, his miracles, all that he was, and all that he did: sealed and stamped by the Spirit of God, which was given to him openly, and without measure. Having fulfilled all righteousness, and by himself purged our sins, by one offering having perfected for ever them that are sanctified, he rose from the dead, and was accepted as the head of a redeemed race. Thus death was abolished, life and immortality were brought to light, the atonement for sin was finished, God was reconciled to sinful man, an intercessor ever lives to plead for us, a Prince and a Saviour to give repentance and remission of sins, was provided, the Holy Ghost in all his gifts was imparted by him to his church, and he was declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead. Blessed Jesus, we adore thee in the completeness of thy salvation wrought out for us, without any supplements of human merits! We are complete in him in whom dwelleth all the fulness of the Godhead bodily.

Seen of angels is a farther stage of this mystery. We have here the Divine testimony of the heavenly host. At his birth they announced him; in his temptation they attended to him, in his agony and at his resurrection they ministered to him. All the angels of God worship him. The mystery of love in our redemption is so great as to attract the gaze and the wonder of angels. These things they are represented as desiring to look into. Far from claiming worship from the church, they learn by the church, the manifold wisdom of God. O how great then

that salvation which has thus been obtained for us! Never let any of us slight or neglect the salvation of Christ Jesus.

Preached to the Gentiles: we are permitted also to know and rejoice in this Saviour. So great a work of love was not wrought in vain. It was from the beginning designed for a world's redemption. Hence before his ascension our Lord Christ gave the charge to his disciples, Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. This was wonderful to the Jews, who thought God's favour was limited to themselves, and viewed us as sinners of the Gentiles, dogs and outcasts. Hence there is a great emphasis in the word Gentiles. It teaches us that the worst, the vilest, and the guiltiest have the freest invitations of Divine grace, and are to be called to come to him and share the glory of Christ, and to be heirs of his kingdom. Here, indeed, is a wonderful part of the mystery of godliness!

Believed on in the world. proclamation of grace is never made in vain. When Christ came, the whole world lay in wickedness and idolatry, having no hope, and without God. How different now! How widely has the gospel spread; how mighty have been its triumphs! The gospel of Christ Jesus, the Lord of glory crucified for sin, is believed on by countless multitudes all over the earth; in a nebellious, dark, unbelieving, perverse, and blinded world, Christ has his myriads of faithful followers; and his gospel brings obedience, light, hope, purity, peace, joy, and love, wherever it comes. This is a glorious mystery of Divine grace triumphant over evil, and producing godliness among men. O may all of us, Christian render, be ourselves living witnesses of this truth; and manifest its blessedness to all around us.

Received up into glory closes this stupendous mystery. He begins with the humiliation, he ends with the high exaltation of our Redeemer. Our Lord's ascension is here set before us. This, indeed, in the order of time, was be-

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fore the two last events. It is placed last by the apostle from its connexion with the following verse:-St. Paul, amidst the triumphs of the gospel, begins with Christ and ends with Christ. Christ is the Alpha and Omega of our faith; and forsaking him is the source of all corruption. Well did the church of England feel and express this when, at every coronation, our Monarch is bid to remember "that the whole world is subject to the power and empire of Christ our Redeemer. For he is the Prince of the kings of the earth, King of kings, and Lord of lords, so that no man can reign happily who derives not his authority from him, and directs not all his actions according to his laws."

But who can comprehend the fulness of that glory into which Christ was received! He entered into the immediate and full presence of God in our nature, and wearing our very form. He sat down on God's throne, at his right hand, sharing in Divine, unshared, incommunicable worship and adoration. He entered into that glory which he has as the one Mediator between God and man, the one unchangeable High Priest, who ever liveth to make intercession for us. May we be led from gazing on his ascension to his glory, to look for his return, directing our minds to that promise made through the angelic messengers at the time of his ascension: This same Jenus shall so come in like manner as ye have seen him go into heaven! May we and all his people every where, be in the true posture of a Christian, waiting for the coming of our Lord Jesus Christ from heaven!

O that all Christians may have given to them understanding to know him that is true, and may be able to say with the apostle, We are in him that is true, even in his Son, Jesus Christ. This is the true God and eternal life! Little children keep yourselves from idols. (1 John v. 20, 21.)

Nor think that these are merely theoretic doctrines—they are the very source and only true spring of godiness and holy living. Never can you

rise to a life of true holiness and devotedness to God, but in the cordial belief of these chief and saving doctrines. This passage of God's word may show that any community is only a branch of that church, as it preserves the truth, and each minister is only a pillar and ground of truth, so far and so long as he prominently maintains and upholds not the mere circumstances of outward forms, but these primary and all essential truths of God's word. first question, as to proving a true church, should be, is it built on, and does it maintain, the great mystery of godliness here set before us? Saving truth confessed and faithfully upheld is the test of the true church, which is such while its ministers are the pillar and ground of the truth.

But the view of these vital truths leads the apostle to a solemn warning of corruption and apostacy. Let us

then next consider,

II .- THE MYSTERY OF INIQUITY.

It is truly remarkable to observe, how side by side the apostle has placed the great truths of the gospel and the corruption of those truths—the faithful ministry as the pillar and ground of truth, and the apostacy in its false doctrines departing from faith in those truths. The stupendous and glorious grace of God on the one hand, and the wretched bondage of human inventions on the other. We are thus shown in the strongest and plainest manner the vanity of those claims and self-righteous observances by which the church of Rome assumes herself to be the only true church of Christ, and lords it over God's heritage-and we have thus fastened upon it the character of the apos-We shall here simply follow the order of the text of the inspired apostle:

The Spirit saith. That we might see the Divine authority for this solemn warning, that we might regard it with more especial attention, the apostle brings before us more explicitly than usual, his inspiration of God in what he was asserting. The Holy Spirit, jealous of the glory of Christ, and the safety of true Christians, from prevail-

ing evils, calls him to state what he was The Holy Spirit about to mention. does not merely state the truths of the gospel, he plainly warns Christians against the perversions of the truth. This too is, my brethren, our duty this The spirit of meekness and truth itself denounces papal corruptions. It is no departure from the humility, gentleness, and love of Christ Jesus to contend earnestly against error. It is indeed the highest degree of love. We as followers of the meek and lowly Saviour must denounce all corruptions of the word of God, only taking heed that we do it in the spirit of truth and meekness.

The word expressly seems added to meet all those infidel statements, so common in our day, of the uncertainty of truth, and all seeking to throw doubts upon it, as if nothing were sure. God's word is plain to the simple-minded. It is not vague, uncertain, and useless, but specific and pointed, a light to our feet,

and a lamp to our paths.

The apostle next directs our attention to the period when the apostacy should take place, asserting that it should be in latter times. You may observe in the first and the second epistles to Timothy, two great warnings of evil. That in the second epistle of 'Timothy, chap. iii., relates to the last days, with all the features of lawlessness and infidelity, days which we see to be now rapidly approaching. The warning in this first epistle relates not to the last period of the church, but the latter; it is therefore earlier in its appearance. The warning in this epistle relates not to days, but to times, and thus is manifestly of longer continuance, as those who know the form of prophetical expressions will more distinctly see. Hence the period is doubly fixed to the time of Papal dominion and darkness.

Some shall depart from the faith. But if only some, how can this characterize Popery, when mighty kingdoms and generations of men from age to age have been Papists? 'The word some, is not in the Scriptures always confined to a few. In Rom. xi. 17, the apostle says of the Jews, some of the branches were broken off; which he

afterwards applies to the nation, ver. 32. In 1 Corinthians x. 10, we are told of the Israelites, Some of them also murmured; but we read in Numbers xiv. 2, All the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt. also, Numb. xvi. 41. The word some is used for two reasons; First, to show us that the corruption should never be total, that there should always be a faithful remnant. When Elijah thought that he was left alone God answered him, I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal. So, in the darkest ages, there were ever faithful and suffering protesters against the errors of Rome. Another reason why the Holy Spirit uses the word some, seems to be the very love and eternity of that Spirit. He does not delight in evil, however large and lengthened in our eyes; he views it as a shadow soon to pass away, and uses the lightest term consistent with truth, to describe its extent, and especially speaking as he does here, long before its full unveiling.

This departure shall be from the faith: a serious declension from the true doctrines of the gospel, will mark the apostacy. The Romanists depart from the faith of the incarnation: God manifest in the flesh. How is this? does not popery retain it? Yes; it retains it in words; but here is the mystery of iniquity,-it denies it in its essence and reality; it. makes Jesus a Saviour devoid of sympathy, and not touched by the feeling of our infirmities; a hard and severe Judge, not a compassionate, tender, and pitiful High Priest, touched by the feeling of our infirmities, but one who needs the mediation of his mother to appease him. Nothing tends more effectually to destroy all faith in the sympathy of Jesus as a partaker of our flesh and blood, than the use made of the Virgin Mary by the Romanists. The papists have departed from the faith of his completed atonement, or being justified in spirit; but are they not making the cross preminent in every thing? Yes; but here is the mystery of iniquity,—they deny it by making necessary fresh atonements continually, in their masses for the quick and the dead. They have departed from the faith of angelic submission to Christ, but are they not full of festivals and angelic ministrations? Yes: but here is also the mystery of iniquity. they offer to them joint worship with the Lord from heaven. They have departed from the faith of a free gospel to be preached to the Gentiles, but do they not glory in their missions to the heathen? Yes; and here is the mystery of iniquity,—they withhold the Scriptures from the nations, and the doctrine of our free and full salvation in Christ only, and lay a yoke of grievous bondage on the conscience, enjoining things as necessary to salvation which Christ has not enjoined. They have departed from the faith of God's purposes in love to every believer in Christ in all the world; but are they not here also full of professions that theirs is the universal church for all the world? Here, again, is the mystery of iniquity,-they excommunicate and exterminate, as far as is in their power, all those who reject their human traditions, and yield not themselves in entire bondage to Rome. There is hardly one article of the Christian faith which popery does not profess in terms, and yet depart from, and take away, by its corruptions.

Thus the papists depart from the faith, giving heed to seducing spirits; both to false teachers and erroneous doctrines. And more especially to Satan and evil spirits, who, by suggesting to our minds false principles, lead us captive at their will. In no way does Satan more triumph over us than by such seductive errors, which are by many thought to be so unimportant and harmless.

Their departure from the faith is then marked, not only in leaving true doctrine, but also in setting forth false doctrine; and here—

First of all by doctrines of devils, or demons, as the original words may be more exactly rendered.

The Gentiles considered demons to be an inferior sort of deified powers; a

middle sort of Divine power between the sovereign gods and mortal men, and mediators between the two. Plato says. "God is not approached by men, but all the commerce between gods and men is performed by mediations of demons." You have thus clearly laid before you all the saint worship of the papists, and its really diabolical character. O how painfully to a Christian mind do the Romanists, especially in papal countries, neglect Christ, and give heed to worshipping the Virgin Mary and their multiplied saints! Here is the grand condemnation of popery, justifying fully all those protests against it as IDOLATROUS, which have ever marked the true followers of Christ Jesus. The hardness of heart with which Romanists adhere to the worship of the Virgin is only to be paralleled by the similar hardness with which the Jews adhered to the worship of the Queen of Heaven, and perverted all God's providence into arguments for it (see Jer. xl.,) till they brought down his wrath to the uttermost, as the Romanists are now doing by their still more aggravated idolatries."

The source of this corruption is described as speaking lies in hypocrisy: or, as it may be rendered, through the hypocrisy of liars. We have here another distinctive feature of popery in its innumerable legends, feigned miracles, Lorettos, relics, and their imaginary power. What a mass of falsehood and hypocrisy this whole system is! Men under a strong delusion indeed can believe papal legends; but the hypocrisy and the lie is glaring where the eyes are open to God's truth.

But how is this delusion possible as it regards mighty kingdoms and nations? We have seen it before in the paganism of Assyria and Chaldea, Greece and Rome. We see it now in that of Hindostan and China; and the true reason is given by the apostle, having their conscience seared with a hot iron; nothing more hardens and sears the conscience than deceit and wickedness in religious things.

* Further evidence of this idolatry is given in the Appendix.

A farther feature is forbidding to At the very time that they exalt marriage into a sacrament, justifying the title of the mystery of iniquity, in order to gain entire power over the priests they are forbidden to marry; and not only bishops, priests, and deacons, and all that enter into their holy orders are forbidden, but nuns and monks. It is clear that the Holy Spirit chiefly refers to the marriage of ministers here. (See ver. 2-12.) The council of Trent accurses those who say that the clergy having professed chastity may marry. Thus has this false religion the solitary pre-eminence in wickedness, of denying to one class systematically the first ordinance of God in Paradise.

Commanding to abstain from meats. The Holy Spirit does not here condemn abstinence simply; occasional fasting is in other parts enjoined. it is that yoke of bondage as to particular meats, set in the room of vital religion, which so eminently marks the papal system, and which has been so widely fulfilled in the Romish church. The rule of the Benedictine monks commands perpetual abstinence from flesh meat, not only of four-footed animals, but also of fowls; and this law having been relaxed, Mr. Alban Butler says, it is restored in the reformed congregation of St. Maur and others.

How fully then have you in this description all the chief features of po-

perv.*

The practical lessons of such a subject are clear and all important.

LET US HOLD FAST THE FAITH OF THE GOSPEL —God has intrusted us with his pure gospel. It is, while faithfully held and professed, the charter of our peace and the anchor of our hopes. It is, while received and maintained in

* The reader will find in "Rogers' Anti-popery," a keen, original, and comprehensive exposure of the many absurdities and falsehoods of papal doctrines, in a quaint and peculiar style which, however, seems natural to the author, and which enables him to give briefly many weighty and conclusive arguments. In few works will there be found a more general and acute reply to the whole of the papal system.

purity and integrity, the pledge of national blessings and of personal salvation and glory. Let us then attend to the Divine directions, and HOLD FAST THAT WHICH WE HAVE RECEIVED.

LET US PRIZE THE WARNING HERE GIVEN BY THE HOLY SPIRIT. - No warning is needless. Error is plausible and It is very insinuating, and will subtle. creep upon us step by step, unless we arm ourselves with the defences which Divine truth has furnished. One grand weapon by which protestants overthrew poperv in the Reformation was the application of these plain Scripture prophecies to popery. By the same weapon we must now resist it again. must not cast away such a weapon in any fancied vagueness and uncertainty; but duly prize the testimony of God, and search the Scriptures, till our minds be fully established in the truth.

Let us be thankful for the light which we enjoy! Let us hold the truth in love, love even to those in error, but the full, the entire truth, of our complete salvation in Christ alone!

Let us be also careful to have no fellowship, no truce whatsoever, with corruptions and apostate doctrines, that dishonour Christ and ruin souls, while we have full, true, unfeigned, deep, constant, and patient love to those whom error still deceives and leads astray! Thus shall we best meet all the modern attempts to revive and restore popery in this land.

And lastly, let the ascension of our Lord Jesus Christ LEAD US TO FOLLOW CHRIST BY FAITH. He is received into glory. Let us rise out of the murky atmosphere of human politics, strife, and divisions, into the heavenly regions of peace and blessedness, where he reigns in glory, and whence he will speedily come to receive his people into mansions of eternal rest. Set your affect. tions on things above, and not on things on the earth; for ye are dead, and your life is hid with Christ in And so, When Christ who is God. our life shall appear, then shall ye also appear with him in glory.

THE CONTROVERSY WITH ROME.

The Variations of Popery: by Samuel Edgar. Second edition, one vol. 8vo. London, Seeleys.

The popish and protestant controversy, in the present age, has been agitated with ardour and ability. The debate, in the end of the last century, seemed to slumber. The polemics of each party, satisfied with the unrestricted enjoyment of their own opinious, appeared for a time, to drop the pen of discussion, dismiss the weapons of hostility, and leave men, according to their several predilections, to the undisputed possession of popery or protestantism. stillness frequently ushers in the tempest. The calm, amid the serenity of sea and sky, is often the harbinger of the storm. This diversity, in late years, has been exemplified in the controversial world. The polemical pen, which, in the British dominions, had slept in inactivity, has resumed its labours, and the clerical voice, which had been engaged in the sober delivery of sermons, has, in the passing day, been strained to the loud accents of controversial theology. land, in a particular manner, has become the field of noisy disputation. The clergy, in advocacy of popery or protestantism, have displayed all their learning and eloquence. Societies for promoting the principles of the reformation, have been established; and these associations have awakened a conflicting reaction, and blown into vivid combustion all the elements of papal opposition.

These discussions commenced with the reformation. Contests of a similar kind, indeed, had preceded the revolution effected by Luther and Calvin; and may be traced to the introduction of Christianity. The inspired heralds of the gospel raised the voice, and wielded the pen against Judaism and infidelity. Popery carried on a perpetual war against Nestorianism, Monophysicism, and other oriental speculations. The papacy, in European nations, arrayed itself against Waldensianism; and opposed power and

persecution to truth and reason. The inquisition erected the dungeon and the gibbet, for the support of error and superstition, and for the extinction of light and liberty. Wickliffe and his followers in England wielded reason and revelation against superstition and persecution, till they were nearly exterminated by the sword and the flames.

Protestantism, at the era of the reformation, began its attack on popery, under more auspicious circumstances and on a wider field of action. Philosophy and literature, which had been diffused through the nations by the art of printing, the progress of society, and the march of intellect, facilitated the grand project. The European kingdoms, therefore, in one simultaneous movement, seemed to awaken from their apathy. The scintillations of reformation, which flashed in Germany and Switzerland, radiated from the Mediterranean to the Northern Ocean, and from the bay of Biscay to the Black Sea; and Europeans, aroused by its influence, hailed the bright light, shook off their gloomy errors, and, rising in moral and intellectual strength. burst the fetters of superstition.

Luther and Melancthon in Germany. supported protestantism, in verbal and written discussions, against Tetzel. Eckius, Prierio, Cajetan, and Miltitz. Luther, in apostolical fearlessness, which never trembled at danger or shrank from difficulty, assailed the papacy with zeal and inflexibility. His shafts, though sometimes unpolished, were always pointed; and his sarcasms, suited to his age and language, might, in a few instances, degenerate into coarseness or even scurrility. Melancthon, in all his engagements, evinced ability, learning, candour, mildness, and moderation. His erudition occupied a vast range; and the mighty mass of literary attainments was directed by taste and inspired by genius. Their united advocacy repelled error. dislodged the enemy from his deepest entrenchments, and established Lutheranism through the circles of Germany. The light soon communicated to Denmark, Sweden, and Norway. Gustavus, king of Sweden, countenanced a disputation between Olaus and Gallius, and the result, which was the triumph of protestantism, tended to the extension of the reformation.

Zuinglius, Bucer, Calvin, and Beza, attacked the Romish superstition in France and Switzerland. The attack was met with great resolution by the patrons of popery. This opposition, however, neither dispirited the friends of reformation nor prevented their success. Many, on the continent, deserted the ranks of error; and the shock soon reached the British islands. England and Scotland, as well as many in Ireland, threw off the yoke of superstition, and embraced the liberty of the gospel.

Many, however, prostituted learning and ability, in defending the old superstition: none of whom made a more distinguished figure than Baronius, Bellarmine, and Bossuet. Baronius compiled the annals of the papacy; and, in the relation, interwove his errors and sophistry. His annals, comprising a vast collection, are full of error and misrepresentation, and void of all candour or even honesty. Bellarmine possessed far more candour than Baronius. He stated the reasons and objections of the reformed with fidelity. His integrity, in this respect, exposed him to the censure of several theologians of his own communion. His merit, as a writer, consisted in perspicuity of style and copiousness of argument, which discovered a fertile and excursive imagination.

Bosevet, in his exposition, affected plainness and simplicity; and endeavoured to evade objections by ingenuity of statement. He laboured to divest Romanism of its hatefulness, by concealing, as much as possible, its defects, softening its harshness, and substituting, in many instances, an imposing but supposititious form and beauty. The expositor, by these means, approximated popery to protestantism. The ten-horned monster,' says (libbon, 'is, at his magic touch, transformed into the milk-white hind, which must be loved, as soon as she is seen.' The school, in which

Bossuet studied, favoured the design. The French communion, to which he belonged, presents Romanism in a more engaging attitude than the Italian system, which exhibits popery, as it appears in Baronius and Bellarmine, in all its native deformity.

Few have made a better defence for a bad cause, than Challenor and Gother. Challenor assumes a tone of pity for his adversary, and represents the patrons of protestantism as objects of compassion. He is all kindness and candour. But the snake is hid in the grass; and the cauker-worm of bitterness lurks under the fairest professions of commiseration and benevolence. His statements, in general, are misrepresentations, and his quotations, especially from the fathers, are irrelevant and futile. llis work. nevertheless, contains nearly all that can be said for a bad system.

Gother speaks in the lofty accents of indignation and defiance. Swelling into an air of conscions superiority, he arrogates the attitude of truth and certainty. Popery, he represents as rejected only when misunderstood; and insinnates, in undissembled remonstrance and reprehension, the disingenuousness of the patrons of protestantism. He imitates Bossuet, in attempting to remove objections by dexterity of statement, and by dismissing the Ultraism of the Italian school and of genuine Romanism. manner, however, is striking, and his columns of representation and misrepresentation possess advantage and originality.

England, on this, as on every other topic of theology, produced many distinguished authors. Jewel, Cartwright, Stillingfleet, and Barrow, among a crowd of others, appear eminent for their learning and industry. Jewel's reply to Harding, though published shortly after the reformation, is a most triumphant refutation of popish errors. Cartwright appeared in the arena, as the victorious adversary of the Rhemish translators and annotators. Stillingfleet, in his numerous works, has written on nearly all the topics of distinction between the Romish and reformed: and on each, has displayed vast stores of erudition, and

amazing powers of discrimination. Barrow assailed the papal supremacy; while the depth of his learning, and the extent of his genius, enabled him to exhaust the subject. He has collected and arranged almost all that has been said on the question of the Roman pontiff's ecclesiastical sovereignty.

Ireland, in her Usher, boasts of a champion, who, in this controversy, was in himself a host. He had read all the fathers, and could draw, at will, on these depôts of antiquity. He possessed the deepest acquaintance with sacred literature and ecclesiastical history. The mass of his collections has, since his day, supplied the pen of many a needy, but thankless plagiary. His age was an era of discussion; and, in his occasional works, he pointed his polemical artillery against the various errors of popery. All these errors are, in a compendious review, dissected and exposed in his answer to an Irish Jesuit, which may be considered as a condensation of all his arguments against the Romish supersti-The reply was his heavy artillery, which, like a skilful general, he brought forward against his most formidable enemy, whilst the superiority of his tactics and position enabled him to sweep the field.

The passing century has produced many firm disputants, on each side of the question. The popish cause in England, has been sustained, but with a feeble hand, by Milner, Butler, and the notorious Cobbett. These again have been opposed by Southey, Phillpotts, Townsend, and M'Gavin. Milner's End of Controversy, affected in title and weak in argument, is one of the silliest productions that ever gained considerable popularity. He affects citing the fathers, whom he either never read or designedly misrepresents. His chief resources, indeed, are misstatement and misquotation. His logic consists in bold assertion and noisy bravado. His publication, which was to end controversy, has been answered by Grier, Digby, and, in many occasional animadversions, by M'Gavin.

Butler, imitating the insinuating and imposing manner of Bossuet, affects

plainness and simplicity; and represents the repulsive and mis-shapen form of Romanism in the most engaging point of view. He replied to Southey's Book of the Church. Phillpotts, again, in a letter, and Townsend, in his Accusations of History, answered Butler, who, in return, addressed his Vindication to Townsend, in reply to the Accusations of the latter. The defects of these authors, in general, is the want of facts and authorities, though, in many respects, they discover research and ability.

Cobbett's History of the Reformation is one continued tissue of undiaguised falsehood, collected, not from the records of time, but from the copious stores of his own invention. Truth itself, indeed, if found accidentally in the pages of Cobbett, loses its character; and, like a good man seen in ball company, becomes His calumny, (for his fasuspected. brications deserve no better name.) has been exposed, with admirable precision, by M. Gavin of Glasgow in his vindication of the reformation The Scottish vindicator's treatment of the English fabricator, is truly amusing. He handles, turns, anatomizes, and exposes the slippery Proteus, with a facility which astonishes, and with an effect which always entertains. All the English author's accustomed transformations cannot enable him to elude the unmerciful grasp of the Scotchman, who seizes him in all his varying shapes, pursues him through all his mazy windings, and exhibits his deformity in all its loathsomeness, till he becomes the object of derision and disgust. M'Gavin's dissection of the calumniator shows, in a striking point of view, the superiority of sense and honesty over misrepresentation and effrontery. This author, in his Protestant, seems, indeed, not to have been deeply read in the fathers or in Christian antiquity; but he possesses sense and discrimination, which triumphed over the sophisms and misconstructions of the adversary.

Ireland, at the present day, has, on these topics, produced its full quota of controversy. The field has been taken, for Romanism, by Doyle, Kinsella, Maguire, and a few others of the same class. The popish prelacy, who were questioned before the parliamentary committees in London, displayed superior tact and information. Their answers exhibited great talents for evasion. Crotty, Anglade, Slevin, Mac Hale, Kenney, Higgins, Kelly, Curtis, Murray, and Laffan, evinced at least equal cleverness at Maynooth, before the commissioners of Irish education. These are certainly most accomplished sophists, and practised in the arts of Jesuitism. Maynooth examination was conducted with great ability, and the answers which were elicited, excel in the elevation of difficulty, the advocacy of error, and the glossing of absurdity.

The battle for protestantism has been fought, with more or less success, by Ouseley, Digby, Grier, Jackson, Pope, Phelan, Elrington, Stuart, and a few other champions of the reformation. Stuart's work is entitled to particular attention. The author is a learned lavman, who has directed the energies of a powerful mind to the subjects of theology. The literary productions of Newton, Locke, Milton, and Addison in favour of revealed religion, were enhanced in their value from their authors, who belonged to the laity. The clergy, on topics of divinity, are supposed, in some degree, to be influenced by interest or preposses-The laity, on the contrary, are reckoned to approach these discussions, with minds unfettered by considerations of a professional or mercenary kind. The protestant layman is entitled to all the regard which this circumstance can confer. But Stuart's work possesses merit, far superior to any thing of an adventitious description. The author's disquisitions embrace all the questions of controversy, which have been agitated between the Romish and reformed. The statements are clear, and his arguments conclusive. The facts which he interweaves in the work, are numerous, and his references are correct. The author introduces many of the transactions, which are recorded in ecclesiastical history, and which have appeared on the public theatre of the world: while his observations on men and their actions are

always characterizes an original and independent thinker.

The 'Variations of Popery' by Mr. Edgar, differ, in several respects, from preceding works. The author's plan has not been anticipated, and in the execution, displays considerable novelty of

design.

The attack, in this essay, is directed against the pretended unity, antiquity, and immutability of Romanism. These have long been the enemy's proud, but empty boast. Catholicism, according to its abettors, is as old as the year of our redemption; was derived from the Messiah, published by the apostles, taught by the fathers, and is professed, in the popish communion of the present day, without addition, diminution, or change. The design of this work is to show the groundlessness of such a claim. subject is the diversity of doctors, popes, and councils among themselves; with their variations from the apostles and fathers: and these fluctuations are illustrated by the history of the superstitions which have descroyed the simplicity, and deformed the beauty of genuine Christianity.

The variety of opinions, which have been entertained by Romish theologians. constitute one principal topic of detail. Papists have differed in the interpretation of scripture and in the dogmas of religion, as widely as any protestants. Doctors, pontiffs, and synods have maintained jarring statements, and, in consequence, exchanged reciprocal anathemas. The spiritual artillery, on these occasions, was always brought forward, and carried, not indeed death, but damnation into the adverse ranks. The bayonet, in the end, was often employed to preach the gospel, enforce the truth, or, at least, to decide the victory. The chief of these contests are related in the Variations of Popery: but the wranglings of obscure theologians, and the lighter shades of difference among authors of celebrity, are omitted as tedious and uninteresting. The detail, if every minute variation were recounted, would be end-The historian, indeed, of all the less. doctrinal and moral alterations of misdistinguished by that freedom, which named Catholicism would write, not a

light octavo but many ponderous folios, which would require much unnecessary time, labour, expense, and patience.

Popish variations from the apostles and fathers also claim a place in the The Romish system is shown to possess neither scriptural nor tradi-This, in one respect, tional authority. will evince the disagreement of papists These claim the inwith each other. spired and ecclesiastical writers of antiquity, and appeal to their works, which, in the Romish account, are, in doctrine, popish and not protestant. The sacred canon is, by the opponents of protestantism, acknowledged; and, which is no easy task, is to be interpreted according to the unanimous consent of the fathers. A display of their variations from these standards, which papists recognise, in one way, evinces their disagreement among themselves, and, at the same time, overthrows their pretensions to anti-

quity. The history of papal superstitions traces the introduction of these innovations into Christendom. The annals of these opinions, teaching their recession from primeval simplicity, will also show the time and occasion of their adoption. The steps which led to their reception are carefully marked; and these additions to early Christianity will appear to be the inventions of men. Their commencement was small, and their growth gradual. The Alpine snow-ball, which rolls down the mountain, is at first trifling; but accumulates as it sweeps the lofty range of steeps, till, at length, the mighty mass, resistless in its course, appals the spectator, mocks opposition, and overwhelms in ruin the village or the city. Superstition, in like manner, unperceived in the beginning, augments in its progress. The fancy, the fears, or the interests of men supply continual accessions, till the frowning monster affrights the mind and oppresses the con-Such was the rise and proseience. gress of Romanism. A religion, boasting unchangeableness, received continual accretions of superstition and absurdity, till it became a heterogeneous composition of Gentilism and Christianity, united to many abominations, unknown in the an-

nals of mythology and paganism. history of these innovations exposes their novelty, and discovers their aberrations from the original simplicity of the gospel.

Popery, in its growth from infancy to maturity, occupied all the lengthened period from the age of the apostles till the last Lateran council. This includes the long lapse of time from Paul of Tar-Paul saw the incipient sus to Leo X. workings of 'the Mystery of Iniquity.' The twilight then began, which advanced, in slow progress, to midnight darkness. Superstition, which is so congenial with the human mind, was added to superstition, and absurdity to absurdity. collected. The Roman hierarchs, amidst alternate success and defeat, struggled hard for civil and ecclesiastical sovereignty. Leo, Gregory, Innocent, and Boniface, in their several days, advanced the papacy, on the ruins of episcopacy and royalty, bishops and kings. celebrated pontiffs augmented the papal authority, and encroached on prelatic and regal power.

Leo X., in the sixteenth century, saw the mighty plan completed. The Lateran assembly, under his presidency, conferred on the pope a full authority over all councils, which, in consequence of this synodal decision, he was vested with the transitory power of convoking, transferring, and dissolving at pleasure.* This concession subjected synodal aristocracy to pontifical despotism: and, in consequence, extinguished all episcopal freedom. The same convention imbodied, in its acts, the bull of Boniface VIII. against Philip, the French king.† This transaction subjugated royal prerogative and popular privilege to pontifical tyranny. The synod had only to advance another step, and the work of wickedness was consummated. was soon effected. The infallible bishops addressed the infallible pontiff as God. The successor of the Galilean fisherman was represented as a Terrestrial Deity: while he received with complacency and without reluctance, the appellation of

^{*} Du Pin, 3, 148; Crabb, 3, 696.

[†] Du Pin, 3. 148. ‡ Deus in Terris. Bin. 9, 54.

blasphemy. Leo then fulfilled the prediction of Paul, and 'as God showed himself that he was God.' 'The man of sin, the son of perdition,' whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming, was revealed. Popery, appalling the nations with its lurid terrors, stood confessed in all its horrid frightfulness and deformity.

But the age, that witnessed the maturity of Romanism, beheld its declension. Leo, who presided in the Lateran council, saw the advances of Luther, Zuinglius, and Calvin, who ushered in the reformation. The god of the Lateran lost the half of his dominions by the friar of Wittenberg, the canton of Zurich, and the pastor of Geneva. lived to curse Luther, and view whole nations rejecting the usurped authority of the papacy. Mystic Babylon must, in this manner, continue to fall, till at last it shrink and disappear before the light of the go-pel, the energy of truth, and the predictions of Heaven.

The work of Mr. Edgar is designed to employ against popery, the argument which the celebrated Bossuet wielded with ingenuity, but without success, against protestantism. The reformers disagreed in a few unimportant points of divinity. Their disagreement, however, was rather in discipline than in faith or morality. These dissensions the slippery Bossuet collected: and, what was wanting in fact, he supplied from the fountain of his own teeming imagination. The discordancy, partly real but chiefly fanciful, the bishop represented as inconsistent with truth and demonstrative of falsehood. The Variations of Popery are intended to retort Bossuet's argu-The striking diversity, exhibited in Romanism, presents a wide field for retaliation and supplies copious reprisals. The author of this production, however, unlike the Romish advocate, adheres to facts and voids the Jesuitical bishop's misrepresentations.

Bossuet's design, in his famous work, it is difficult to ascertain. He was a man of discernment. He must therefore have known, that the weapon, which he

be made to recoil with tremendous effect against his own system. His acquaintance with ecclesiastical history might have informed him, that the variations of popery were a thousand times more numerous than those of protestantism. His argument, therefore, is much stronger against himself than against his adversary. This, one would think, might have taught the polemic, for his own sake, to spare his controversial details.

Bossuet's argument is, in another respect, more injurious to himself than to the enemy. The Romish communion claims infallibility. The reformed prefer no such ridiculous pretension: and might, therefore, differ in circumstantials and agree in fundamentals, might err and These might vary return to the truth. and survive the shock. The imputation of dissonancy to such is, in a great measure, a harmless allegation. But error or change in a communion, claiming inerrability and unchangeability, is fatal. Its numerous vacillations, indeed, in every age, destroy all its pretensions to unity and immutability.

The authorities in Edgar's work are. with a few exceptions, the fathers and Romish authors. Protestant historians and theologians are seldom quoted, and only in matters of minor importance. Popish professors will, with more readiness, credit popish doctors; and these are easily supplied. Many annalists of this denomination have, even on subjects connected with the honour of the papacy, shown a candour which is highly praise-These with laudable ingenuousness, have related facts; while others. indeed, with shameful prevarication, have dealt in fiction. The communion which produced a Baronius, a Bellarmine, a Maimbourg, and a Binius, can boast of a Du Pin, a Giannone, a Thuanus, a Paolo, and a Guicciardini.

One popish author is in this work confuted from another. Theologian, in this manner, is opposed to theologian, pope to pope, and council to council. Launoy and a Du Pin supply materials for a refutation of a Baronius and a Bellarmine. A Paolo will often correct the errors of a Pallavicino; and a Du Pin. wielded against the reformation, might in many instances, rectify the mistakes

of a Binius. Eugenius condemned and excommunicated what Nicholas approved and confirmed. Clement and Benedict, in fine style and with great devotion, anathematized Boniface, Innocent, and Gregory. The councils of Pisa, Constance, and Basil, committed direct acts of hostility on those of Lyons, Florence, and Lateran. The French and Italian schools, in the war of opinion and theology, conflict in determined and

diametrical opposition. The Jesuit and the Molinist view the Jansenist and the Dominican as professed enemies. The facility, indeed, with which any one popish divine may be confuted from another, exhibits, in a striking point of view, the diversity of Romanism; and a protestant, skilled in popish doctors and synods, may safely undertake the refutation of any papist from writers and councils of his adversary's own communion.

MICHELET ON ROMANISM IN FRANCE.

"Du Pretre, de la Fenne, de la Famille." Spiritual Direction and Auricular Confession: Their History, Theory, and Consequences. Translated from the French of M. Michelet. Phila: J. M. Campbell.

We are glad to find this work reproduced in this country. It has a searching and analytic character, which gives it an individuality distinguishing it from the many works which have been published on the themes which now engross the public mind connected with the great question of the day—the Roman Heresy. Some writers have been urged by personal experience to lift their voices against a "nursery mother" who has been but a cruel parent, giving them stones when they asked for bread, serpents when they would have had fish, and apples of Sodom where they desired the fruits of the Spirit.

Others again, without personal suffering from the mockeries and miseries of Popery, still bleed at heart at witnessing the blighting and withering effects of Romanism upon Christianity. Amid the immense struggles which the Propaganda is making to give Babylon the Mighty a new foundation on this continent, they have felt half constrained to cry aloud and spare not.

Michelet belongs to another of these classes. More than all Frenchmen suffer in their social relations, he has endured nothing from Rome. Neither is he of those who are urged by an earnest

love for Christianity to oppose its debasement from spirit into form. But if he have not feeling personal testimony to render against Rome, he is therefore the more calm and dispassionate. If he is not actuated by religious zeal, he is therefore the fitter witness to carry conviction to the minds of those persons by whose indifference all zeal is suspected.

We need not tell our readers of the reputation of Michelet as a historian. Two or three works of his now in course of publication in this country* are his witnesses here, and his reputation at home is evidenced by the attention which has been drawn to his lectures in the college of France. The highest testimony has been accorded to his historical talent by judges the most competent: and such is his position-that the rudest assaults of his bitter enemies, the Jesuits. have not been able to move him. first approached their Order in his lectures, as he touched other important historical facts. Jesuitism, which can endure nothing like his impartial treatment, turned upon, and would have rent him: but has itself suffered in the encounter such an unmasking that the veil can never again be drawn.

He has turned the full light of history upon many passages hitherto inexplicable, or but vaguely comprehended. He has established the connexion between the Jesuits and certain of the darker deeds of monarchs in a manner at once

" France" and "Rome," by the Messrs. Appleton.

startling and convincing. We extract

pp. 41—48.

"Rome surrendered Christianity—in the principle which lies at the foundation of it—salvation by Christ. Placed in a position to choose between that doctrine and its opposite, she had not courage to decide.

"After Christianity, the Jesuits surrendered morality—reducing the moral merits by which man works out his salvation to a single one—the political merit, of which we have before spoken that of service to Rome.

"And in return, what does the world surrender?

"Woman, the part of the world eminently worldly, surrenders her family and her fire-side—her most precious possessions. Eve still betrays Adam; the woman betrays man, her husband, her son! Thus each sells her deity.—Rome sells Christianity, woman her domestic religion.

"The feeble souls of women, incurably spoiled by the great corruption of the sixteenth century,—full of passions and of fear, and of bad desires crossed by remorse—eagerly seized this means of sinning with a quiet conscience, and of expiation without amendment, amelioration, or return towards God. They were happy to receive at the confessional a political order, or the direction of an intrigue as works of penitence. They carried into this singular mode of expiation, the violence of the same guilty passions which they were labouring to expiate; and, to atone for remaining in sin, were often guilty of crimes.

"The female mind, inconstant in all things else, was in this sustained by the manly firmness of the mysterious hand which was concealed behind her. Under this hidden guidance woman, at once gentle and strong, impetuous and persevering, immoveable as iron, and melting like fire, compelled at length the surrender of character, and even interest.

"Some examples may assist us to understand this. In France the aged Lesdiguieres had a great political interest in remaining a protestant, inasmuch as he was the chief of his party. King, rather than governor of Dauphiny, he Vol. II.—25

gave assistance to the Swiss, and protected the Vaudois population against the house of Savoy. But the daughter of Lesdiguieres was gained over by father Cotton. She managed, her father skilfully and patiently, and succeeded in inducing him to abandon his powerful position for an empty compliment, and to change his religion for the title of constable.

"In Germany the interest and the mild character of the emperor, Ferdinand I., induced him to pursue a moderate policy, and not to submit himself to his nephew, Philip II. In violence and fanaticism he could only have taken a second place. But the daughter of the emperor managed so effectively that the house of Austria was united by marriage with those of Lorraine and of Bavaria. The children of those two houses were educated by the Jesuits, and in Germany the Jesuits thus renewed the broken thread of the destiny of the Guises. These pupils of the order were better for the purposes of their masters than the Guises—they were blind instruments in the hands of their teachers; labourers in diplomacy, and in war—skilful most certainly, but still mere labourers. speak of the next stern and bigoted generation: of Ferdinand II. of Austria, Tilly, Maximilian of Bavaria, those conscientious performers of the great works of Rome, who, under the direction of the Jesuit masters, conducted so long, in Europe, a war barbarous and skilfulmerciless and methodical. The Jesuits both prompted and overlooked them. Over the ruins of cities in ashes—over fields covered with the dead, the mule of the Jesuit ambled at the side of the charger of the conqueror in thirty-six battles-the bloody victory of Magdeburg-the monk in military command, John Tzerklas, count of Tilly.

The horror of that villanous war, the basest that ever was waged, is that a free purpose, or a spontaneous act among those who waged it, scarcely appears in its history. From its commencement it was artificial and mechanical like a combat of machines or of phantoms. These strange beings, created only to fight their way, marched without mercy, and with

no purpose of their own. What understanding could be had with them? By what word could they be addressed? What consideration could soften them to humanity? In the religious wars of France, and in that of the revolution, the warriors were men. Each died for his opinion-his idea-and falling on the field of battle wrapped his faith about him as he composed himself to die. But the soldiers of the thirty years' war had no personal identity—no thought of their own-their very breath was that of the evil genius who pushed them on. 'These automata-however blind-were not the less bloody. No historian would be able to comprehend this atrocious phenomenon, if there remained not some image of it in the accursed pictures of that hireling, Salvator.

"Such, then, were the fruits of the mildness, benignity, and fatherly love of Having now, through inthe Jesuits. dulgence and connivance exterminated morality—having entrapped the family, fascinated the mother, and conquered the child-having by Satanic art educated the man-machine, they discovered that they had created a monster, whose one idea, whole life, thought, action, was

murder, and nothing else.

"Wise politicians-amiable menworthy fathers-who, with so much wisdom, arranged from afar the thirty vears' war: fascinating Aquiviva, wise Canisius, good Posserino, friend of St. Francis, who does not admire the versatility of your intellect? Even while organizing the terrible intrigue of that long St. Bartholomew, you discussed with the good St. Francis the differences it is necessary to observe between 'those who die in love, and those who die of love.' "

And again,

"Henry IV. was the grandfather of Louis XIV.; Cotton the grand-uncle of Father la Chaise—representatives of two kingdoms, two dynasties—one that of man every where by means of woman kings, the other that of the Jesuit confes-The history of the dynasty of the Jesuits would be very interesting. They reigned during the whole century, those amiable fathers, by the force of absolution and pardon—by shutting the eyes One may read in the letters of St.

and keeping the mind in ignorance. They reached grand results by the most pitifully small means, and little concessions—secret transactions—rear entrances-back stairs.

"The Jesuits could have pleaded that pledged to restore the authority of the pope—that is to say, to administer medicine to the dead—they could have little choice of measures. Driven without a hope of return, from the world of ideas, where could they resume the war, except in the field of intrigue, of passion, of human weakness?

"There, no person could more actively serve them than the women. they did not labour openly with the Jesuits, and for them; they were not the less useful indirectly, as instruments and means—the objects of daily compromises and transactions between the penitent

and the confessor.

"The tactics of the confessor do not differ much from the artifices of the mis-The policy of the Jesuit, like that of the mistress, is often to reject; to make the suppliant languish by postponement; to punish, but gently, and at last to permit himself, by too great bounty of heart, to melt into kindness. This little management, infallible with a monarch both a gallant and a devotee, and compelled to receive the sacrament on certain fixed days, often put the state entirely in the power of the confessional. The king being thus caught and held, it was absolutely necessary that he should ransom himself in some manner or other. This amour cost him a state secret to the Jesuits-that illegitimate an ordinance in their favour. Sometimes they would not release him with a pledge. To keep a mistress, for example, he was required to give up a son. How much father Cotton must have dispensed to Henry IV. to obtain of him the education of the Dauphin!

"In this great enterprise, of enslaving -and the child also by the mother—the Jesuits encountered more than one obstacle; and one in particular formidable above all others—their own reputation. They were already too well known.

Charles Borromeo, who had established absurd anachronism, holding in their them at Milan, and singularly favoured them, the character which he gives them -intriguing, shuffling, and assuming cringing, creeping disguises as masks for their overbearing pretensions. Even penitents who found them, as confessors very accommodating, could not always avoid a feeling of disgust toward them. The most simple easily discerned that an order which found all opinions probable, could hold none of its own. These famous champions of the faith in ethics were skeptics; nay, worse than skeptics. Theoretical skepticism may leave some sentiment of honour-but a doubter in practice—a man who now says yes by one act, and again yes to its contrary by another, must, of necessity, sink continually in morals; and lose, not only all principle, but, at length, all moral feelings and affections.

"Their very appearance was a lampoon upon themselves. Too clever in enveloping, they swathed themselves about with deceit, till it was visible and palpable. Like brass, badly gilded, or the toy saints in their gaudy churches, they were brilliant in counterfeit splendour at a little distance. False in expression, and in accent; in gesture, and in attitude affected; exaggerated and overdone in the making up, they were in too great haste to change with their position: versatile to an excess which put men on their guard even while it amused They could dexterously assume a part, or change the countenance with the hour; but assumed graces, and behaviour too wisely cautious, and mutable-movements tortuous and serpentine, beget any thing but the confidence of men who watch the actor. They laboured hard to seem simple, humble, lowly, honest people—but their grimaces betrayed them.

"These people of equivocal mien had among the women a merit which atoned for all deficiencies—they loved children so dearly! Never a mother, a grandmother, or a nurse could better flatter the babe into a laugh with nursery gibberish. In the churches of the Jesuits. the good saints of the order, St. Xavier and St. Ignatius are often painted, by an

arms, cradling and kissing the divine infant. It was also on their alters and in their decorated chapels, where was commenced the manufacture of those little paradises behind a glass, into which women delight to look, and see a wax infant reposing amid flowers. The Jesuits love children so much, that they would be but too happy to educate all who are born. Not one of them, however learned, would have disdained to play the pedagogue, to instruct children in the first rudiments of grammar, and teach lads to decline.

"The grand effort of the ultramontane reaction, towards the year 1600, was on the Alps, in Switzerland and in Savoy. They laboured strongly on both declivities, but employed means totally different. They showed on the two sides two opposite visages—the face of an angel and the aspect of a beast. The ferocious beast was in Piedmont against the poor Vaudois. In Savoy, and toward Geneva, they wore the angel visage. They could hardly do otherwise than deal kindly with a population whose peace treaties guarantied, and who had been shielded against violence by the lances of the Swiss."

The portions of the work relative to Auricular Confession and Spiritual Direction are most graphic in their portraiture of the position of the French wife to the French bastard:

"When I think of all that is contained in the words, confession, direction, those little words, that great power, the most complete in the world; when I essay to analyze all that is in it, I am alarmed. It appears to me, that I am descending by an infinite spiral line of a deep and dark mine. I have had pity heretofore for the priest; now, I dread him.

"We must not be alarmed; we must look it in the face. Let us frame with simplicity the language of the confessor.

" (God hears thee; hears thee through me; by me God will reply to thee.' Such are the first words of the letter. The authority is accepted as infinite, absolute, without cavilling over the mea"But thou tremblest! thou darest not tell to this terrible God thy weak and childish acts. Well then, tell them to thy father; a father has a right to know the secrets of his child; an indulgent father, who only wishes to know them, in order to absolve them. He is a sinner like thyself; has he the right then to be severe? Come then, child, come and speak.—That which thou hast never dared to whisper in thy mother's ear, tell me; who will ever know it?"

"Then, then among sighs from the swelling, throbbing breast, the fatal word mounts to the lips; it escapes, and is concealed. He who has heard it, has acquired a great advantage which he will preserve. God grant that he does not abuse it. He who has heard it—be careful—is not wood; the black oak of the old confessional; he is a man of flesh and blood.

"And this man now knows of this woman, what the husband has never known in the long out-pouring of the heart by night and day; that which her mother does not know, who believes that she knows her entirely, having held her so often naked on her knees.

"This man knows; he will know. Do not fear that he forgets. If the avowal is in good hands, so much the better, for it is for ever. She also knows well, that she has a master over her inmost thoughts. She will never pass before that man without lowering her eyes.

"The day on which this mystery was made common, he was very near her; she felt his presence. Seated above her, he weighed her down by an invisible ascendency. A magnetic force conquered her, for she did not wish to speak, and yet, she spoke in despite of herself. She was fascinated like the bird before the serpent.

"Up to this point, there was, perhaps, no art on the side of the priest. The force of things did all; that of the religious institution, and that of nature. As a priest, he received her at his knees at the listening box. Then master of her secret, of her thought, of the thought of a woman, he was discovered himself to be a man; and without wishing it, without perhaps knowing it, he has placed

on her, feeble and disarmed, the heavy hand of a man.

"And the family now! the husband! who will dare to say that his situation is the same as before?

"Every one who reflects, knows very well, that thought is in a person that which most controls him. The master of the thoughts, is he to whom the person belongs. The priest holds the soul as soon as he has the dangerous gage of the first secrets, and he will hold it faster and firmer. An entire division is made between the spouses, for now there are two; the one has the soul, the other the body.

"Note that in this division, one of the two has in truth every thing; the other, if he keeps any thing, keeps it Thought, from its very naby grace. ture is dominant, absorbing: the master of the thought in the natural progress of his sway, will go on constantly subjecting the part which remains to the other. It will be already much, if the husband, widowed of the soul, preserves the involuntary, inert, and dead possession. Humiliating thing, only to obtain your own, but by permission and indulgence; to be seen, followed into the most intimate intimacy by an invisible witness who regulates you, and assigns to you your part—to meet in the street a man who knows better than yourself your most secret acts of weakness, who humbly salutes you, turns aside, and laughs!"

The name of Director is now rare, though the Director is common. It is an advance from the position of Confes-

sor, obtained by long service.

"As a confessor, he was most frequently passive; he heard much and spoke little; if he prescribed, it was in a few words. As a director, he is active; not only does he prescribe the acts, but what is still deeper, by means of their intimate conversation, he influences the thoughts.

"To the confessor they told their sins, nothing more. To the director they tell every thing. They speak of themselves, their cares, their business, their interests. Shall they not confide their small temporal affairs, such as the marriage of children, the will they are perfecting, &c., to him to whom they confide their greatest interest, that of their eternal safety?

"The confessor is bound to secrecy: he is silent, or should be so. The director has not this obligation. reveal what he knows, especially to a priest or another director. Let us suppose in a house twenty priests, (or a few less from regard to the law of association,) who are some confessors, others directors of the same persons; as directors they can exchange their tokens, place in common upon a table a thousand or two consciences, by combining the reports like the pieces in a game of chess, by regulating in advance the movements and interests, and by distributing among themselves the parts which they should play to lead all to their ends.

"The Jesuits alone formerly thus laboured together. All communicating with all, there resulted from these secret revelations a vast and mysterious science, by which the ecclesiastical policy obtained an army a thousand times stronger than that of a state could be.

"What was wanting in the confession of masters, was easily supplied by that of domestics, valets, and servant maids. The association of Blandines in Lyons, imitated in Brittany, Paris, and elsewhere, would alone suffice to throw light on the internal affairs of families. Though they know them, they none the less employ them. They are mild and docile—serve their masters very well—know how to look and listen.

"Happy father of a family who has such a wife. So virtuous—such domestics-mild and humble, honest, pious. What the man in olden times wished, to live in a glass house, where every one could always see him, he could have without wishing for it. Not a word of his is lost. He speaks very low, but the fine ear has heard all. If he writes his inmost thoughts, not wishing to speak them, they are read, by whom?—he is ignorant. That astonished to hear the next day in the street."

There are many other passages whichwe would transcribe had we space; but we can find room only for the translator's preface, which gives a good general idea of the scope of the work. It is a book which no persons interested on the subject (as what Christian is not) should pass without perusal: and we hope to see edition after edition scattered through the country. For the reasons which we have already referred to, it will prove a most important auxiliary in the great war now in progress between truth and error. There are some inadvertencies and marks of haste in the manner in which the work is rendered into English, which the translator will of course correct in future editions—as future editions there must We close our extracts with the preface:

"The author of this book distinctly claims, in almost so many words, that France is the world. He says that it is the centre of Europe, that all other nations are eccentric. This is a Frenchman's pardonable vanity; and we are not so anxious to deny the influence of France upon all Europe as a jealous Briton might be. While England and France debate that question, let us make an application, to our present purpose, of the fact that Michelet holds such an opinion.

"When a man writes in such a spirit, if he speaks of the world, it is the French world. If he is talking of priests, they are French priests; by woman, he means French women; and by the family, we are to understand the social relations of La Belle France. If we admit Michelet as a witness, the man and wife are oftener two, where they should be one, in that country than in any other. Nor does this differ with the received opinion. There have been causes enough to produce such an evil; causes which will be apparent to the reader as he proceeds, but which we could not here introduce, without, to borrow our author's expression, putting a large book into a small preface.

by whom?—he is ignorant. That "The work is, moreover, eminently which he dreams on his pillow, he is intended for his countrymen, although astonished to hear the next day in the its truths, of general application, are important in all countries, and in none are



more interesting and vital than in this, where, it would seem, the polemics are to be waged over again. The gibbering Gothic ghosts of the papal regime are gliding about in full day in our streets, as well as in those of Paris. They are cunningly dressed and disguised, made sometimes to look lovely, always to look meek. They challenge our sympathy and enlist our compassion. They betray our humanity into the giving them a refuge—too often in our hearts. Alas! poor ghosts! But the veil must be lifted from them. Their hidiousness must be exposed, and this Michelet has done most thoroughly.

"Practice is founded on precedents. Those precedents in their origin came from theory. Our author has gone, with strong nerves, and a most valorous stomach, into the nauseating literature, instructions, and theory of the Quietists and Mystics, whose theory, that perfection implies nothingness, required that a director should take charge of the body, while the soul floated above it, unconcerned by its acts, in the indefinite clouds of the mystical all. He has shown what were the early practical results of this, and how its shameful consequences compelled the theory to be shelved, and the propounders and preachers of it to be silenced. shows also, that it was not the obscure and forgotten alone who held to these vagaries, but he identifies with that party Fenelon, and others, whose names all the world honours.

"Some of the quotations from the Quietists are of a character to make the reader shrink. Some of the examples cited of the consequences of their teachings make the heart sick. But a deep-rooted disease requires astringent remedies, and if the wound is probed deeply, it is because there is all necessity for it.

"We have said that the theory was shelved. Why then, you are ready to ask, attack it now? Because, as we have remarked, theory originated precedents, precedents have established practice, and we have, in our day, the latter in its full life and vigour. The Upas still stands. Michelet has demonstrated in what filthiness and mo-

ral pollution such a tree took root; and he has shown, moreover, that in France, especially, the fruit is of a character fully establishing the origin of the tree.

"Nor does the chain of his argument lack a single link. By incontrovertible quotations he has demonstrated that the Anti-Quietists, including their great champion Bossuet, were Quietists in practice. He has done more than this. He has shown by quotations from Bossuet's works and letters that he verote Quietism as well as acted it; and these quotations are among the most startling—nay, hideous, in the book! This, too, from Bossuet, whose eminent ame and excellent character gave him a position which cannot be moved in the Roman church.

"Nor does the argument stop here even. The author shows that it is no more necessary for a modern Romish priest to understand the subtleties in which his trade has its origin, then it is for a boy to know how gunpowder is manufactured to be able to put his own eyes out with it. He shows that the ignorant priests of our day, instead of doing less mischief with the implements furnished by the wise of old, than the wise themselves did, must, in the very nature of things, do more.

"Such is the thread of the argument. We are constrained to pass over many things which might be said, and occupy our remaining space with still another important characteristic. This book, written by a Frenchman, for Frenchmen, in language and thought is most thoroughly and remarkably French. The reader may be startled at the freedom with which the author approaches subjects and themes which we are accustomed to speak of only with the deepest reverence. We do not doubt his reverence; but the strange forms of expression which he uses to express equally strange turns of thought, sometimes grate more than a little harshly on our ears. The reader is to bear the history of the book in mind at all times, and nearly upon every page.

"The work is a part of a controversy in which Michelet has been for several years engaged with the Jesuits. It was provoked by certain remarks which he made in his course of Historical Lectures, in the College of France. The Jesuits wrote and declaimed against him. They slandered him in private, and abused him in public. They preached against him in their pulpits, and even sent their pupils to disturb audience and lecturer, while matter disagreeable to them, as truth always must be to falsehood, was in course of delivery. Well has he retaliated upon them in this volume!

"The Roman church has much to an-Numbering among its clergy thousands of practical but secret infidels, the worst terrible scoffers against Christianity have come from among the pupils of Jesuit colleges. Voltaire was Other infidels received their early education at the hands of ghostly Their minds revolted at the teachers. character of priestly traditions, the empty quibbles with which priests smothered the truth—the sophistry with which they belied it, and the carnal affections which led to their materialism. In a word, the brilliant French infidels could not be idolaters. In discarding what was manifestly monstrous, they threw away all; and even this was not done entirely of their own impulse. They retreated but a little way at firstthey were driven to extremes by anathemas.

"Like causes produce very nearly like effects on all minds, differing in extent, according to the capacity of the mind acted on, or its greater or less interest in the subject. The Romish church, as has long been known, has unchristianized the men of France, making them, if not declared infidels, practically indifferent, which, in this case, is only a quiescent state of the same habit of mind; ready to blaze again into the fearful atrocities of profanity which marked the French Revolution—a revolution which was quite as much due to priestly as to regal tyranny. The latter weighs down on man's outward weal—the former poisons the springs of his heart.

"If we see then an occasional shade of indifference to Christianity in Michelet, we know to what to impute it. But we see also, in his love for his mother, in his genuine philanthropy, in his high aspirations after him who, we fear, is in modern France The Unknown God, all the elements of a firm religious faith. He respects and loves true Christianity, if only because he knows it must be the opposite of Jesuitical teachings and practice.

"Can these dry bones kive?" Yes, and, in God's own time, they will. Superstitition and sophistry will give way before the light of Christian truth. The blow is aimed at the root of the Romish Upas—the celibacy of the priesthood; and France shall yet, with all the world, see and know the Great High Priest, whom the fond inventions of men, and their vain and wicked traditions, have concealed from many a generation of unsatisfied and thirsting hearts."

JUSTICE TO ROME.

Histoire de l'établissement du Christianisme. Geneve, 1838, t. I.

THE writer has long believed, and elsewhere remarked, years since, that in the inevitable conflict of the truth with Romanism in our days, we need to allow and to emulate more than some protestants seem disposed to do, the ex-

cellencies of individuals and of individual practices in that anti-Christian communion: and that, especially in the field of missions we may learn from her history much to inspirit, and somewhat to instruct us. He has met with the following observations from a writer on missions, whose work is probably in the hands of but few American Chris-

Though containing incidental expressions the present writer might not have preferred to employ himself, they seem so admirable on the whole, in sentiment, temper and style, that he could not deny himself the gratification of copying them. They are from the French of M. Bost. He is known to English Christians as the author of a history of Moravianism, published by the London Religious Tract Society, and of a life and collection of the letters of Felix Neff, whose intimate friendship he enjoyed, and whose opposition to Romanism we need not say he shares. He is an active and efficient labourer in the revival of evangelical truth in the churches of Switzerland. He published, in four volumes, a French version of the History of Christian Missions, written by the excellent Blumhardt, formerly head of the Mission School at Basle, which has sent so many labourers into most quarters of the earth. Blumhardt's death left the work incomplete. In his own original preface to his French translation from the German, M. Bost has these observations on the justice to be rendered the Romish church. We present them in a free and hasty version from his French original.

"But here I reach a point yet more important than any that has preceded it. It is one upon which I am happy to find my sentiments in unison with those of my author; * as they will also prove to be, I think, with those of every man who has studied history in a spirit of impartiality. I refer to the two-fold judgment to which the facts of history conduct us, as to the good and the evil, the two sides that are found in the Romish church, whether regarded at any given moment in her existence, or at different eras in her career. I shall dwell, at some length, on this grave topic.

"If all that were required, were but to discuss this subject in generalities and as an abstract question, the affair would be one of the utmost facility. History presents us in this church, on the one

* M. Blumhardt.

hand, objects so grand and lovely, and on the other, those so atrocious, that it becomes impossible to persist, as regards this community, in that narrow judgment which sees in her only every thing divine, or only every thing devilish. On the contrary, we find there to a demonstration a decided intermixture of God's work and of the work of Satan; just as one may see a few paces from the spot where I am writing, two streams that flow the one beside the other, in the same channel, the one all turbid and discoloured—the other blue as the skies.* A little farther on they intermingle, but even yet they remain distinct: the good does not destroy the evil—the evil does not destroy the good. It would then be a matter of no difficulty to decide this question in the peaceful study, and amid the silence of our retirement. There it is perfectly simple, and admits of no dispute. Romish church has exhibited in all ages, just as she continues in our own times to exhibit, a decided alliance of evil and good: and of these, each perhaps is carried to a degree in which it surpasses what is to be found any where else.

"But if we utter this judgment before the public, immediately passions are inflamed, interests are wounded, and we touch, so to speak, the raw flesh. fact, the papacy, like a snake bruised beneath the wheels of a passing chariot. but that is not killed, is so far from dead, as to be rising again, and beginning anew to hiss and bare its fangs. Powerless as it will be before God whenever God shall see fit to command it again into the pit, it is as yet more powerful than man, and seems, under more than one aspect, to resemble the strong man armed who is named in the gospel. She is all the stronger and better armed, from the fact that to all the weapons of brute force, she knows how to unite those of artifice and restless intrigue, and even to associate with these, in many cases, the influence of profound piety. By turns, with clasped hands, with eyes raised to heaven, and

"The allusion is probably to the confluence of the Rhone and Arve near Geheva.

clad in sackcloth, she is the ardent and high-minded missionary; and next she is the courtier, climbing, flattering, and domineering; attacking, by the arts of policy, no less than by the aids of religion, bearing down the devout by appeals to his conscience, and holding out lures to the ambition of the diplomatist; caressing now the anarchist, and now the despot; the foe of republics, and yet the assassin of kings; changing her hues like the chameleon, as you observe her at Dublin, at London, at Madrid, or at Paris; winning over the sterner spirits by her Trappists, and the libertines by her Madonnas; drawing you heavenwards by her incense, her concerts and her sacred processions; and allowing you to slide into hell by her cheapened absolutions, and by penances. that exempt you from the repentance of the heart; founding schools in Italy, and overturning them in France; by turns, O'Connell, La Mennais, Xavier, Vincent de Paul, Ravaillac and Fenelon; it is the same church who, in the middle ages, copied for us the sacred scriptures, and who, in our times, is burning them. At the present time, the blows which are aimed at her, have been called forth, it must be allowed, rather by skepticism than by zeal for God. And although we may know what will be her last end, yet we know not its exact moment; and above all, we know not how much she may yet grasp, before she sinks. She is threatening England. She is infiltrating herself into all parts of the United States. She is rising anew in France: and there she is met (and this is the observation we have been desirous thus to introduce,) by a spirit of partizanship on the side of her adversaries. which, inclining them to treat her as enemies are usually treated, with blows, blows continually, and nothing but blows, does not stop to ask, if even she have not, in some points, claims upon our justice.

"And yet, it is to protestants that we speak, if we believe that on our side is found the truth, let us walk in the truth, as did the Master whom we claim to follow. Let us, in consequence, be just even towards the most unjust. Let

us learn to guard ourselves against that absurd and heedless vanity which sees in its own ranks but splendid virtues, and in the opponents but faults and wrongs. Let us recollect that injustice never yet was able to found an enduring structure;-that the disciple of Jesus is teachable towards all, ever ready to learn, prompt in humbling himself. eager to find good wherever it is to be met, readily and with joy acknowledging it, and above all, having sufficient confidence in the sacred cause of Christ's gospel, never to fear being generous to any party, be it what it may. Many see danger in the concessions that might possibly be made. what concessions? In those which should be unjust? We ought never to make any such; not because they would be concessions, but because they would be errors. In those which should be We ought to make all such, and iust? to make them without fear. Without fear, did I say ?-We ought to tremble lest we should leave a single one unmade,-to tremble, lest we leave to our enemy a single point in which he would have the advantage over us; a single virtue in which he surpassed us. In truth, the kingdom of God is a combat of holiness against sin, much more than it is a conflict of opinions, of dogmas, or of hierarchies. Let this rule, then, without ceasing, be heard resounding over our heads: 'By their fruits shall ye know them.' And let us not say, or rather let us cease saying, as it often has been done, that this rule is a vague one; for on whom does our censure in such case fall? And who is He that gave us it, but the only wise, the friend of the lowly and simple in heart, who brings down questions the most profound and the most abstract, to principles the most popular and practical, reducing them to questions of obedience, of love, and of lowliness.

"Protestants then let us continue to be; but let us be humble. Protestants let us be; but let us not proceed, from an apprehension of wronging the doctrine of divine grace, to fall into a dread of good works, or perhaps to regard as good works, and works quite sufficient, the style of doing good, as by turning a crank, adopted in certain societies, in which one does good with his neighbour's money, and in his ambition to convert the world, forgets too often his own proper and personal sanctification. Protestants let us be; but let us know how to pardon others besides St. Paul. if they mortify their body, and keep it in subjection, through fear lest having preached to others, they become themselves castaways. Let us relinquish those vague and contemptuous declamations against superstition, which bet. ter become the enemies of the gospel than disciples of the Saviour. And let us remember, that if it be wrong to build on a good foundation hay, wood, and stubble,' we must yet, at the same time, know how to respect that labourer who, besides these worthless materials, brings gold and precious stones, and this, perhaps, in greater abundance than ourselves. Let us not fear to make the declaration. From that moment in which the protestant church shall have imitated, embraced and reverenced all that there is of excellence and superiority in the Romish communion, from that moment the Romish communion must fall, and will in fact fall, because of the crying abuses contained within her; but not one instant sooner. And until that time, she will, on the contrary, continue to exist, for the purpose of humbling us, for the purpose of holding us in check, for the purpose of counterpoising us in those points in which we refuse to obey, and for the purpose of accomplishing a sort of good which we have not learned to do. God compensates for one extreme by allowing another; and it is not until the day when our principles shall no longer present any void and any vacant spot, that we can claim to look for the fall of a system which will then oppose to us naught but inferiorities. Then the two communions, like two dark clouds, surcharged with opposite electricity, will approach each other to intermingle and

become one: a spark from the higher regions will produce a sudden fusion, and a shower of grace pouring itself upon the earth, there will then start up in abundance new harvests, on the one side and on the other.

"But it is not the mere exactitude of doctrinal orthodoxy, that will be honoured to bring about this wondrous result. It will be rather the sacred union formed between truth and holiness; and our God will then be glorified not amid some of his people only, but in all his saints.

"Such are the declarations that I have believed myself bound to make in the outset, when publishing this work: there are, I believe, some readers that will need them. We shall, along our way, and this long before the sixteenth century, find many protestants, it is true: but yet we shall see, too, that God glorified himself also in men who were imbued with many prejudices; and the reader must have little Christian feeling, who is not touched with admiration, and softened into tenderness, at the sight of a multitude of things that present themselves to our view, even in those ages when superstition had already invaded the church.

"Finally, when all this shall have been said and admitted, it is yet most true, and history proves it to demonstration, that in proportion as Rome more and more intermingled herself in the government of the church, in that same proportion also did the Spirit of God withdraw from it. The safety and the life of every church whatsoever are found in obedience to the laws of Christ.

"I would no further anticipate the details contained in the body of this work; but I found myself compelled to defend, as in advance, those views, and as I may emphatically call it that comprehensiveness of principle, which it has seemed to me are demanded alike by Christian truth, by Christian wisdom, and by Christian humility."

POPERY AGAINST REPUBLICANISM.

The leading political journalists are becoming more independent in the formation and expression of their opinions on the subject of the Great Apostacy. They are beginning to see that not alone the religious interests of the country, but its social and political principles, are at stake. Among those who from the first have seen clearly and spoken boldly, is the veteran editor of the Boston Courier, who is doing the state service by the industry and ability with which he endeavours the defence of our liberties against the most dangerous of their enemies. "That the doctrines of the Roman Catholic church are directly and inveterately hostile to any form of republican government, we have," he remarks in a late number of the Courier, "in our humble sphere, at various times endeavoured to show; and we have contended that 'the spiritual jurisdiction of the pope,' which all Roman Catholics acknowledge, covers the whole argument, in regard to political allegiance, and is, and ought to be, sufficient to exclude them from the ballot-box,—especially those born in foreign nations. Our notions on this subject have been met with ridicule and indifference by some, and by ferocious and malignant abuse by others. A witness to the soundness of our views has come to our aid, and hereto we annex his testimony -a testimony full, clear, and explicita witness whose credibility will not be doubted, nor refuted by a sneer. In Mr. Brownson's Quarterly Review, speaking of the charges of political ambition brought against the popes by the protestants, the editor says he is very far from wishing to restrict the power of the popes—'the papacy is a shield, interposed between the many and the ambitious few, between the masses and their oppressors,' &c., and thus proceeds:--

""But would you have this country come under the authority of the pope?" Why not? 'But the pope would take away our free institutions!' Nonsense.

But how do know that? From what do you infer it? After all, do you not commit a slight blunder? Are your free institutions infallible? Are they founded on Divine right? This you deny. not the proper question for you to discuss, then, not whether the papacy be or be not compatible with republican government, but, whether it be or be not founded in Divine right? If the papacy be founded in Divine right, it is supreme over whatever is founded only in human right, and then your institutions should be made to harmonize with it, not it with your institutions. And this would be cause of no apprehension for liberty, for liberty consists in the supremacy of the divine over the human; and we know that no evil can come from the divine supremacy. The real question, then, is, not the compatibility or incompatibility of the Catholic church with democratic institutions, but, is the Catholic church the church of God? tle this question first. But, in point of fact, democracy is a mischievous dream, wherever the Catholic church does not predominate, to inspire the people with reverence, and to teach and accustom them to obedience to authority. first lesson for all to learn, the last that should be forgotten, is, to obey. can have no government, where there is no obedience; and obedience to law, as it is called, will not long be enforced, where the fallibility of law is clearly seen and freely admitted, and especially where the law changes with every year, or is every year in need of amendment. Reverence for law is in our country already down to the freezing-point, and threatens to fall to zero, and lower. Very few of our countrymen look upon obedience to law as a moral duty. such is our moral state, it is idle to talk of civil freedom. We have already the germs of anarchy, which events may not be slow to develop and mature. If we love freedom, (since freedom is impossible without a well ordered government,

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without the supremacy of law) we cannot but seek the predominance of the Catholic church, for no other can teach and produce due reverence and obedience. Under the supremacy of the Catholic church, through its moral and spiritual influences, liberty may be a reality, and democracy not a delusive

"But 'it is the intention of the pope to possess this country.' Undoubtedly. 'In this intention he is aided by the Jesuits, and all the Catholic prelates and priests.' Undoubtedly, if they are faithful to their religion. 'If the Catholic church becomes predominant here, protestants will all be exterminated.' hope so, if exterminated as protestants by being converted to the Catholic faith; We would exterminate not otherwise. error every where, by converting its subjects to the truth,—by moral not by phy-This kind of extermination sical force. our protestant brethren are to dread, but The church never uses phyno other. sical force; her weapons are spiritual, not carnal. Yet protestantism will find them none the less powerful on that ac-Before the state, so far as the action of civil government is concerned, the church permits all men, whatever the form of their faith or worship, to have equal rights; but before herself, before the spiritual tribunal, she knows and can know no toleration of error. She therefore does, and must labour incessantly-and the pope, as head of the church—to root out all error, and to bring all to the belief and profession of the That to do this, by all spitrue faith. ritual and moral means, is the settled policy of the church, is unquestionably That this policy is dreaded and opposed, and must be dreaded and opposed, by all protestants, infidels, demagogues, tyrants, and oppressors, is also unquestionably true. Save, then, in the discharge of our civil duties, and in the ordinary business of life, there is, and can be, no harmony between Catholics and protestants."

We have placed a few sentences of this extract in Italics, for the purpose of attracting the reader's particular attention. though the emphasis with which the doctrine of the pope's political supremacy is avowed, hardly required such a typographical distinction. Perhaps some sober reader may stare at Mr. Brownson's unqualified declaration, that "the church never uses physical force"but those who are acquainted with the history of some of the European governments where the Inquisition is established, and those who have heard something of the Smithfield fires that were once lighted up in England, will only admire the audacious independence of To all thinking perthe declaration. sons, such boldness will carry with it the antidote to its poison. It requires no comment to expose the nefarious policy of the Roman Catholic hierarchy.

A passage in a letter from the bishop of Llandaff to Sir James McIntosh, may not be inappropriate as a conclusion to

the present notice:

"Protestant errors die and never re-Popish errors can only sleep. have always felt that a papist can have no claim to the exercise of power in a protestant country, if religion is to be regarded as a matter of any importance to the state. In matters of religion, a papist avowedly surrenders his own judgment. His understanding is not his It is voluntarily placed under the control of his spiritual guide; and however tolerant he may be disposed to be towards heretics, it is not his toleration. but that of his church, upon which their treatment depends."

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MEDE'S APOSTASY OF THE LATTER TIMES.

BY REV. T. R. BIRKS.

THE name of Mede has long stood deservedly high among the interpreters of prophecy and champions of the protestant faith. Besides his solid piety and evident honesty in the pursuit of truth, his writings are marked by acute sagacity, various and discursive reading, and a close research into the word of These excellencies are all conspicuous in this treatise on the Apostasy of the Latter Times. It bears marks, indeed, of that rough and unfinished style, which he owns as a fault in one of his letters; but for close and varied research, happily applied to illustrate an important warning of Scripture, few works can claim equal praise. treatise, perhaps, has had a more powerful and lasting effect in unmasking the Christian idolatries of former ages, and thus forming a strong bulwark against the proud pretensions of the Roman Antichrist

The work seems doubly seasonable Others, of late, have revived his object at the present moment. Writers are tions, and have slightly increased their busy in the effort "to purge away the number, or varied their form. Even one filth and scum" of Romish legends, and zealous protestant divine has rejected to pour them by Lives of the Saints, in his version, and transferred the data of a filtered and sentimental form, on the the predicted apostasy from the open-sacred fountains of youthful thought. It ing of the fifth century to the time of is well, therefore, that the warning of the council of Trent. But the chief the Spirit against the "hypocrisy of rival expositions are those which refer Vol. II.—26

legend-mongers" should be explained from history, and sounded loudly in the ears of the church. Thus, with God's blessing, many souls may be rescued from the subtle delusion, who might else be fatally bewitched with these pleasing love-potions and sorceries of Rome. The enemy may for the last time come in like a flood; but, in these prophetic warnings, the Spirit of the Lord will lift up a mighty standard against him.

A treatise of such a kind, so weighty for its learning, and so decisive in its tone, cannot fail to have suffered rude onsets from the open friends, or unconscious favourers, of Romish corruptions. Its critical exactness, its history, its theology, have all been more or less. assailed. The learned Bishop Pearson entered early into the lists, and in the following reign devoted a Latin sermon to the task of refuting the exposition. Others, of late, have revived his objections, and have slightly increased their number, or varied their form. Even one zealous protestant divine has rejected his version, and transferred the data of the predicted apostasy from the opening of the fifth century to the time of the council of Trent. But the chief

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the text to heretics of the second century, or to some infidel delusion, still future. The first is the view of Bishop Pearson, of Dr. Burton, and many others; the second has found several advocates among living writers. But, in both alike, all reference is denied in it to the middle ages of the church, and those practices which our own reformers denounced, as "idolatry to be abhorred of all faithful Christians."

At present there are two mighty influences leagued against protestant truth. Neology fights against it with specious abstract criticisms, or reasonings; and Catholic superstition, amidst its own sentimental fancies, rejects it with bitter There are some who, in sacred criticism, confound names with things; and think that a few learned phrases, borrowed from the Germans, give them a right to despise the sound and solid thought of elder divines as antiquated and worthless. Follies, and even heresies, become sacred in their eyes, when they are embalmed in the long winding sheet of "hermeneutical canons," the "usus loquendi," and "biblical exege-But there are others in whom the infection has a more specious form. The definite warnings of prophecy, in their hands, are diluted into vague presentiments of the triumph of good over evil; and they can thus look down on expositions like this of Mede, as bygone follies, and tokens of the absence of deep and philosophic thought. Others, again, delight to lose themselves amidst the gorgeous architecture of the middle ages, the dreams of chivalry, and legends of monks, and saints, and holy virgins, and thus to nurse a mysterious and sentimental devotion. The stubborn witness of God's Spirit against Christian idolatry is then rejected with scorn and It is deemed the fruit of proloathing. testant heresy, the mark of a narrow soul, which has no eye to discern the mysteries, and no ear to drink in the noble harmonies, of Catholie tradition.

It is my object to meet and expose these two evils. Reason and analogy, and the lessons of the whole inspired context, will first be brought to illustrate the prophecy, to silence the cavils of a superficial philosophy, and reveal the true nature of the warning in the clearest and fullest light. And lastly, I shall seek, if possible, to strip the idols of the visible church of the deceitful hues which a spurious sentiment has thrown over them, and to open a glimpse of that wider and nobler field, which these warnings themselves, taken in their true and protestant sense, open as an endless vista before the renewed imagination.

And first, let us inquire what view of this and similar warnings is most in harmony with the lessons of the spiritual reason. Is it that which refers them to a short-lived heresy of the second century alone? Or that which sees in them a grotesque form of infidelity in a few short years still to come? Or, finally, the view of our author, which refers them to wide-wasting evils, through every region of Christendom. and for more than twelve hundred years of the church's history. Such an abstract inquiry needs to be pursued with But the presumption of shallow theories may render it needful to meet them on their own ground; and if we enter on the inquiry in a reverent spirit, there is firm and safe footing, and we shall be able to reach a certain and well-founded conclusion.

Have we reason, first of all, to expect on abstract grounds, that wide-spread evils would prevail in the visible church, assuming that it was to continue for eighteen hundred years? The answer is The whole history of the world is one ceaseless conflict of good and evil. The gospel came to supply a divine remedy for enormous and abounding But that gospel itself declares that the triumph over evil will not be until the coming of the Lord, and a solemn judgment and separation. It even reveals a powerful enemy who is ever at work to deceive, and prevailing unbelief in the latest hour of the church's pilgrimage. At its first rise, the heathen world was covered with gross darkness; and at its close, God will have concluded all in unbelief, that he may have mercy upon all. The gospel does not profess to set aside the laws of moral influence, or the reality of conflict,

though it arms the truth with a new and divine power. It is only at the last that the tares and wheat are separated; and, of those who are within the net, the good are gathered into vessels, and the bad cast away. We must choose, therefore, between two theories. On the first view, the gospel completely triumphs and prevails for many centuries, except in small off-shoots that break off from the main body of the church. But, just before the end, there is a sudden and total lapse from the long triumph of truth to an almost entire extinction, and a short-lived triumph of evil, no less unaccountable than awful. On the second view, the evil has worked uniformly and mightily from the rise of the faith; first, as a mystery of iniquity, and then as foul and open corruption, infecting and leavening the great body of the church. Sometimes it may hide itself a little deeper; sometimes appear with more unblushing face, in open profligacy and heresy; sometimes there may be a partial revival of truth, at others a new relapse; but the evil throughout is massive, deep, and strong, till the apostasy completes itself in open warfare against the true followers of the Lamb.

The former view must be maintained by those who confine all such warnings as the present, to the first two centuries, or to days still future. How shocking, they exclaim, to suppose the visible church at large, the object of this prediction, and chargeable through long ages with idolatrous corruptions of the faith; that holy mother from whose pale, as they fondly assert, all idols are by a divine promise utterly abolished!

But this view, on every ground of pure reason, is most unnatural, and even absurd. It would imply that the powers of evil act only by short and fitful spasms, and at other times are buried in almost total slumber. It changes the fixed and eternal laws of moral good and evil, their awful energy, their unceasing conflict, their steady and unfailing power until the final victory, into a blind lottery, where no law can be traced, and where the humble heart finds no response to its own experience. It annuls the force of the exhortation to

watch always, by proclaiming the immunity of the church, or at least of its teachers and guides, for long ages, from all dangerous errors. It uproots all confidence in the steadfast course of Providence towards the final victory of truth, by so full and fatal a relapse after so complete and long-continued a triumph. And hence the spiritual reason must reject it at once, as a crude notion. bred in the dark caverns of a wayward fancy, and which can never endure the clear daylight of divine truth. mystery of godliness, from its very rise. had to struggle with a world's hatred: and the mystery of iniquity, as its dark shadow, rose at once into being. the very first the gospel has put forth a mighty energy, to Christianize and redeem an ungodly world; and from the very first that ungodly world has wrought with a fatal energy within the church itself, to heathenize and pervert the

It is certain, then, from the plainest maxims of scripture, that as the church was to continue near two thousand years at least, before the resurrection, the greater part of the time would be marked by sin and evil abounding within her pale. Else, from the very nature of her spiritual life, she would rapidly have overspread the earth, still abiding in her purity, and the regeneration of the world, ages since, would have been complete.

In the next place, since these widespread evils would certainly exist, and as certainly be foreseen, is it reasonable and likely that warnings of them would be given to the church? And if warnings have been given, which of two expositions, supposing them equally consistent with its terms, is to be preferred -one which confines them to some corner of the church, to some local heresy soon extinguished, and a few years of time; or one which refers them to the wide and lasting evils which were also sure to prevail? The answer admits of no doubt. If God had not told us the motives and design of his revelations, it might be presumption to explore them. But He has declared their purpose; and now the real presumption is theirs who feign ignorance of what is expressly re-

vealed; and on this plea would contract the warnings of prophecy into some corner of time. All scripture is given to be "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." Of these objects, two, and perhaps three, relate to the detection of error in the church, and the recovery of those whom it has deceived. The prophecies of coming evil in the Epistles must then have been given for this end; and are adapted in the highest and fullest degree for its attainment. They must hence refer to those errors which were foreseen as the most subtle and dangerous, the widest in their spread, and the most lasting in their continu-We must admit an inference so plain, or commit open suicide on spirimal reason. Words that fully describe an evil which has lasted for twelve centuries, will not suffer themselves to be confined to heresies of half a century. or even of a few years. Reason, with the torch of divine truth in her hand, will detect at once the folly of such a view, and condemns it without mercy. For, in this respect, as in others, "no prophecy of scripture is of private interpretation;" but claims to be applied as largely as the strict meaning of its words will possibly allow.

But there are many who may shrink from this line of inquiry as too hezardous. Like birds of a feeble pinion, they fear to soar upward, and to dwell in the light of spiritual reason alone, however clear. And indeed we may soon be lost, and grow dizzy, when we venture too far by such guidance. But here there is no danger; the lessons of reason are confirmed by an humbler, but perhaps a safer guide. Scripture analogy, and that of the firmest and simplest kind, leads to exactly the same view.

The church of Christ has now lasted aighteen hundred years, since the Holy spirit was first poured out from above. The Jewish nation, from the birth of the patriarchs to its fall, continued almost exactly for the same time. Each has been separated in its turn to be the peculiar people of God. To each the promises and the covenants have been given, sacraments of grace, and means

of salvation. The revelation of truth, doubtless, in the case of the Jews, was not so full as to the Christian church, and their privileges were less exalted. But, on the other hand, their separation from the world was more complete, and a much narrower field was brought under spiritual culture. Thus the relative balance of good and evil was the same; for in the visible church the truth revealed is more powerful for good, but the evil also has a far wider range, as the numbers of Christendom exceed those of Israel. The analogy is therefore complete, and the experience of the Jewish nation, as St. Paul expressly teaches, is a type and virtual prophecy of the history of the Christian church.

What then was the history of Israel, and what the nature of the prophetic warnings they received? Were they free .from all open corruptions, except in some solivary tribe, or for a few years before the last fall of Jerusalem? exact reverse is true. Even at the first return from Canaan, idols had entered. " Now, therefore, put away the strange gods that are among you, and be clean, and change your garments." In Egypt they defiled themselves with the idols of the Egyptians. At the foot of the mount, "they made a calf, and worshipped the molten image." During the forty years in the wilderness, "they took up the tabernaole of Moloch, and the star of the god Remphan, images which they made to worship them." Their history under the judges is made up of relapses into the various forms of Gentile idolatry, and a whole tribe became apostate from God. Under Samuel the charge had to be renewed-"Put away the strange gods and Ashtaroth from among you, and prepare your hearts to the Lord, and serve him only." From Solomon, and his alters to Moloch and Ashtaroth, down to Manasseh and Zedekiah, the evil continued, with few and short intervals of repentance and reformation. Ten tribes were carried away captive for their stubborn idolworship, and the two that were spared persevered in it still. Nay, even after the fall of the temple, there was a stout and stubborn resolution of the surviving

the return of Judah.—for Israel remained captive and idolatrous as before, -the evil appeared anew, and, under Antiochus, the great body joined in heathen rites and idolatrous worship once more. Afterwards, though open idolatry ceased in Judea, other evils as fearful prevailed, till they crucified the Son of God, and resisted and blasphemed the truth to their own destruction.

And this analogy is directly applied by the Holy Spirit, to explain to us the history of the Christian church. these things happened unto them for types, and are written for our admonition upon whom the ends of the world are come." The words of Epiphanius, which the bishop, through prejudice accounted so obscure, are both clear in themselves, and the key note of a deep and weighty trath. "They shall be, the apostle declares, worshippers of dead men; even as they were reverenced in Israel also." The idolatries of Israel, through near seventeen centuries, are a solemn warning of similar idolatry to prevail afterwards in the Christian church.

And what, in this case, was the nature of the prophetic warnings? They extended through all the ages of corruption, and met the idolatry of the people, from age to age, with perpetual rebukes of holiness. Jacob was a reformer to his own household; Moses and Levi, to Israel at the foot of the mount. Moloch worship of the desert was met and resisted by a distinct command. The idolatries in the land (Lev. xx.) of Canaan were predicted in the wilderness, with the severe curse which they would ensure. (Deut. vi. 14; vii. 4, 5; viii. 19, 20; xxix. 25-28; xxxi. 16-Repeated protests were made under the judges against this perpetual sin; and under Samuel and the later prophets they are renewed with greater fulness and vehemence of divine anger. As long as the evil continued, and the corruptions of the national worship, so long the solemn warning and protest went forth against them; and never 26 *

remnant, to burn incense and make ceased till, being rejected, judgment cakes to THE QUEEN OF HEAVEN. After came on the people without remedy. There were also, in many cases, special warnings of special evils, which particular forms of idolatry would bring on. Thus was Solomon warned of the rending of the kingdom; Jeroboam, of the extinction of his house, and the destruetion of idols by Josiah; Ahab, of his own death, and that of Jezebel; and Manasseh and the whole nation, of the destruction of the holy temple. Finally, Moses from the first had announced their sins in after days, and idolatry se the chief of them, with its bitter result, in the heavy strokes of divine vengeance.

> The conclusion from this analogy, which the Holy Spirit himself holds up for our instruction, (1 Cor. x.) is plain and decisive. The visible Church of Christ, we may be sure, like the people of Israel, would corrupt themselves in the latter days. The nature of the most stubborn and lasting corruption, the parallel renders it almost as clear, would be idolatry, joining other gods, or other mediators with the true God, and the only Mediator of God and man, Christ The main evils of the church. we may infer without any doubt, would be the subject of express warning, and the sword of the Spirit with its sharp and keen edge be aimed against them. No parallel can be more close or more decisive. Unless the laws of moral conflict are reversed, and the maxims of divine wisdom suddenly turned back-. ward which guided the whole course of the earlier revelations, we may be certain that the warnings of the epistles. and also of Daniel and St. John, do relate to a great and long-lasting idelatry that was to overspread for age after age the visible churches of Christ.

It was of old an aggravation in the guilt of Judah, that even after the sha and punishment of Israel for her idolworship, she treacherously returned to the same, and rivalled and exceeded her sister's guilt. But the pricets and poople were no less blind and stubborn in refusing themselves to own the exact parallel. "Yet thou sayest, Because I am innocent, surely his anger shall tuen

from me." "The temple of the Lord, the temple of the Lord are these." And deeper still, and more mournful and wretched, is the delusion which refuses to own, in the idolatry of Christendom for long ages, the exact and predicted resemblance of the sin both of Judah and Israel. But if Christians, like the Jews, are stubbornly resolved to do worship to "the Queen of Heaven." neither the warnings of inspired prophets, nor judgments already begun, will turn them from their fatal purpose. The delusion will only be ended by that fire, which will utterly burn and destroy the proud walls of Babylon.

To reject, then, as many have lately done, the protestant view of this and similar warnings, is to quench the light which God himself has kindled for our guidance in the history of Israel for more than a thousand years. Elisha would quicken the dead body of the child, he applied mouth to mouth, and limb to kinb. The contact with the holy prophet was the means of healing and life. So if the human history of the Christian church is to become a source of real instruction, the sacred history of the Jews, its exact parallel, must be applied to it in every part, and then the whole will be quickened into a living body of spiritual truth. But if this be neglected, proclaim as loudly as we may the benefits of ecclesiastical hissery, it must remain a dead, and will . soen become a putrid corpse; and there . will then issue from it a deadly plague of self-righteousness and idolatrous for-- mality, to infect the living generation of the church.

This general analogy, in the history of the Old Testament, ought alone to aidence the vain cavils of those who extol catholic consent, and who palliate Chris-. tian saint-worship to sustain the reputation of their idol. There was a catholic "consent, under Ahab, for the worship of Baal, and under Manasseh, for that of the host of heaven? blood which the Lord would not pardon, with which Jerusslem was then filled. ful witnesses who preferred the law of sy of all heresies, and as resting solely

tate rebels, and were condemned to death for their crime by some Jewish inquisition.

We might now turn to the evidence which the other Epistles of St. Paul afford us, to illustrate the extent and true reference of the apostasy here described. The warnings they offer all of them agree in this main feature, that the mystery of iniquity was already begun, and was to unfold itself more and more within the church, till the final separation. For instance, the prophecy in 2 Thess. ii., whatever view we adopt, clearly fills up the whole time of the dispensation with three events; the mystery of iniquity, already busily at work; the apostasy, still future; and the open revelation of the Man of Sin. The warning is catholic in its range; every age of the church is alike included, however various the dates which any may assign to the two later stages of the evil.

Let us now carry the inquiry a step farther, and consider the harmony of the truth, already established, with the great doctrines of the faith, and the instincts, hopes, and aspirations, of the spiritual mind. When a school of sentiment is rife, prone to sacrifice truth itself to beauty of architecture, or the reverent admiration of antiquity and legendary dreams of the imagination, a work like this of Mede's cannot fail to be most unwelcome. Even if true, it must be owned that truth presents itself in a very plain garb, and in a stern and almost repulsive form. truth, even in her worst attire, is far more honourable than falsehood in its most graceful form, and when clothed with all the hues of the rainbow. may, therefore, be no useless task to unfold, briefly the harmony of the views in this treatise with the glory of the Catholic faith, the lessons of sound philosophy, and the noble instincts of the renewed imagination.

It has become usual of late to decry The innocant Protestantism as a mere negation, a cold and lifeless rejection of mysteries too beautiful to be altogether untrue. was doubtless the blood of these faith. , have even defamed it as the mother heredehursh to the catholic apparent of apos. on a proud assertion of private judgment, the inlet of all error and the very badge of Antichrist. So senseless may clever men be made by a spirit of delusion, that while every sentence they write is an exercise, and often a most reckless exercise, of private judgment, they can still brand it as the worst of heresies. Their own tongue makes them to fall. and brings them under the apostle's own description of a heretic, that he is selfcondemned. Private judgment is not only lawful, but in its very nature unavoidable, unless the man and the Christian were annihilated and lost in the federal unity of the Church. The only enestion to a reasonable mind relates to the best and wisest saleguards for its healthy exercise. But still the protest against dangerous errors may assume too negative a form. The noblest minds may thus be repelled from it; and while they crave for some fuller exhibition of truth, may be in danger once more of embracing rejected falsehoods, if these can attire themselves in some faint semblance of spiritual beauty.

Now the true remedy for this danger is to exhibit the needful protest against evil in its positive form, as an integral part of Divine revelation. True Protestantism is, in fact, neither more nor less than the Divine and heavenly aspect of the history of the Church. It is thus at once a corollary from the great doctrines of the Catholic faith, and a key to the philosophy of all history; while it is also the sure earnest of hopes infinitely brighter than all the visions that fancy can ever revive, with her most toilsome efforts, from the dim retrespect of ages of superstition.

Catholic truth, in the only right and lawful sense of the words, is the same with the onystery of godliness of which the Apostle has spaken just before. It denotes those main doctrines which are the eatholic or universal inheritance of the faithful ever since the Incarnation of our Lord. Its truthe all centre in His person, and consist of the various stages in that wonderful conflict of good and wil, which the Captain of our salvation waged in his own person against ain and death and the powers of darkness, still his full victory in the researection,

and his accension into the highest heaven. Here is an object of faith truly catholic and universal,—the joy of angels, and the blessedness of the people of God. In the presence of this cathelie truth the dreams of superstition, or the trifles of ritual observance which sometimes usurp the name, shrink into contemptible folly: and the legends and endless genealogies of a formal Church fade into thin air and are forgotten. That the living God, by whom the stars were made, and the hosts of mighty angels called into being, should have been incarnate in our world, and suffered on the cross for our salvation, is a message as universal in its range, as it is unspéakable in its Divine majesty. Even the needful rules of Church order lose all their brightness, like stars in the daytime, wherever the sunlight of this everlasting Gospel dawns in its true glory upon the soul.

But this catholic truth, so godlike and glorious in its own nature, still includes in it a protest against evil. It was a conflict and a victory that sealed our redemption. All the sins of the world, past, present, and future, formed that mighty burden which was laid on the Son of God; and when he condemned sin in the flesh, every form of evil was therein sentenced, and doomed to perpetual ruin. The wisdom of the world was sentenced and proved to be foolish. ness; its strength was shown to be weakness; its religion a foul superstition; its moral virtue a thin disguise that concealed a heart of deep ungodli-From the life, the death, and the resurrection of "God manifest in the flesh," a protest went forth against every form of human sin; a protest that can never cease till all idols are utterly abolished, and the glory of the Lord shall be revealed for ever.

But the apostle has no sooner announced this wonderful mystery of godliness than the Spirit leads him to reveal expressly a great apostasy from the faith in the latter times. The message is linked with the last two clauses of the provious description. The object of faith was Christ, the true God, received into the incommunicable glory, the sole

Mediator, with his Father, the true and only object of Divine worship. This mystery, in itself so heavenly, was also believed on in the world. But the world and heavenly truth are apt soon to part company; and hence a foul apostasy would creep in, and a cloud of demon powers "darken the throne of the Almighty." The fact thus revealed is the true and scriptural basis of the Protestant faith. For the protest against separate errors and corruptions, however sustainable on its own grounds, is here summed up in one grand and central doctrine, no less positive and real than the mystery of godliness out of which it flows. The contrast of the two doctrines, in the aspect of the visible Church which they reveal, is real and impor-But when we rise higher, and view them in their relation to the Son of God and his eternal counsels, their harmony is not less real and true. The conflict of good and evil which first revealed itself, in its highest form, in the person of our Lord, was to be renewed and continued in the history of the Gos-Truth and error were once more to struggle and contend; and only by suffering and martyrdom was truth in the Church, as in the person of her Lord, to gain its final victory. theorem is in the life of the Saviour: the corollary appears in the history of His followers. One reveals to us that glorious conflict and triumph of Divine goodness, in the person of the Holy One of God, of which the visible Church is the appointed witness, and which forms the Catholic faith. The other sets forth the like conflict in the unboly children of men, of whom the Church itself is composed; till the faithful and protesting witnesses for Christ shall have their number complete, and the remainder of Christ's sufferings shall have been fulfilled in the experience of his chosen people.

Seen in this light, the Protestant faith is only a riper and fuller form of belief in the Gospel. He who has drunk deepest from the waters of salvation, in the mystery of godliness, will recoil turns the visible Church into an idol for place minds, to decipher the histogly-

our blind worship. He will see in it rather the battle-field of a long conflict. where the light and truth of God have been struggling under the oppression of the powers of darkness. Every step of advance in spiritual discernment will loosen his attachment to the outward forms, while it strengthens his grasp on those inward truths they were designed to convey. In the Epistles of St. John we have a pattern of this law of spiritual experience. The aged apostle, survivor of all the rest, and meture in heavenly wisdom, is made the messenger of no fresh external ordinances, and of no allusion to forms already in being. Standing on the confines of heaven, it is the heavenly truth itself, and not the carthea vessel of ordinances, human or Divine, that attract his gaze, and which he unfolds to the churches. Neither baptism. nor the supper of the Lord, nor rules of outward worship, much less church architecture and robes of service, altars, or chancels, or crosses, form the subject. of his message; but light and love, faith and holiness, the anointing of the Spirit, and the eternal life which is treasured in Christ for His people. Such a ripening faith in the mystery of godliness. when it turns to gaze on the annals of the Church, cannot fail to discover in it a dark mystery of idolatrous corruption; and all the light it gathers from the history of the Old Testament and from the prophecies of the New. serves only to expand into practical and Protestant fidelity those deep instincts of the spiritual life, which the Catholic faith itself has awakened in the soul.

But this view of the prophetic warnings is not only the natural result of the Catholic faith, received in its true and living power over the heart; it is also the only true philosophy of history, the secret key to the mysterious providence of God. The changes of the world for the last eighteen hundred years are so great and various, the panorama is so diversified with strange and wonderful events, that serious and thoughtful men cannot fail to dwell upon them with intense and lively interest. There will. with shuddering from the error which, and must be many attempts by philoso-

phics and read the inscription. There never, perhaps, was an age when this yearning after an historical philosophy was so deep and powerful as it new is. But without some first principles to guide us, and some main outline already provided, these attempts will fail. complexity of events is so great, the mystery of God's counsels lies so deep, and the hinderances to a full and perfect judgment are so various, that those who start, relying simply on their own wisdom, will soon be lost and confounded in so wide a desert. The general maxims of Divine truth are not enough to guide us in such an inquiry. Some farther light is needful; or prejudice will taint our deductions, obscure the very maxims on which we rely, and darken our eyes to the true meaning of the events under our view. We shall oscillate, probably, between a servile adulation of primitive antiquity, and a passive adoption of the projudices of our own day; and in either case the true philosophy of history must be veiled from our eyes.

A simple faith, however, in these sacred warnings, and their true reference to idolatry and other evils within the Church, drives away the thick cloud which else must have rested over the face of Providence. A true and solid philosophy of history will then dawn gradually upon our eyes. The history of the Gospel and the Church now appears in its true light, and becomes a mighty act in that great drama, where good and evil contend together, till the eternal triumph of righteousness and peace at the coming of the Lord.

The first theory which is thus set seide, and one of the most seducing, is the Infidel theory of progress. Man is here viewed as the agent and source of his own regeneration. The light of science and the growth of intellect are to drain off the miseries and stanch the bleeding wounds of humanity; and without the need of Christian faith, or of Divine interference, an era of light and wisdom is to dawn gradually on the world.

But these warnings teach a different lesson. They remind us that men in his best estate is altogether vanity.

They reveal a stubbornness of evil. which no light of grace has hitherto availed to extinguish, and which corrupts the very medicine designed for its cure. They show us, with the clearest evidence, that evil, and not good, proceeds from the heart of man as its habitual fountain, and that every good and perfect gift must descend from above. They set before us no gradual advance, by quiet steps, of peace and human virtue, but " supernal grace contending with sinfulness of men," in a chequered and unceasing conflict, with many a relapse and many a partial recovery, the whole to issue at the last in a searching and fiery judgment. But while they reprove the falsehood of infidel hopes, they also reveal a true progress of a different kind; a ceaseless unfolding of that eternal counsel of love, which, in spite of man's rebellion, will at length complete the redemption of our fallen world, and unite heaven and earth in one blessed family for ever.

The same truth is equally fatal to another school of historical thoughtthe school of sentiment and romance. History is here regarded in the light of a diorama, where a succession of brilliant and stirring scenes is unfolded to the eye. It is a romance without a moral. The sole object is to steep the soul with the spirit of each passing age, to study human nature under new forms, and to nurture the feelings by an impartial sympathy with the thoughts and passionate desires of buried generations, The world's history is thus turned into a landscape, where every part, separately, is beautiful; but where there is no progress, nothing but a cycle of perpetual change; and all the gain which is traced in the lapse of years, is that a greater variety of objects is presented to feast the eye of imagination.

These Protestant warnings of God's word lead us to view history in a very different light. Each age of time, with its own various interests, is an onward step in a vast counsel of love, that reaches into eternity. The passions and stirring scenes that awaken the dreams of fancy, are solemn realities of human sin and corruption, which have left are

enduring record in the book of God's remembrance against the day of judgment. The soul drinks of Lethe water no longer; the spell is reversed, and the panorama of childish fancy becomes the nursery of fears and hopes, high as heaven, deep as the grave, and solemn as eternity. The actors are yet to reappear; the actions are to pass once more under the review of a holier judgment; and too many, alas! that have been decked in the bright and meretricious colouring of ardent fancy, will then be found to be merely a sorrowful echo to the voice of the foreseeing Spirit, and a mournful proof that some, nay many, in the latter times, have departed from the faith.

But the true exposition of these Divine warnings is still more fatal to another system,-the school of tradition and ecclesiastical tyranny. There are those who extel the study of Church history, and yet reject nearly all the light which the Holy Spirit has supplied us to explain its true meaning. Their zeal spends itself in the vain effort to replace the errors and follies of our own time. by those of some distant age. not only reject the infidel views of human progress; they forget, or practically deny, the real progress of the Divine purpose of redemption. And hence they adopt the saying forbidden them by the wisest of men, "the former days were better than these," and look wistfully on the past, instead of hopefully to the future. To exalt the times on which their eyes rest with such a fond devotion, they palliate the worst superstitions of the Church, and ascribe to its rulers a promise of unfailing truth and wisdom. which the word of God has no where made to them. Church history, instead of a light, now becomes gross darkness. The acts of authority in synods or councils, the decrees of Popes, the ambitious claims of the priesthood, must now be justified at whatever cost; though conscience has to be hardened against human suffering, and truth to be lost and expire in an atmosphere of legendary falsehoods. The Catholic Church, in other words, the priesthood of the most numerous party in every conflict of opinion, must be infallibly right; or else they see no escape from the hideous whirlpool of private judgment. because there is no faith to hold the truth firmly on its own direct evidence in God's word, sealed and confirmed by the conscience, they fall back into two errors, the most flatly opposed to their own maxims, and to the very foundations of the Christian faith. They count it folly to think of ascertaining the truth directly from Ged's word; it must be secured by the testimony of the Catholic Church. But this is only, in plain terms, the voice of the priesthood and rulers in the more numerous party.-Thus, on the one hand, names and numbers are made the test of truth; and on the other, riches and exalted station, which the Scriptures always describe as a snare, are made the pledge of holiness, truth, and Divine wisdom. The wretched fruit of the whole is to turn the history of the Church into an arsenal of spiritual pride, and a nursery for the worst despotism, the tyranny of an apostate and idolatrous priesthood.

The express voice of the Holy Spirit. in this and similar passages, roots up the fatal delusion, with the school of historical thought reared on this basis; beautiful indeed above, with all feminine grace and dreams of fancy, but ending in the scales of Leviathan below. spell of Catholic consent is broken. Church history is no longer an opiate for the conscience, a nursery for superstition, where our sympathies are always to take part with the strong against the weak, the many against the few; in short, with proud and idolatrous rulers against the persecuted witnesses of truth, The balance is restored, and we are taught to hold it with a righteous judgment; remembering on the one hand, the sure promise that the gates of hell shall not prevail against Christ's Church, builded on the rock of a true confession; and on the other, that there was to be a grand revolt from the faith, and doctrines of demon-worship, like a smoke from the abyss, were to cloud for long ages the glory of the Sun of Righteousness. rising into a true philosophy of Providence, we are thus guarded from delusion on the right hand and on the left. Truth was to be perpetually kept alive in the Church, and we are bound to discern its presence in every age. Error and false worship were long to prevail; and we are bound equally to detect the fulfilment of the warning; and instead of reviving the superstitions of those times, to shrink from them with abhorrence, as the sins which the Holy Ghost has branded with His own deep and utter condemnation. For never can a true philosophy of history arise, which refuses or sets aside either of these great elements; the abounding of sin in the various windings of human perverseness; and the more plenteous abounding of Divine grace, and of God's mysterious wisdom, revealing itself in most varied forms of holiness and tenderness, of longsuffering forbearance, and of righteous

judgment. Such is the real beauty and glory of that interpretation, which a shallow philosophy is so ready to 'despise. It restores the history of the Church to its true and natural place in the scheme of Divine truth. It now becomes the second main step in the conflict of good and evil, of which the first is imbodied in the wonderful mystery, "God manifest in the flesh." It destroys the proud fancies of human perfectibility; but reveals in their place the sure covenant of redemption, which, through clouds and thick darkness, through years of delusion and ages of apostasy, advances with firm and steady pace to its final triumph. It sweeps away the butterfly sporting of historic fancies, that would turn the intense realities of moral probation into a diorama of bewitching scenery, where the spirit may flit lightly from flower to flower, but traces no progress, and detects no hidden counsel of the Most In their place it sets before us a spectacle the most affecting in its interest, and the most solemn in its issue. Millions of immortal souls, in successive generations, are seen to rise up from the great deep of the unknown, and enter on a short probation under the eye of hea-Light and darkness, in each of their spirits, contend for the victory.

derful mystery of Divine love set full in their view turn perversely away, and eagerly betake themselves to the commandments of men and doctrines of da-But all alike, the deceived and mons. the deceivers, and the faithful remnant who bow not their knee to Baal, are hastening to a great account; where the judgment of self-righteous Pharisees, and the sportive follies and fancies of the worldling shall be hushed into silence. by the voice of the archangel, and the trump of God. In the light of that glory, the giant shadow of evil, which once, under holy names, had such a power to deceive, will be discovered in its true weakness. The voice of antiquity. Catholic consent, though it were that of ages and of nations, when they would bow the conscience to Christian idolatry, will shrink and shrivel away into a mournful echo of the Divine warning, and a proof that some immortal spirits, in their solemn probation here below, have departed from the faith to their own ruin.

But it is time to pass on to the last subject of our present inquiry, and to show the harmony of the present truth with the highest and purest instincts of a renewed imagination. It is under the shield of taste and fancy, and by weapons borrowed from the armory of the imagination, that Protestant truth is now peculiarly assailed. The dry forms of logical argument will never avail of themselves to resist the evil, and stay the infection of the plague. Youthful and ardent minds will be loath to forsake a creed of seeming grandeur and beauty, of sentiment and mystery, unless Protestant doctrines are set before them in some brighter aspect than a mere detection of the sins of our forefathers.

High. In their place it sets before us a spectacle the most affecting in its interest, and the most solemn in its issue. Millions of immortal souls, in successive generations, are seen to rise up from the great deep of the unknown, and enter on a short probation under the eye of heaven. Light and darkness, in each of the Son of God, in the Church of past their spirits, contend for the victory.

The true remedy for the danger is to unfold these warnings of God's Spirit, not only in their connexion with the darkness of the past, but with the brightness of the future glory. The conflict of good and evil, and the whole course forms to the Christian; in the person of the Son of God, in the Church of past ages, and in the future dispensation of righteousness and the promised restitu-

tion of all things. We may, in the ardour of a lively fancy, reject all Protestant truth, as Ahab rejected Micaiah, because its voice has a harsh and forbidding sound; and prefer, with the music of psaltery and dulcimer, to erect the Church Visible and Catholic into an idol, and offer to it the incense of a fond and poetic devotion. But then the spiritual, like the literal Jericho, has to be rebuilded at a double cost; a dark cloud immediately obscures the mystery of godliness; and the future hopes of the Church have to be buried in oblivion. and blotted out from before the eye of the soul.

On the other hand, a right view of Protestant truth, in its bearing on the history of the Church, opens a wide and noble field to the thoughts, whether we look backward to the history of the Lord himself, or forward to the coming rege-When we accept meration of the earth. the visible church of past ages as the due and full expounder of the Gospel, Ichabod is written at once upon its Divine beauty. Even infidels can observe and feel the contrast. Thus Gibbon remarks,-" Many indulge the pleasing task of describing religion as she descended from heaven, arrayed in her native purity. A more melancholy duty is imposed on the historian. We must discover the inevitable mixture of error and corruption, which she contracted in a long residence on earth, among a weak and degenerate race of beings."

Now whenever the visible Church of all past ages is accepted for the fit and due exponent of the Gospel in its true features and original design, which is done by those who narrow and pare down these warnings of the Holy Spirit; then the distinction is lost, and the Christian religion, like its Author, is betrayed by the kiss of its seeming friends. The free grace of God is hidden behind a thick cloud of will-worship and penance. His pure and spotless holiness, whose name is "Jealous," and "who will not give his glory to another," is buried under dark clouds of saint and virgin worship, darkening the throne of the Almighty with a smoke from the The tenderness of God's love,

and the exuberance of his goodness, are exchanged for the visions of a harsh and fanatic rigour, the refusal of his choicest and noblest gifts, and the foul and bloody horrors of cruel and unreleating bigotry. Thus Infidelity is armed with its keenest shafts, and a message of the richest mercy so deformed by superstition, that. as with the ruined Archangel, scarcely any trace of its original brightness can beam out upon us through the darkness. The loss in the hopes of the Church is equally great. Those who pine for the days of monastic gloom, and aim to revive the corpse of old superstitions, are never found to dwell with rapture on the coming restitution, and have no taste for exploring the deep treasures of joy, in the glorious promises to Israel and the whole world in the latter days. Even when a bright glimpse dawns in God's providence, that gives warning of that daybreak as at hand, they frown upon it with cold and chilling suspicions. They reverse the promise to those who pray for the peace of Jerusalem; and pray that the first dawnings of bright hope to Zion after her long desolation "may be as if they had never been." The spirit that recoils back into ages of superstitious darkness can never be one of glad and joyful hope; for the owl was never seen to borrow the song of the lark, nor to rise upward to greet the first beams of morning with sunshine on its wings.

But once restore its due honour to this express voice of the Spirit, and it throws a light backward and forward, that reveals unknown and unsuspected glories to the spiritual imagination. The corruptions of the Church, which before veiled from the eyes the great mystery of godliness, now invest it with a halo of richer splendour and beauty. so deep a brand here placed on the worship of saints and angels, and of the Blessed Virgin, as a doctrine of seducing spirits, an apostasy from the faith? not the holv Virgin "blessed among women," even to all generations? Are not the martyrs of Christ glorious and honourable, and the angels that excel in strength and brightness worthy of all honour from the children of the dust?

Why then is the stamp of so deep a condemnation placed on a system so specious and attractive, and where such thronging fancies and high emotions seem to find a natural home? Clearly it is because of the infinite distance between God and the creature, and the derogation from His glory, when the creature shares that religious worship which is due to Him alone. No refined distinctions will suffice; and latria, and dulia, and hyperdulia, and all the terms of a vain theology, can never bridge over this immeasurable gulf. Does not this one truth, seen in this light, and confirmed by a warning so solemn, invest the mystery of godliness with a deeper power? We do well to honour the saints and angels with all honour which God has not forbidden. We can scarcely raise our conceptions too high, of the blessed and holy fellowship already prepared for the children of God. may picture to ourselves ten thousand forms of grace and beauty, of dignity and tenderness, the affections of earth refined and ennobled by the majesty of heaven, and they may still be exceeded and surpassed by the bright reality. But one farther truth remains, and the Spirit of God has here written it with a sunbeam in this stern condemnation of evil. Beyond the glory of the saints and angels, there is a glory infinitely higher, and in which they are lost as stars in the There is an elesunshine of heaven. ment of joy, which swallows up all the rest with its superior depth and power,the knowledge, the love, the fruition of God himself. They shall see his face. "and his name shall be on their foreheads." Beyond all the mysteries, though real and wonderful, of ministering angels, and saints that are now awaiting their crown, there is a higher mystery, unspeakable in its glory, "God manifest in the flesh, seen of angels, believed on in the world, and received up into glory." Man's earthly soul is ever tending to degrade the God of heaven. first to the level of angels, then of men, then of stars, and the elements, and at length to the grosser idols of wood and stone. By this solemn protest, the Holy Spirit would teach us to reverse the Vol. II.—27

hateful course of apostasy and profanation. We may rise higher and higher in our conceptions of those blessed spin rits who surround the throne of the Almighty, and even of the preciousness of the immortal souls who are ransomed from among men. But we are here solemnly charged to place in our thoughts an immeasurable gulf of separation between the excellence of the most exalted creature and the incommunicable glory of the one true and only God; and of the one true and only Mediator of God and man, the Man Christ Jesus, who is himself, "God over all, blessed for ever."

This truth, once seen clearly, and held firmly, reveals with new lustre both the condescension and the majesty of our Lord. For the mystery of iniquity. in saint and angel worship, acts by a double power of falsehood to pervert the truth. It dishonours the majesty of Jehovah, by receiving other gods and objects of worship before his face, and thus debases and denies his Divine Majesty. But it also sets at naught the condescension of the Son of God, and denies the fulness of his sympathy, as the Son of Man who has stooped to become nearer to us than the angels themselves, and whose deep sympathies of love and forbearing grace far exceed those which can be found in his Virgin mother, or in the tenderest and most gracious of His brethren. The stern rejection, therefore, uttered by the express voice of the Spirit, when traced to its innermost sense and meaning, is the sternness of offended It is not only the everlasting Son who rejects with holy jealousy the association of creatures with God the Father in the acts of religious worship. is the Saviour of sinners, the Son of David, the "man of sorrows, and acquainted with grief," who repels and denounces, with a holy vehemence of love, the falsehood that would rob him of his true and vast pre-eminence in deep tenderness of sympathy towards the sinful and suffering children of men. And thus the prophetic warning, rightly applied, and searched to its fountain. reveals to us doubly the unsearchable glory of Christ, the infinite height of his

Divine Majesty, and his unapproachable depth of condescension, in the sympathies of a tender and forbearing love.

The same doctrine, unfolded in this treatise, throws its light also forward on the hope of the Church, and the prospects of the coming redemption. have only to reverse the features of the Apostasy here portrayed, and they will be rendered parables and earnests of the

good things to come.

Two chief marks of the Apostasy are here given. Its essence lies in a revolt from allegiance to God, as the sole object of worship, and from the Son of God, as the one all-sufficient Mediator between God and men. The creative influence, in the minds of its patrons, is a spurious self-denial, the fruit of fear and pride, not of confidence and love; in those who forbid to marry, and command to abstain from meats which God has created for his servants to enjoy. Thus God is dishonoured alike by partners in his worship, and by a practical denial of the free riches of his bounty to man. One error degrades Him. practically, to a level with his own creatures; the other, while it views Him as an austere task master, envious of the happiness of others, almost degrades Him to the rank of a fallen sinner. In the contrast of these two evils a clear light is thrown on the future hopes of the Church, and the happiness now in store for the children of God.

To begin with the lower aspect of the change, it is clear how much religion has been dishonoured in time past by the uncommanded and pernicious austerities of a fanatic zeal. But here it is needful to advance with humility and with cautious steps. Self-denial, however unnatural its form, ought seldom to be an object of contempt, and least of all There may be in a self-indulgent age. misdirected sacrifices, which it is easier to blame than to imitate, and a kernel of Divine grace may often have been hidden under the hard shell of a spiritual There are some sentences of Mede, in which this judgment of charity seems almost to be forgotten. We ought at least to suspend all harshness of censure on the sacrifices of superstition,

until we are conscious of equal self-denial in a holier cause, and under the higher motives which a purer faith ought to supply. If we neglect this caution, our invectives, in proportion to their vehemence, must repel generous and impartial minds, and will also lay us open to a severe rule of measurement on the

judgment-day.

Still it is a deep truth, that self-denial has two forms, almost opposite in their source, and in the fruits to which they severally lead. One has its origin in pride, and the other in love. The fallen spirit may disdain the trammels of the body, and cross all its sensual instincts, and vet only approach thereby to a closer resemblance to Satan himself, in whom no carnal distraction interferes with the pure energy of spiritual wickedness. But Christian self-denial resembles that of Christ himself. It is a victory over pride, no less than over sensual temptation. Its lower stage is a conquest of the animal desires, and patient hunger in the wilderness. Its higher fruit is humility on the pinnacle of spiritual greatness, content to veil its own depth in the gentler enjoyment of God's mer-"The Son of man is come eating and drinking, and ye say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners."

Now the austere self-denial of pride is the source of a religion, alike displeasing to God and contrary to man. It dries up all the gentler forms of human enjoyment. But this is not its ` worst evil. It obscures and defames the Divine bounty, and erecting itself always into a self-righteous claim of merit, annuls the Gospel, and makes the cross of Christ of no effect. Such a Christianity, in past ages, has been a stumbling-block to thousands and millions of souls, and 'a foul abomination in the eyes of God himself.

But the passage before us opens to our imagination a delightful contrast. The corruption will not last for ever. The creatures of God shall not always be perverted from the end for which they were created, either by the sensuality of lust, or the dark selfishness of spiritual pride. They were created to

be "received with thanksgiving by them that believe, and have known the truth." And in the days to come their high purpose shall be fulfilled. Religion will lay aside the funeral robes in which superstition and will-worship have arrayed her, and appear in her true beauty, hearing in her hand a princely law of love, that forbids none of God's creatures to the enjoyment of His children, but only instructs them how to extract from all the fullest and the richest blessings. Hitherto, between sensual profligacy. and morose, ascetic pride, the revenue has been too scanty, of happiness to man, and of praise to God their Creator. But then the words will be amply realized-" All thy works praise thee, O Lord, and thy saints bless thee." The dwellers upon the earth, in that kingdom of peace, shall have the full and holy enjoyment of Divine bounty. "They shall build houses, and inhabit them, and plant vineyards, and eat the fruit of Then will be heard sounds far different from the hollow, heartless laughter of the reveller, or the groans of the self-tortured anchorite-" the voice of joy and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say-Praise the Lord of hosts; for the Lord is good, for his mercy endureth for ever: and of them that bring the sacrifice of praise into the house of the Lord of hosts.'

There may be a pleasure, doubtless, in moonlight revery amidst the remains of antiquity and the stately memorials of the Church in past ages. The "high. embowered roof," "the long-drawn aisle, and fretted vault" may inspire a dim, and sometimes a holy reverence. the soul, while it gazes and admires, must still feel a deep craving and void within, and a chill damp, as of the char-The moonnel-house, lies around it. light may be beautiful, but it falls on the mists of gloomy superstition, and rests on the solitude of a moral wilderness.

How far brighter is the field of hope set before us, when every creature of God, as he predicted, shall be received with thanksgiving, and be sanctified by the Word of God, and by prayer! The

view of the Church in the days of apostasy, and in the times of restitution, is not a contrast of gloomy, yet solemn mystery, with a scene of light and trivial enjoyment. Joy, it is true, will abound, when every creature is redeemed from vanity to the use of man; but surely mystery will not be wanting. For how should they be set free from vanity, unless it be that heavenly and mysterious goodness has reclaimed them for its own? The works of God, seen in their true light, as His gifts to man, will be invested with a double glory. They will borrow a deep meaning from the immortal soul, to whose good they now minister, and a deeper still from that Omniscient Wisdom, which has filled them with such various treasures of Divine grace. All creatures will be seen once again in the light of that great purpose for which they were created, when the God of heaven looked down upon them, and, behold, they were very good. In the flowers and the trees, the rivers and the mountains, the clouds and the showers, and all the living things upon earth, will be seen an inexhaustible treasury of wisdom, which not only supplies the immediate wants of the body, but is stored with a rich reserve of truth and grace for the immortal souls of men. In. each object, so infinitely various, through every field of nature and walk of art, the word of God will first be taken to unfold its true purpose, and to invest it with a high and holy mystery. Prayer will then arise over it, as a priestly consecration that God may be glorified, and man himself be blessed in receiving the Divine bounty. And last of all, when the vintage of mercy from every creature has been crushed by a skilful hand, and poured into the cup of blessing, there will be renewed thanksgiving to the God of love, and deeper adoration of his boundless goodness, who giveth richly all things to enjoy. How can we reckon up the amount of holy gladness, when science shall pour down her various stores at the foot of the cross; when human art shall minister, not to pride and luxury, but to the deepest emotions of praise, and the hearts of God's people become altars of incense, on which

creation shall offer up the fragrance of the uttermost with a message of mercy all its hidden stores in tribute to its Maker.

Still more heavenly and glorious is the prospect, when the other feature of he Apostasy is also reversed, and made an augury of the coming kingdom of God. There might be some fear, if we were to dwell on the removal of ascetic will-worship alone, that the Christian hope might sink into the near resemblance of a Mahometan Paradise. But when we turn to the other feature of that hope, drawn equally from this voice of the Spirit, the balance is restored. The sin of the Apostasy lies in confounding together, in a common worship, the creature and the Creator. The redemption will therefore be marked, above all other features, by a clear manifestation of the infinite preeminence of God. The creatures, it is true, will pour their fullest tide of blessing into the bosom of His children on But there will be another aspect of their joy, immeasurably higher still, and these lower gifts will be little else than mirrors to reflect its brightness. It is their joy in God himself, the adoration and love of Him who is the source of every good and perfect gift, and whose hand alone has filled the creatures with goodness, and clothed them with their rainbow, and the lightnings and meteors exquisite beauty. No created being, man or angel, may share in His incommunicable glory, or be a partner in His worship; and all the happiness which flows from the creatures in their best and highest estate, falls equally short of that pure river of joy which issues from the throne of God and of the Lamb for ever and ever.

Combine these two elements of thought only, and how immeasurable is the vista of hope, and how unutterable its beauty, which is opened before the Church of God! The dreams of a superstitious awe may seem wonderful and noble for a little time; but they are, after all, shadows which lessen with the sunrise, and disappear, But the Protestant application of these warnings, seen in its true light, scatters those of awe and gloomy mystery, to replace them by joys aull more deeply mysterious, when every creature of God shall be tasked to

and a voice of gladness to the faithful; and yet all their streams be infinitely surpassed by the goodness that still abides unsearchably in the everlasting Fountain, when God himself shall be with them, and be their God.

And now I would close by a short paraphrase of the whole passage, which may serve for a practical application of the Treatise to the dangers and duties of the Church in the present day.

We live in an age when every field of thought is actively tilled. Science. art, and history, have all multiplied their discoveries, and are daily enlarging the bounds of human knowledge. The attention is distracted by the various fields of thought which lie open to our view. Astronomy has disclosed the magnificence and grandeur of the starry uni-Geology seems to have detected unknown ages of animal life, before our planet was finally prepared for the habitation of men. Chemistry and its kindred sciences have explored secrets of nature, hidden from all past ages; secret laws and mysterious influences, which reveal themselves in every hue of light that sparkles in the dewdrop, no less than in the colours of the of the sky. History has carried her researches into remotest ages, and the most distant countries of the world; and hieroglyphics, sealed for a thousand of years, have yielded their secrets to her skill. China, in the East, and the ruins of Copan, in the furthest West, the monuments of the Pharaohs, the villages of Canaan, the remains of Etruria, the tribes of the desert, the ruins of Edom and of Sheba, the sites of Nineveh and plains of Nimrod, have all, in their turn, enriched the present generation with the view of long-forgotten wonders in the history of the world.

But amidst this bewildered variety of facts and discoveries, there is one central truth which stands out in relief beyond all the rest. The mysteries of science are great, the discoveries of historical research are wonderful; but, without controversy, far greater and more wonderful is the mystery of godliness.

who has formed the hosts of the starry universe, and hidden secret wonders without end in the bowels of the earth, has visited this planet in his mercy; and the God who filled the highest heaven with His glorious presence, has become manifest in one province of our earth, in mortal flesh. Here He has chosen to discover his glory in forms of condescension, more wonderful than all the mysteries which science can reveal. He came to fulfil a work none else could accomplish, to reconcile infinite justice with infinite mercy, and bear the heavy burden of a world's guilt. But the darkness of the moral gloom in which He shrouded his glory for a time, only revealed by contrast his triumphant power and goodness. He who was charged by his own voluntary condescension with all the sins of a lost world, prevailed over all by His divine righteousness, and was "justified in the Spirit" by His resurrection from the grave. The love which had filled heaven with its brightness from the beginning, here, on this fallen planet, disclosed itself in new forms, unsuspected before by the blessed spirits who worship in His presence, and the Incarnate God was " seen of angels," invested with a brighter glory of love than heaven itself had revealed. A truth so wonderful, and which must fill the universe with perpetual adoration, might not be shut up in one province of the earth. A love so deep would not shrink from bestowing its treasures on the most wretched outeasts, and the Son of God, in all the riches of his grace, was "preached among" idolatrous "Gentiles." The message was not in vain. The light of heaven pierced through that gross darkness, and He was also "believed on in the world." The lost race of mankind were thus, by the love of God incarnate, restored to the hope of immortality, and the promise of life eternal. But He who had wrought this strange work of mercy withdrew himself from the gaze of the creatures He had redeemed by his death, and while the message of 'his love was blessing sinners on earth, the manifested God was received once more

into the incommunicable glory from which He came.

Such a truth, we might have supposed, when once revealed, would be secure of a universal welcome: Every heart must leap to hail the message, and every other truth which can occupy the thought of man fade into comparative oblivion before its brightness. But the Spirit warns us expressly against a mistake so natural, and yet so dangerous. He who searches the deep things of God, sees a depth of perverseness in sin that rivals for a time the depth of divine love. The message of God incarnate would avail far more widely to awaken the consciences of men from the sleep of sin to the terrors of judgment, than to subdue them into the happy confidence of love. And this wide interval, between awakened conscience and true Christian faith, would be filled up by delusions from the powers of darkness. The Spirit proclaims, then. for our warning, that "in after times. some" even of those who professedly receive that mystery, "would depart" from its living power, and refuse to rest with a simple faith in the work of God himself for their salvation. Their souls would be alarmed with the sure prospect of judgment, and yet unwilling to be saved freely by grace, through the work of the Son of God. This void would be filled up busily, by seducing spirits, with will-worship in its various forms; and chiefly with idolatrous rites and superstitions, the demon-worship that prevailed before in the heathen The one doctrine of true godliness would be practically set aside by many "doctrines of demons," or various forms of eager superstition, addressed to evil spirits clothed with the attributes and titles of angels or men. To these men would give heed, and the saving trúth be neglected for their sake. Saints without number, and holy angels, relice and images, crosses and wafer hosts, a thousand "doctrines" of costly but faithless devotion, will cloud from their eyes that heavenly mystery, which had dawned with surpassing beauty on a ruined world. The Holy Spirit foresaw the width of the delusion, and its

inveterate power. But dwelling in the light of His own eternal goodness, He looks on the darkest forms of evil as only shadows that must soon pass away. Even though the multitude of Christians, as of the Jews at the foot of the mount, may thus revolt in their hearts, and worship the molten image, still in His sight they are only a handful of rebels, "a wind that passeth away, and cometh not again." Some of the Jews "did provoke Him" in the wilderness, almost the whole congregation, except the two witnesses, Joshua and Caleb, who continued faithful. And so also the mass of Christians might fall into this foul demon-worship, except the "two witnesses of Christ," the remnant of believers. But still the Spirit. in either case, teaches us to despise the consent of numbers in error and sin, and to look forward beyond these passing shadows. Some of the Jews, he tells us, did provoke, and some Christians, he also tells us, shall depart from the faith, and give heed to the doctrines of demons. But still, has nubeculas transibunt, these clouds that appear so gloomy shall pass away, and eternal truth and light dawn upon the world in the Saviour's kingdom.

But while many would be the victims of this delusion, there are some, the Spirit further announces, far guiltier than the rest, who are its abettors and patrons. First deceived by their own pride, they become the deceivers of the Truth is forsaken for pious frauds, and the sure oracles of God for legends of saints, and tales of seductive falsehood. By this habitual disregard of truth, contenting themselves, in its , soom, to say what is needful for their own position, and the objects, fancied to be holy, which they have in view; their moral tone sinks rapidly, till the conscience itself becomes seared and hardened. They can then call evil good The highest spiritual and good evil. eretensions can then be found in unnatural league with fraud and falsehood, and open dishonesty. The landmarks of moral uprightness are carried away headlong in the stream of growing supersution, till the murder of Christ's

witnesses comes at length to be thought an acceptable service to God. But evils so foul need to be covered by some specious shows of virtue, and pride is left to make the selection. To subdue the animal nature, to bid defiance, at once to the grosser forms of appetite, and to the natural instincts which God has sanctioned and ordained; these are the weapons of their spiritual strength, the mighty instrument, by which to work on the popular mind, and help on the growing apostasy from the faith. And thus, after all the wonders of divine love in the incarnation, a dark cloud would rest for ages on the history of the church, and never be fully removed till the angel reapers go forth for the great and final senaration. Then the hypocrites will be severed from the faithful; the vial poured into the air will abolish and consume all the demon powers of darkness, and the righteous shall shine forth as the sun in the kingdom of their Father.

Such appears, on every ground of criticism, of analogy, of scriptural induction, and pure reason, to be the true scope of the prediction unfolded in this work. Some, both in our church and our nation, seem now to be departing from the true faith once more, or from all zeal in its behalf, and the spirits of demons, announced by another apostle, are reviving all the maxims and usages of Christian idolatry. Surely, then, it is our duty to contend earnestly for the faith once delivered to the saints. sword will avail in this conflict but the sword of the Spirit, the word of the living God, with earnest exposure of the deceivers, and intercession for the deceived. These warnings of prophecy are the standard of the Spirit, reared in the battle field of the church, to beat down and overcome the power of the enemy. May we never, by our carelessness and unbelief, betray it into the hands of our spiritual foes. As the conflict grows in its earnestness, let us apply more earnestly to that divine armory, where the weapons are provided for the overthrow of the Christian Babylon; and above all, to that throne of grace, where we may obtain strength for our

own duty in the battle-field, and pardon and deliverance for those who are led astray.

Our faith, even in protestant truth, if it would stand in the trial, must not rest on the traditions of our fathers, but be drawn fresh from the pure fountains in the word of God. Our zeal, if it is to resist a subtle and winning delusion, while it retains all its firmness, must clothe itself with the meekness of heavenly wisdom, and the tenderness of compassionate love. Our testimony to win the heart, as well as the judgment, must include more than a negative protest against evil, and an exposure of the sins of our forefathers. It must follow the unfolding mystery of God's holy providence in ages past, and include the bright hope of that glory which will dawn upon the world, when Babylon and all its witching sorceries of idolatries newly refined, shall be overthrown Thus we may trust, that by the divine blessing, many souls may be rescued from the snare, and restored to a living faith in God our incarnate Saviour, to the lively hope of His future kingdom, and a blessed share in the glory which will then be revealed.

THE POPES OF ROME.

SAMUEL EDGAR.

THE pontifical succession is attended with more difficulty than the quadrature of the circle or the longitude at sea. The one presents greater perplexity to the annalist and the divine, than the others to the geometrician and the navigator. The quadrature and the longitude, in the advanced state of mathematics, admit an approximation. But the papal succession mocks investigation, eludes research, and bids proud defiance to all inquiry.

The difficulty on this topic arises from the variations of the historians and electors, and from the faith and morality of the Roman pontiffs. Historians, for a century, differed in their records of the papacy; and the electors, in thirty instances, disagreed in their choice of an ecclesiastical sovereign. Many of the Popes embraced heresy and perpetrated immorality: and these considerations render the problem of their legitimate succession an historical and moral impossibility.

History has preserved a profound silence on the subject of the first Roman Bishop. This honour, indeed, if such it be, has by Romish partisans been conferred on the apostle Peter. But the patrons of this opinion cannot, from any

was ever in the Roman capital, and still less that he was ever a Roman hierarch. The evidence of his visit to that city is not historical, but traditional. History. for a century after the alleged event, presents on this topic a universal blank, which is supplied from the very suspicious testimony of tradition.

A single hint on this subject is not afforded by Peter himself, nor by his inspired companions, Luke, James, Jude, Paul, and John. Pope Peter in his epistolary productions, mentions nothing of his Roman residency, episcopacy, or supremacy. Paul wrote a letter to the Romans; and, from the Roman city addressed the Galatians, Ephesians, Philippians, Colossians, Timothy, and Philemon. He sends salutations to various Roman friends, such as Priscilla, Aquila, Epenetus, Mary, Andronicus, Junia, and Amplias; but forgets Simon the supposed Roman hierarch. Writing from Rome to the Colossians, he mentions Tychicus, Onesimus, Aristarchus, Marcus, Justus, Epaphras, Luke, and Demas. who had afforded him consolation; but, strange to tell, neglects the sovereign pontiff. Addressing Timothy from the Roman city, Paul of Tarsus remembers good authority, show that the apostle Eubulus, Pudens, Linus, and Claudia:

but overlooks the Roman bishop. No man, except Luke, stood with Paul at his first answer or at the nearer approach of dissolution.* His apostolic holiness could not then have been in his own diocess, and should have been prosecuted for non-residence. His Infallibility, perhaps, like some of his successors, had made an excursion, for amusement, to Avignon. Luke also is silent on this theme. John, who published his gospel after the other Evangelists, and his Revelation at the close of the first century, maintains, on this agitated subject, a profound and provoking silence.

The omission is continued by the Apostolic men, Clemens, Barnabas, Hermas, Ignatius, and Polycarp. Not one of all these deigns to mention a matter of such stupendous importance to Chris-Clemens, in particular, might tendom. have been expected to record such an He was a Roman bishop, and interested in a peculiar manner, in the dignity of the Roman see. An apostolic predecessor, besides, would have reflected honour on his successor in the hierarchy. He mentions his pretended predecessor indeed; but omits any allusion to his journey to Rome, or his occupation of the pontifical throne.

The fiction of Peter's visit to the metropolis of the world began to obtain eredit about the end of the second century. Irenæus, trusting to the prattlement of Papias or to common report, recorded the tradition; and was afterwards followed by Tertullian, Hippolytus, Origen, Cyprian, Epiphanius, Athanasius, Ephraim, Lactantius, Jerome, Chrysostom, Arnobius, Prudentius, Theedoret, Orosius, Prosper, Cyril, Eusebius. Optatus. Sozomen, and Augustin.† The tradition, however, seemed doubtful to Eusebius. He introduces it as something reported, but not certain. The relation, to the father of ecclesiastical history, was a mere hearsay. Bede, on this subject, uses a similar expression, which corroborates this interpretation of

* Rem xvi. Coloss iv. 2 Tim. iv. 1 Iren. III 3. Maimb. 22. Bruy. 1. 10. Spon. 44. X. Bell. II. 3 Euseb. II. 25.

the Greek historian. Peter, according to the British annalist, having founded the Roman church, is said to have consecrated his successor.*

The evidence of the tale may be reduced to small compass. Irenæus is the first author of any credibility who mentions the report. The Apostle, according to Baronius, Binius, and Labbé, came to Rome in the reign of Claudius in the year 45; and Irenæus, at the close of the second century, relates the supposed transaction.† A hundred and fifty years therefore elapsed, from the occurrence of the alleged event till the time of its record.

The cotemporary and succeeding authors for a century and a half, such as Luke, Paul, John, Clemens, Barnabas, Hermas, Ignatius, and Polycarp, who detail Peter's biography and who were interested in the supposed fact, say nothing of the tradition. The intervening historians between Peter and Irenzus are on this topic silent as the grave. The belief of such a story requires popish prejudice and infatuation.

Simon, however, even if he were at the Roman city, could not have been the Roman bishop. The Episcopacy, in its proper sense, is, as Chrysostom, Giannon, and Du Pin have observed, incompatible with the apostleship. A bishop's authority, says Chrysostom and Giannon, 'is limited to a city or nation: but an apostle's commission extends to the whole world.' The Apostles, says the Parisian Sorbonnist, 'perambulated the principal parts of the earth and were confined to no place or city. constituted one distinction between the Apostolic and Episcopal functions. The Apostles founded and organized churches. and then consigned their superintendency to fixed and ordinary pastors. The one formed an army of conquest for the formation of ecclesiastical kingdoms; and the other an army of possession for the purpose of occupation and govern-

^{*} Beda, V. 4. † Bin. 1.24. Labb. 1.64. † Chrysostem, 11.83. † Du Pin, 15. An. Eccl. 28t. Ginnau, I.2.

This statement corresponds with the details of Irenaus, Ruffinus, Eusebius, and the author of the Apostolic Constitutions, who lived near the scene of action and the fountain of tradition. These represent Linus as the first Roman bishop, who, succeeded by Anacletus and Clemens, exercised the Roman prelacy; while Peter and Paul executed the Christian apostleship. Peter and Paul, says Irenæus, having founded the Roman church, committed its episcopacy to Linus, who was succeeded by Anacletus and Clemens.* Linus, Cletus, and Clemens, says Ruffinus, in the Clementin Recognitions edited by Cotelerius, were Roman bishops during Peter's life, that he might fulfil his apostolic commission.'t According to Eusebius, Linus was the first Roman bishop, who was followed in succession by Anacletus The apostolic constituand Clemens. tions refer 'the ordination of Linus, the first Roman bishop, to Paul, and the ordination of Clemens, the second in succession after the death of Linus, to Peter.' Linus, therefore, to the exclusion of Peter, was the first Roman bishop: and Clemens, Gletus, or Anacletus succeeded during the apostolic age as the ordinary overseers of the church; while Paul and Peter accomplished their extraordinary mission.

The episcopacy of Linus, Anacletus, and Clemens was incompatible with that of Simon in the same city. Had he been bishop, the consecration of another during his life would have been a violation of the ecclesiastical canons of antiquity. The ancients, to a man, deprecated the idea of two prelatic superintendents in one city. Gibert has collected seven canons of this kind, issued by Clemens, Hilary, and Pascal, and by the councils of Nicea, Chalons, and the Lateran. The Lateran Fathers, in the fourth canon, compared a city with two bishops, to a monster with two heads. The Nicene and Lateran synods were general, and therefore, according to both the Italian and French schools, were vested with infallibility. No instance indeed can, in all antiquity, be produced, of two bishops ruling in conjuction in the same city.*

The reasoning of the Romish advocates on this question is remarkable only for its silliness. Bellarmine's arguments on this topic, are like to those of a person, who, in the manner of Swift, wished, in solemn irony, to ridicule the whole story. He is so weak, one can hardly think him serious. A supposition, which, if true, should be supported by evidence the most indisputable, is as destitute of historical testimony as the visions of fancy, the tales of romance, or the fictions of fairy-land.

A specimen of Bellarmine's reasoning may amuse the reader. Babylon, from which Peter wrote, was, Bellarmine as well as Maimbourg gravely affirms, the Roman capital: and in support of his opinion, he cites Jerome and Bede, who seem, on this subject, to have possessed about as much sense as Bellarmine. Paul found Christians at Rome on his arrival at that city; and the learned Jesuit could not, for his life, discover how this could have been the case had Peter not been at the capital of the world.† Peter's victory at Rome over Simon the magician, the Cardinal alleges, proves his point: and indeed the Apostle's conflict with the magician and his Roman episcopacy are attended with equal probability. Both rest on the same authority of tradition. But the ridiculousness of the magician's exploits, who rose in the air by the power of sorcery, and fell by the prayer of Peter and broke his leg, overthrows its probability. The airy and ridiculous fabrication of the necromancer's achievements falls, like their fabled author, and buries in its ruins, the silly fiction of the 'Apostle's Roman episcopacy.

But the whole accounts of this event are as discordant as they are silly. The partisans of this opinion differ in the time of the apostolic pontiff's arrival

^{*} Iren. III. 3.

[†] Cotel L 492.

¹ Euseb. III. 21. et v. 6.

[§] Con. Ap. VII. 46. Cotel. 1. 387. Labb. 1.63.

^{*} Labb. 2, 38. Labb. 7, 397, et 13, 946. Gibert,

[†] Bell. 1, 551. Maimb. 20. Acts xxviii. 15. Peter v. 13. Alex. 1, 511.

and stay in the Roman capital. Jerome, Eusebius, Binius, Orosius, Labbeus, Spondanus, Onuphrius, Naucleclerus, Petavius, Bede, Bruys, Batonius, and Valesius send Peter to Rome in the reign of Claudius. These, however, disagree in the year; the second, third, fourth, thirteenth, and fourteenth years of the emperor's reign being assigned by different authors for the era of this important event. Simon, says Jerome, having preached to the Jews of Pontus. Galatia, Cappadocia, Asia, and Bithynia, proceeded to Rome in the second year of Claudius, and held the sacerdotal chair twenty-five years. Lactantius, Origen, Balusius, and Pagius fix his arrival at the Roman metropolis to the reign of Nero. But these two differ as to the year. The length of Peter's episcopacy is also disputed. Twenty-three, twenty-five, twenty-seven, and twenty-nine years have been reckoned by various chronologers for its duration.* This discordance of opinion is the natural consequence of deficiency of evidence. Contemporary historians, indeed, say no more of the apostle Peter's journey to Rome than of Baron Munchausen's to the moon.

Many fictions of the same kind have been imposed on men, and obtained a temporary belief. Geoffrey of Monmouth's story of the Trojan Brutus is well known. The English Arthur, and the French Roland were accounted real heroes, and presented a popular theme for the poet, the novelist, and the histo-The whole story of the apostle's Roman episcopacy seems to have originated with the garrulous Papias, and to have been founded on equal authority with these legends. The popedoms of Peter and Joan display wonderful simi-Joan's accession remained unmentioned for two hundred years after her death, when the fiction, says Florimond, was attested by Mariana. reign of the Popess was afterwards related by thirty Romish authors, and circulated through all Christendom without contradiction, for five hundred years, till

Jerom. 4, 107. Euseb. II, 15. Petav. 2,
130. Beda, 17. Bruy. 1, 7. Lactan. c. 2. Bin. 1,
24. Labb. 1, 64. Maimb. 16.

the era of the Reformation. The popedoms of Peter and Joan, in the view of every unprejudiced mind, possess equal credibility.

The earliest ecclesiastical historians. differing in this manner, on the subject of the first pope, show the utmost discordance on the topic of his successors. Irenæus, Eusebius, Epiphanius, Jerome, Theodoret, Optatus, Augustine, and the Apostolic Constitutions place Linus immediately after Peter. Tertullian, Jerome, and the Latins, in general, place Clemens immediately after the apostle. Jerome, however, in sheer inconsistency, gives this honour, in his catalogue of ecclesiastical authors, to Linus. Cossart could not determine whether Linus, Clemens, or some other was the second Roman pontiff. He also admits the uncertainty of the pontifical succes-Clemens, according to Tertulsion. lian, was ordained by Peter.* Linus, according to the Apostolic Constitutions, was ordained by Paul. Linus, however, at the present day, is, by Greeks and Latins, accounted the second Roman pontiff.

The succession of the Roman hierarchs, exclusive of Peter, in the first century, according to Augustine, Optatus, Damasus, and the Apoetolic Constitutions, was Linus, Clemens, and Anscletus; but, according to Irenæus, Eusebius, Jerome, and Alexander, was Linus, Anacletus, and Clemens. The arrangement of Epiphanius, Nicephorus, Ruffinus, and Prosper, is, Linus, Cletus, and Clemens: whilst that of Anastasius, Platina, More, Binius, Crabbe, Labbé and Cossart, is Linus, Cletus, Clemens, and Anacletus. Cletus, who is inserted by others, is omitted by Augustine, Optatus, Damasus and the Apostolic Constitutions. Baronius, Bellarmine, Pagi, Godeau, and Petavius reckon Cletus and Anacletus two different pontiffs. Cotelerius, Fleury, Baillet, and Alexander account these two names for the same person. Bruys and Cossart confess, that whether Cletus and Anacletus were identi-

" Iren. III. 3. Euseb. 111. 21. Epiphan. II. XXVII. Jerom. 4, 107, 126. Theod. in Tim. 4. Optatus, 11. Aug. Ep. 161. Con. Ap. VII. 46. Tertul. 213.

eal or distinct, is doubtful or unknown.*

The variations of historians in this manner, have introduced confusion into the annals of the Roman pontiffs. tavius confesses their doubtfulness till the time of Victor, and Bruys, the impossibility of discovering the fact. The most eagle-eyed writers, says Cossart, cannot amid the darkness of these ages. elicit a shadow of truth or certainty in the papal succession.† This diversity appears, indeed, in the history of the popedom, during the early, the middle, and the modern ages. The partisans of Romanism boast of an uninterrupted and unbroken succession in the sovereign pontiffs and in the holy see. The fond this is all empty bravado. conceit shuns the light; and vanishes, on examination, like the dream of the morning. Each historian, ancient and modern, has his own catalogue of popes, and scarcely two agree. The rolls of the pontiffs, supplied by the annalists of the papacy, are more numerous than all the denominations which have affected the appellation of protestantism. Such are a few of the historical variations on this topic, and the consequent disorder and uncertainty.

Electoral variations have produced similar difficulty. The electors, differing in their objects as the historians in their details, have caused many schisms in the papacy. These, Baronius reckons at twenty-six. Onuphrius mentions thirty, which is the common estimation. A detailed account of all these would be Some are more and some less important, and, therefore, in proportion to their moment, claim a mere allusion The folor a circumstantial history. lowing observations will refer to the second, seventh, thirteenth, nineteenth, twenty-ninth, and thirtieth schisms.

The second schism in the papacy began in the ecclesiastical reigns of Liberius and Felix, and lasted about three years. Liberius, who was lawful bishop, and who, for a time, opposed

Arianism, was banished in 355 to Berea by the emperor Constantius. the meantime, was, by the Arian faction, elected in the room of Liberius. and ordained by Epictetus, Basil, and Acasius. Liberius, afterwards, weary of exile, signed the Arian creed, and was recalled from banishment and restored to the popedom. His return was followed by sanguinary battles between the two contending factions. The clergy were murdered in the very churches. Felix, however, with his party, was at length overthrown and forced to yield, He retired to his estate on the road to Ponto, where, at the end of seven years. he died.*

The several claims of these two Arians to the papacy have caused great diversity of opinion between the ancients and the moderns. Liberius. though guilty of Arianism, was supported by legitimacy of election and ordi-Felix, on the contrary, was obtruded in an irregular manner by the Arian party. Godeau represents his ordination as surpassing all belief, and compares the ceremony on the occasion to "the abomination of Antichrist."† Felix had sworn to resist the intrusion of another bishop during the life of Li-His holiness, therefore, in accepting the popedom, was guilty of perjury. His infallibility, according to Socrates and Jerome, was an Arian; and, according to Theodoret, Ruffinus, Baronius, Spondanus, Godeau, Alexander. and Moreri, communicated with the Arians and condemned Athanasius. All the ancients, among whom are Jerome. Optatus, Augustine, Athanasius, and Prosper, followed, in modern days, by Panvinius, Bona, Moreri, Lupus, and Fleury, reject his claim to the papacy. Athanasius calls his holiness "a monster, raised to the Roman hierarchy, by the malice of Antichrist."

These two Arians, nevertheless, are, at the present day, Roman saints. Their names are on the roll of canonization:

^{*} Alex. 1, 545. Cotel. 1, 387. Bin. 1, 30. Niuep. II. Prosp. 1, 410. Anastast. in Pet. Crabb. 1, 30. Coss. 1, 6. Bell. II. 5. Godeau, 1, 389. † Cossart, 1, 1.

^{*} Socrat IV. 5. Jerome, 4, 124. Platina, 44. † Godeau, 2, 266.

t Athan. ad Sol. Labb. 2, 991. Spon. 357. XVII. et 355. X. Socrat. II. 37. Ruffin. 1. Theod. II. 17. Bruy. 1, 123. Alex. 7, 20. Moreri, 4, 42.

and the legality and validity of their popedom are maintained by the papal community. The Arian Liberius is the object of Ronrish worship. The devout papist, according to the Roman missal and breviary, on this saint's festival, addresses his Arian Infallibility, as the light of the holy church, and the lover of the divine law, whom God loved and clothed with the robe of glory,' while supplication is made for pardon of all sin, through his merits and intercession.'* Similar blasphemy and idolatry are addressed to Felix, who. in the days of antiquity, was accounted an Arian, a perjurer, an Antichristian monster and abomination, shunned by all the Roman people like contagion; but who is now reckoned a saint and a martyr.

His saintship, however, had nearly lost his seat in heaven in 1582, when the KEYS, for the purpose of reforming the Roman Calendar, were transferred from Peter to Baronius. Doubts were entertained of the perjured Arian's title Gregory the Thirteenth, te heaven. however, judging it uncourteous to uncanonize his holiness, and turn him out of heaven without a fair trial, appointed Baronius as counsel for the prosecution, and Santorio for the defence. Santorio, unable to answer the arguments of Baronius, prayed to his client, the departed pontiff, for assistance. The timely interposition of a miracle, accordingly, came to the aid of his feeble advocacy. Felix was just going to descend, like a falling star, from heaven, when a marble coffin was discovered in the Basilic of Cosmas and Damian with this inscrip-'The body of Saint Felix, who condemned Constantius.† This phenomenon, which Moreri calls a fable and Bruys a cheat, silenced, as might be expected, all opposition. TE DEUM was sung for the triumph of truth; and the perjured Arian Vicar General of God, was declared worthy the honours of martyrdom,-canonization and worship.

The seventh schism distinguished the spiritual reigns of Silverius and Vigi-

lius. Silverius, in 536, was elected by simony. He bribed Theodatus, who, says Anastasius, threatened to put all who should oppose him to the sword.* His election, Godeau admits, was owing to the power of the Gothic King, rather than to the authority of the Roman clergy. His ordination in consequence, was the effect of fear and violence.†

The election and ordination of Silverius, therefore, according to a Bull of Julius and a canon of the Lateran Council. was illegal and invalid. Julius the Second pronounced the nullity of an election effected by simony, and declared the candidate an apostate, a thief, a robber, a heresiarch, a magician, a pagan, and a publican. The elected, in this case, might be prosecuted for heresy, and deposed by the secular arm; while the electors were to be deprived of their possessions and dignity. The Lateran Council, in which Nicholas the Second presided, decreed the invalidity of an election obtained by simony, the favour of the powerful, or the cabals of the people or soldiery. Possession of the Papacy, procured in this way, exposed the intruder, as a felon, to deposition by the clergy and laity. † These regulations abrogated the claims of Silverius to the Pontifical throne.

Silverius, who obtained the Popedom by simony, was, in a short time, supplanted by Vigilius, who also gained the same dignity by similar means. stratagems were aided by the machinations of Theodora and Belisarius. odora the Empress was friendly to Monophysitism, and hostile to the council of Chalcedon. Her aim was the degradation of Mennas the Byzantine patriarch, who adhered to the Chalcedonian faith: and the restoration of Anthimus. Theodosius, and Severus, who had been deposed for their attachment to the Monophysite heresy. Theodora applied to Silverius for the execution of her design. and was refused. She then turned her attention to Vigilius, and offered him seven hundred pieces of gold and the Papacy to effect her intention. offer was accepted. The Empress then

^{*} Miss. Rom. P. XIV. Brev. Rom. P. XXXV. † Spon. 357, XVIII. Labb. 2, 993.

^{*} Anastasius, 21. † Ibid. † Caranza, 51; Platina, 146.

suborned Belisarius, at Rome, to expel the refractory Silverius and raise the complying Vigilius to the Papal chair. The General, influenced by the Empress, and aided by his wife Antonia, obeyed. He scrupled indeed at first; but on reflection, like a prudent casuist, complied. Two hundred pieces of gold, which he received from Vigilius, had, in all probability, a happy effect in reconciling his conscience, such as it was, to his False witnesses were suborned against Silverius. These accused the Pontiff of a design to betray the city to the Goths. He was banished, in consequence, to Palmaria, where, according to Liberatus, he died of hunger, but, according to Procopius, by assassination. The degradation of Silverius was followed by the promotion of Vigilius, who assumed the Pontifical authority. enactments of Julius and the Lateran Council condemn Vigilius as well as

The election and ordination of Vigilius were invalid, prior to the death of Silverius. Two Pontiffs, according to the canons, could not, at the same time, occupy the Papal chair. Ordination into a full see, besides, was condemned by the Niccen Council. Baronius, Binius, and Maimbourg indeed pretend that Vigilius, on the dissolution of his competitor, resigned and was again. elected.† Nothing of the kind, however, is mentioned by any cotemporary histo-No monument of his abdication, says Alexander, is extant. The annalist and the collector of conneils, therefore, must have got the news by inspiration. Procopius, on the contrary, dates the election of Vigilius, immediately after the banishment of Silverius, and Liberetus, on the next day. Du Pin and Pagi, accordingly, with their usual candour, reject the tale of re-election, and found the title of Vigilius on his general reception in Christendom.

The simony of the two rivals betrays the

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canonical illegitimacy of their election. The occupation of the Episcopal chair by his predecessor, besides, destroyed the title of Vigilius. His moral character. also, if villany could affect his claims, placed another obstacle in his way. His history forms an uninterrupted tissue of enormity and abomination. He was guilty of murder, covetousness, perfidy, prostitution of religion for selfish ends. and mockery of both God and man. He killed his secretary with the blow of He whipped his nephew to a clab. death, and was accessory to the assassination of Silverius. His conduct with Theodora, Belisarius, Justinian, and the fifth general council, showed him to be a miser and a traitor, regardless of reli-

gion and honour, of God and man.* The thirteenth schism disgraced the Papacy of Formosus and Sergius. Formosus, in 893, gained the Pontifical throne by bribery. His infallibility, therefore, by the Bulls of Nicholas and Julius, forfeited all claim to the ecclesiastical supremacy. He was Bishop of Porto, and therefore was incapacitated, according to the canons, to become Bishop of Rome. He had sworn to John the Eighth, by whom he had been excommunicated and banished, never to revisit the Roman metropolis. His Holiness, therefore, was guilty of perjury. The Hierarch, contrary to another canon, had recourse, in his extremity, when the Sergian party opposed his election, to the aid of Arnelf, the Gothic King. His Majesty's authority, however, though uncanonical, was successful. Sergius, his rival, whose claims were supported by a Roman faction, was expelled by royal power; and Formosus retained possession of the papal sovereignty till the day of his death.†

But an extraordinary scene was exhibited by his successor. Stephen, who succeeded in 896, raged with unexampled fury against the memory and remains of Formonia. Solon, a heathen legislator, enacted a law to forbid the Athenians to speak evil of the dead. But the vicar-general of God outraged, in this respect, the laws of earth and

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^{*} Godesu, 4, 204. Bin. 4, 141. Bruy. 1, 315.

Platina, 66. Procop. 1, 25.

† Baron. 540, IV. Bin. 4, 142. Maimh. 66.

‡ Alex. 12, 33.

† Procopius, 231. Libers, c. 22. Du Pin. 1, 25.

**Platina, 68.

† Alex. 15, 62. Bruys, 2, 186. Baren. 1, 897.

Stephen unearthed the mouldering body of Formosus, which robed in Pontifical ornaments, he placed before a Roman Council that he had assembled. He then asked the lifeless pontiff, why, being bishop of Porto, he had, contrary to the canons, usurped the Roman See? The body probably made no unnecessary The pontiff then stripped the bloated corpse, and amputated its head and fingers. The disinterred and mutilated carcass, despoiled of its dress and mangled in a shocking manner, he threw without any funeral honours or solemnity into the Tiber. He rescinded his acts. and declared his ordinations irregular and invalid.* Such was the atrocity perpetrated by the viceroy of heaven, and approved and sanctioned by a holy Roman council.

Stephen's sentence, however, was afterwards repealed by his successor. John the Tenth. on his accession. assembled a synod of seventy-four bishops at Ravenna, condemned the act of Stephen, and re-established the ordinations of Formosus. But John's decisions again were destined to proclaim the vexations of Popery, and display the mutability of earthly things. Sergius the Third, on his promotion to the Roman Hierarchy, called a council, rescinded the acts of John, and once more annulled the ordinations of Formosus.†

Vengeance soon overtook Stephen, the violator of the sepulchre and the dead. His miscreancy met with condign punishment. The Romans, unable to bear his ruffianism, expelled his Holiness from the hierarchy. He was then immured in a dungeon, loaded with chains, and finally strangled. He entered, says Baronius, like a thief, and died as he deserved by the rope. 'This father and teacher of all Ohristians,' was, says Bruys, ignorant as he was wicked. This head of the church and vicar-general of God was unacquainted with the first elements of learning.

Omitting the intermediate distractions

in the Papacy, the nineteenth schism deformed the ecclesiastical reigns of Benedict, Silvester, and John. Benedict was son to Alberic, Count of Tuscany: and, in 1033, was raised to the pontifical throne in the tenth or, some say, in the twelsth year of his age. His premotion was the effect of simony, and his life was a scene of pollution. His days were spent in debauchery. He dealt, says Benne, in sorcery, and sacrificed to Demons.*

Such was the miscreant, who, for ten years, was, according to the popish system, the head of the church, the judge of controversy, and, in deciding on questions of faith, the organ of inspiration. A Roman faction, however, in 1044, headed by the Consul Ptolemy, expelled Benedict and substituted Silvester. But Silvester's reign lasted only a short time. The Tuscan faction, in three months, expelled Silvester and restored Benedict. Benedict again soon resigned in favour of John. He was induced to retire, to avoid the public odium caused by his miscreancy, and to enjoy a freer indulgence in licentiqueness and sensuality. Led by this view, the Vicar-General of God sold the papacy for £1500, to Benedict then departed, with the price of the papal chair, to private life, to continue his debauchery. vester, in the mean time, resolved to reassert his right to the pontifical throne, and took possession of the Vatican. Benedict, weary of privacy, renewed his claim, and seized, by dint of arms, on the Lateran. These three ruffians, therefore, Silvester, John, and Benedict, on this unexampled occasion, occupied Saint Mary's, the Vatican, and the Lateran; and fixed their head quarters in the principal Basilies of the Roman capital. 'A three-headed Brast,' says Binius and Labbe, 'rising from the gates of hell, infested in a woful manner the therefore, emerging from the portals of the infernal pit, constituted a link in the

^{*} Luie, 1, 8. Spon. 897, II. Bray. 2, 193. Phaina, 196. Petav. 1, 407. Bin. 7, 162. Her-mann, Anno. 896. Canistus, 3, 256.

[†] Platina, 127, 198. Luitprand, I. 7, † Spon. 980, IL. Baron. 980, V. Bruys, 2, 194.

^{*} Spon. 1033, II. Du Pin, 2, 206. Brey. 2, 327. Brn. 7, 221.
† Bruy. 2, 331. Spon. 1044, I. II. Giamon, VII, 5. An. Ecol. 246.

[#] Bin. 7, 221. Labb. 11, 1299.

sacred unbroken chain of the pontifical succession.

The conduct of Benedict, Silvester, and John exhibited, on the occasion, an extraordinary spectacle. Their mutual agreement and concessions were not the less striking traits in the picture. These wretches resolved not to interrupt their pleasures by unnecessary contention. No attempt was made at reciprocal ex-These earthly gods forbore to pulsion. waste the precious hours of sensuality in vain jangling, and, in the utmost harmony, divided the ecclesiastical revenues, which they spent in revelry and intoxication.

Gratian, in the mean time, a man of rank and authority, added another feature to the ridiculousness of the spectacle. His design was to deliver the church from this three-headed monster. end might be praiseworthy; but the means was something like that attempted by Simon the magician. The argument which he used on the occasion was in the form of money. He purchased the papacy, with all the appurtenances thereunto belonging, be they more or less, from the proprietors, Benedict, Silvester, and John. Benedict, probably on account of his greater interest in the property, received the greatest compensation. He stipulated for the ecclesiastical revenues of England, to expend in every enormity. Gratian's money, which, according to Platina, was in these times a ready passport to the papacy, delivered the Holy See from the usurpers. Gratian himself succeeded under the appellation of Gregory the Sixth. The patrons of Romanism may determine which of those three ruffians, Benedict, Silvester, or John, preserved the pontifical succession, and was on earth the viceroy of of Clement. heaven.

The great western schism, which constituted the twenty-ninth division in the popedom, troubles the ecclesiastical reigns of Urban, Boniface, Innocent, Gregory, Clement, and Benedict. This contest began in 1378, and distracted Christendom for half a century with atrocity and The papal court having revolution.

* Spon. 1048, I. Platina, 142. Bruy. 3, 332. Bin. 7, 227. Labb. 11, 1303.

continued at Avignon for seventy years. was restored to Rome by Gregory the Eleventh. The conclave proceeding at his death in 1378, to a new election, a mob of thirty thousand (fearing, should a Frenchman be chosen, that he would remove to Avignon,) threatened the cardinals with death, if they did not select The sixteen electors, twelve an Italian. French and four Italian, intimidated by such a formidable sedition, returned Urban the Sixth, a Neapolitan, or some say, a Pisan. But retiring to Fundi as a place of safety, the sacred college appointed Clement the Seventh to the popedom.* Clement, at Avignon, was succeeded by Benedict; and Urban, at Rome, by Bo-

niface, Innocent, and Gregory.

Urban and Clement divided Christen-The church could not determine which of the two was its head, the vicargeneral of God, and the plenipotentiary of heaven. The rival pontiffs therefore received, in nearly equal proportions, the obedience of the European kingdoms. Scotland, France, Spain, Arragon, Castile, Lorrain, Naples, Navarre, Sicily, Cyprus, and Savoy acknowledged Clement; while Urban was recognised by Italy, Portugal, Germany, England, Belgium, Hungary, Bohemia, Poland, Russia, Denmark, Sweden, and Norway. A few states remained neutral; and some, for a time, obeyed his Roman holiness, and afterwards, according to the dictation of policy, conscience, whim, or passion, shifted to his French infallibility. Hainault asserted its neutrality. Arragon at first hesitated, but soon recognised Urban; and afterwards, when the pontiff disputed the sovereign's pretensions to Sicily, affected neutrality, and finally declared without any ceremony in favour Spain and Naples, at the commencement of the schism, supported the Italian hierarch; but afterward, in the fluctuation of caprice or folly, veered round to the French pontiff. Joanna. the Neapolitan queen, received Clement with particular honours. His holiness, on the occasion, had his sacred foot well kissed. The queen began the AUGUST

Platina, 233. Alex. 24, 439. Daniel, 5, 244
 Giannon, XXIII. 4.
 † Alex. 20, 254.

ceremony; and her majesty's holy example was followed with great elegance and edification by the Neapolitan barons, knights, ladies, and gentlemen, such as Margaret, Agnes, Otho, Robertus, and Durazzo. Urban, in return, as a token of his pontifical friendship, deposed Joanna from her royalty, despoiled her of her kingdom, and recommended her soul to the devil." Two powerful and contending factions, in this manner, divided the papacy, and distracted the Latin communion.

The schism spread dissension, animosity, demoralization, and war through the European nations; and especially through Italy, France, Spain, and Germany. Kings and clergy formed ecclesiastical factions, according to the dictates of faith or faucy. The pontiffs pursued their several interests, often without policy, and always without principle. The pontifical conscience evaporated in ambition and malignity. The kings, in general, dictated the belief of the priesthood and laity, who followed the faith or faction, the principles or party of their sovereign. Christendom, in consequence, was demoralized. Paper and ink, says Niem, would fail to recount the cabals and iniquity of the rival pontiffs, who were hardened in obduracy and full of the machinations of Satan. High and low, prince and people, abjured all shame and fear of God. The belligerents, who waged the war, carried it on by unchristian machinations, which disgraced reason and man. The arms used on the occasion, were excommunication, anathemas, deposition, perjury, prevarication, duplicity, proscription, saints, miracles, revelations, dreams, visions, the rack, the stiletto, and the dagger.†

Urban and his electors had the honor of opening the campaign. These commenced hostilities with a free use of their spiritual artillery. The cardinals declared the inutility of Urban's appointment and enjoined his speedy abdication. But his infallibility had no relish for either the declaration or the injunction; and resolved to retain his dignity. The

sacred college, in their extremity, had recourse to excommunication. The ecclesiastical artillery was well served on the occasion, and launched their anathemas with singular precision; but nevertheless without effect. His holiness, in addition to these execrations, was, by his own electors, found guilty of apostacy, usurpation, intrusion, dissemination of heresy, and enmity to religion and truth.*

His infallibility soon returned these compliments. The plenipotentiary of heaven was gifted with a signal facility in hurling excommunication, and fulminated his anathemas with singular practical skill. He was enabled, in consequence, to repay the Conclave's congratulation with due interest. He ansthematized his electors, whom he called sons of perdition and heresy; a nursery of scandal and treachery, who were guilty of apostacy, conspiracy, treason, blasphemy, rapine, sacrilege, contumacy, pride, and calumny. Their cold remains after death, his infallibility, by a judicial sentence, deprived of Christian burial. The persons who should consign their lifeless bodies to the grave with funeral honors, he also excommunicated, till, with the hands which administered the sepulchral solemnity, they should unearth the mouldering flesh, and cast each accursed and putrefying carcass from the consecrated soil of the hallowed tomb.t

Seven of his cardinals, whom he suspected of a conspiracy against his life, he punished with a more cruel sentence. The accused were men of merit and of a literary character; whilst the accusation was unsupported by any evi-But his holiness, outraging reason and common sense, pretended to a special revelation of their guilt. Healso, in defiance of mercy and justice, put the alleged conspirators to the rack to extort a confession. The tortures which they endured were beyond description; but no guilt was acknowledged. feeling pontiff, in hardened insensibility. amidst the groans of the agonizing suf-

^{*} Labb. 15, 940. Bruy. 3, 535, 539, 557. Du Pin, 2, 509. Coss. 3, 632, 638. † Bruy. 3, 651. Daniel, 5, 238.

Bruy. 3, 529. Daniel, 5, 207, 308.
 Labb. 15, 942, 944. Giannon, XXIII. 4.

ferers, counted his beads in cold blood, and encouraged the executioners in the work of torment. His nephew unreproved, laughed aloud at sight of the horrid spectacle. These unhappy men afterwards suffered death. The pontiff slew Aquilla in his flight from Nocera and the Neapolitan army, and left the unburied body for the flesh to moulder without a grave, and the bones to whiten in the sun. Five of the cardinals, according to common report, he thrust into sacks and threw into the sea. says Callenicio, were beheaded with an The headless bodies were fried in an oven and then reduced to powder. This, kept in bags, was carried before Urban to terrify others from a similar conspiracy.*

The holy pontiffs next encountered each other in the war of excommunication. Urban and Clement, says Alexander, 'hurled mutual execrations and anathemas.'t These Vicegerents of God cursed one another indeed with sincere devotion. His Holiness at Rome hailed his Holiness at Avignon with direful imprecations: and the Christian and polite salutation was returned with equal piety and fervour. The thunder of anathemas. almost without interruption, confinued, in redoubled volleys and reciprocal peals, to roar between the Tiber and the Rhone. The rival vice-gods, in the language of Pope Paul, unsatisfied with mutual excommunications, proceeded with distinguished ability, to draw full-length portraits of each other. Each denominated his fellow a son of Belial; and described. with graphic skill, his antichristianity, schism, heresy, thievery, despotism, and These heads of the church treachery. might have spared their execrations, but they certainly did themselves justice in the representations of their moral charac-The delineations, sketched by the pencil of truth, possess all the merit of pictures taken from life.

Urban, having, in this manner, excommunicated his competitor, proceeded to the excommunication of several kings who withstood his authority. He ana-

thematized Clement and all his adherents. which included the sovereigns of the opposition. He bestowed a particular share of his maledictions on John, Lewis, Joanna, and Charles of Castille. Aniou. and Naples. He declared John a son of iniquity, and guilty of apostacy, treason, conspiracy, schism, and heresy. He then pronounced his deposition and deprivation of his dignity and kingdom, absolved his vassals from their oath of fidelity, and forbade all, on pain of personal excommunication and national interdict, to admit the degraded Prince into any city or country. He pronounced a similar sentence against Lewis, on whom Clement had bestowed the crown of Na-He declared this sovereign accursed, guilty of schism, and heresy, and published a crusado, granting plenary indulgence to all who would arm against his Majesty.*

Joanna, Queen of Naples, received a full proportion of the Hierarch's maledictions. His holiness declared her Majesty accursed and deposed, guilty of treason and heresy, and prohibited all obedience of this Princess, under the penalty of excommunication of person and interdict of the community. He next freed her vassals from their fealty, transferred her kingdom to Charles, and her soul to Satan.

Charles, on whom Urban bestowed the kingdom of Naples, soon met a similar destiny. This Prince had been the Pontiff's chief patron and friend. The king's friendship, however, the Hierarch, in a short time, requited with anathemas and degradation. The attachment, indeed, between Charles and Urban was the mercenary combination of two ruffians for mutual self-interest, against the unoffending Neapolitan Queen, whom the miscreants betraved and murdered. But a quarrel between the two assassins, as might be expected. soon ensued. The Pontiff, then, in requital of former kindness, erected a cross, lighted tapers, interdicted the kingdom, cursed the king, and consigned his Majesty, soul and body, to the devil. This effusion of pontifical gratitude was fol-

^{*} Labb. 15, 941. Bruy. 3, 547. Giannon, XXIV. 1.

[†] Alex. 20, 254. Bruy. 3, 515.

^{*} Bruy. 3, 539, 541. Giannon, XXIII. 5, et XXIV. 1.

lowed with dreadful reprisals. Charles tormented the clergy who acknowledged Urban as pope, and offered ten thousand floring of gold for his head dead or alive. He led an army against Urban, and besieged him, amid the inroads of famine and fear, in the castle of Nocera. Four times a day the terrified pope from his window cursed the hostile army with bell book, and candle-light.' He bestowed absolution on all who should maim any of the enemy; and on all who would come to his aid, he conferred the varies crusading indulgence granted to those who marched to the Holy Land. Urban, in a wonderful manner, escaped, and Charles was afterwards assassinated in The holy pontiff rejoiced Hungary. in the violent death of the Neapolitan The blood-stained instrument of murder, which was presented to his infallibility 'red with the enemy's gore, excited in the vicar-general of God a tiendish smile.*

These are a few specimens of Urban's ability in the pontifical accomplishment of cursing. Urban, in this art, which is a matter of great importance in a good pope, seems to have excelled Clement. Both indeed showed splendid talents in this edifying department, which is an essential qualification in a plenipotentiary of heaven. But Urban, in this part of a pope's duty, eclipsed his rival, and carried this practical science to perfection.

These mutual maledictions, with which the competitors attempted to maintain their several pretensions, were supported in the rear by another species of ecclesiastical artillery; such as miracles, visions, dreams, and revelations. faction was supplied with these in copious profusion. Peter and Catherine appeared for Urban. Peter was a Franciscan, and famed for sanctity, miracles, and celestial visions; Catherine of Sienna, a Dominican virgin, who had been raised to the honours of saintship, appeared for his Roman Infallibility. She supported her patron with all the influence of her sanctity, and wrote a bad letter to the French king in his favour. Vincent and Peter declared for Clement.

* Bruy. 3, 560, 553.

Vincent, a Dominican, besides heavenly visions, and miraculous powers, had, according to accounts, proselyted multitudes of the Jews and Waldenses. But Vincent, in the end, deserted his French holiness, and called him, in saintly language, a schismatic and a heretic. Peter, the cardinal of Luxemburg, who adhered to Clement, was in equal odour of sanctity, and superior to all in the manufacturing of miracles. Forty-two dead men. at one cast, revived at his tomb. Many others, of each sex, and of the same sanctified class, supported each party. 'Many holy men and women,' said Urban's advocate in the council of Modena in 1380, 'had revelations for his Roman holiness.' His French infallibility's party was also prolific in prophets, prophetesses, and All these, in favour of their several patrons, saw visions, uttered revelations, wrought miracles, and dreamed dreams.*

The evils which the schism had long inflicted on Christendom, at length induced men to think of some remedy. The distractions extended through all the European nations, and were attended The charities of with dreadful effects. life, in the unsocial divisions, were discarded, and men's minds wound up to fury and madness. Society seemed to be unhinged. War, excited by the rival pontiffs and their several partisans, desolated the kingdoms of the Latin communion, and especially France and Italy. Treachery, cabal, massacre, assassination, robbery, and piracy reigned through These evils, in loud appeal, the nations. called for the extinction of the schism in which these disorders had originated.

The end indeed was the wish of all. The European kingdoms were unanimous for the termination of division, and the return of tranquillity. The means for effecting the end were the only subject of disputation. The difficulty consisted in the discovery of a remedy. Three ways were proposed for the extinction of the schism. These were cession, arbitration, and a general council. Cession consisted in the voluntary

* Alex. 20, 255, et 24, 476, 479. Mes. 3, 335. Bruy. 3, 516. Daniel, 5, 237. Communt, 3, 638. Andill. 861. resignation of the rivals for the election of another, who should be acknowledged by all Christendom. Arbitration consisted in ascertaining by competent judges, which of the two competitors was the true Vicar-general of God. A general council would, by a judicial sentence, depose both, and elect a third whose claim would obtain universal recognition. The difficulty of assembling a general council, and the utter impossibility of deciding by arbitration on the claims of the reigning Pontiffs, militated, in the general opinion, against each of these Cession therefore was at first the commonly adopted remedy. Resignation and degradation were the only plans, which, in fact, were attempted. These means, which alone were attended with moral possibility, were adopted by the French church and the Pisan and Constantian councils.

The French favoured the method of This plan was suggested by the Parisian university, which, in that age, had obtained a high character for learning and catholicism. This faculty proposed the renunciation of the French and Roman hierarchs; and, in this proposal, confessed the difficulty of discri-The Sorbonne, supported by mination. the Gallican church, unable to decide between Benedict and Gregory, required both to resign. The design, after some discussion, was seconded by the king, the nobility, the clergy, and the people. The method of abdication was also approved and supported by the dukes of Berry, Orleans, and Burgundy, who governed the nation during the indisposition of the king. A majority of the European kingdoms concurred with the French nation. A few, indeed, such as Portugal and the northern nations, refused their co-operation. But the abdication of the contending pontiffs was recommended by England, Bohemia, Hungary, Navarre, Arragon, Castile, and Sicily.*

This attempt, however, was defeated by the selfish obstinacy of the two competitors. These, to frustrate the scheme, used all kinds of chicanery, practised perjury and issued anathemas and execrations. Speech, said a French wit,

* Daniel, 5, 337, 381. Du Pin, 2, 512.

was given, not to discover, but to conceal our sentiments. This observation was exemplified in Innocent, Gregory, and Benedict. These viceroys of heaven had sworn to relinquish their several claims, for the good of the church and the tranquillization of Christendom. But the pontifical perjurers violated their oaths to retain their power, and wounded conscience, if they had any, to gratify ambition.* The church, therefore, had. for several years, two jarring heads, and God two perjured vicars-general. All descriptions of falsehood these impostors added to perjury. Their ambition and selfishness caused their perpetration of any enormity, and their submission to any baseness, which might enable them, for a few months, to hold their precarious authority.

The subtraction of obedience from Benedict by the French, was the consequence of his shuffling and obstinacy. This measure, which, like that of cession, was suggested by the Parisian university, consisted in the rejection of his infallibility's authority. The King, at the instance of the Sorbonne faculty, called an assembly of the bishops, abbots, and universities of the kingdom; and the meeting was also attended by the Dukes of Berry, Orleans, Burgundy, and Bourbon. The council, indeed, on this occasion, were divided. The Duke of Orleans, the university of Toulouse. and the bishops of Tours and Le Puy were against subtraction. The majority. however, recommended the proposed measure; and a total rejection of pontifical authority was published. Benedict's cardinals, also, except Boniface and Pampeluna, approved the decision of the French assembly, and advised the French Sovereign to declare the pontiff. from his disregard of his oath, guilty of schism and heresv.t

The French nation, however, in 1403, in the vacillation of its councils, repealed the neutrality and restored obedience. The neutrality had lasted five years, from its commencement in 1398. Its

 ^{*} Labb. 15, 1003, 1090, 1081.
 Com. 3, 695.
 Daniel, 5, 431.
 † Du Pin, 2, 512.
 Daniel, 5, 378.
 Labb. 15, 1072.

abrogation was chiefly owing to the nesty, baseness, impiety, abomination. agency and cabals of the Duke of Orleans, who was opposed, but without success, by the Dukes of Berry and Burgundy. The cardinals also were reconciled to Benedict, and the re-establishment of his authority was advocated by the universities of Orleans, Angers, Montpellier, and Toulouse. The King, cajoled by the artifice of Orleans, ordered the recognition of obedience.*

But this recognition was temporary. The French, remarkable for their fickleness, enjoyed, on this occasion, all the charms of variety. An assembly of the French Prelacy declared again in favour of neutrality; and his Majesty, in 1408, commanded the nation to disown the authority of both Benedict and Gregory. The example of France was followed by Germany, Bohemia, Hungary, and indeed by the majority of the European Benedict, in the mean time, issued a bull of excommunication against all who countenanced the neutrality, whether Cardinal or King, interdicted the nation, and absolved the subjects from the oath of fidelity. A copy of this precious manifesto the pontiff transmitted to the King, who treated it with merited contempt.

Benedict and Gregory, in the midst of these scenes of animosity, retired in 1408 from Avignon and Rome, to Arragon and Aquileia, where, having convened councils, these rival vice-gods encountered each other, as usual, with cursing and anathemas. His Italian infallibility, in the synod of Aquileia. condemned, as illegal, the election of Clement and Benedict, and sanctioned, as canonical, that of Urban. Boniface, and Innocent. He then condemned and annulled all Benedict's ordinations and promotions. His French Infallibility. in the council of Arragon, reversed the picture. Having forbidden all obedience, and dissolved all obligations to his rival, he annulled his ordinations and promo-Gregory convicted Benedict of schism, heresy, contumacy, and perjury. Benedict convicted Gregory of dishoaudacity, temerity, blasphemy, schism, and heresv.*

The perverse and unrelenting obstinacy of the two pontiffs caused the desertion of their respective cardinals. These, weary of such prevarication, fled to the city of Pisa, to concert some plan for the extermination of the schism and the restoration of unity. The convocation of a general council appeared the only remedy. The Italian and French cardinals, therefore, now united, wrote circular letters to the Kings and prelacy of Christendom, summoning an œcumenical assembly, for the extirpation of division and the establishment of union.†

The Pisan council, in 1409, unable to ascertain whether Gregory or Benedict was the canonical head of the church, proceeded by deposition and election. The holy fathers, incapable of determining the right of title, used, says Maimbourg, 'not their knowledge, but their power;' and having dismissed Gregory and Benedict, appointed Alexander. Gregory and Benedict were summoned to appear, and, on refusal, were, in the third session, convicted of contumacy. The Pisans, representing the universal church, and vested with supreme authority, proceeded without ceremony in the nineteenth session, to the work of de-Their definitive sentence gradation.‡ against the French and Italian viceroys of heaven is a curiosity, and worthy of eternal remembrance.

The Pisans began with characterizing themselves as holy and general, representing the universal church; and then declared his French and Italian Holiness guilty of schism, heresy, error, perjury, incorrigibleness, contumacy, pertinacity, iniquity, violation of vows, scandalization of the holy, universal church of God, and unworthy of all power and dignity. The character of these plenipotentiaries of heaven, if not very good, is certainly pretty extensive. The sacred synod then deprived Gregory and Benedict of

^{*} Boss. 2, 100. Daniel, 5, 405, 406. Bruy. 3, 620. Coss. 3, 771.
† Dan. 5, 444. Giann. XXIV. 6. Coss. 3, 771.

^{*} Cossert, 3, 381, 382. Du Pin, 2, 6. Labb. 15, 1107. Giann. XXIV. 6. Bruy. 3, 655. Du Pin, 2,

[‡] Labb. 15, 11#3, 1229. Du Pin, 3, 3, 5.

the Papacy, and forbade all Christians, on pain of excommunication, notwithstanding any oath of fidelity, to obey the Ex-Pontiffs, or lend them counsel or favour.

The papacy being vacated by the sentence of deposition, the next step was to elect a supreme pontiff. This task, the council, in the nineteenth session, performed by the French and Italian Cardinals, formed into one sacred college. The conclave, with cordial unanimity, elected the cardinal of Milan, who assumed the appellation of Alexander the Fifth. He presided in the ensuing session, and ratified the acts of the cardinals

and general council.

The Pisan council, however, notwithstanding its alleged universality, did not The decision extinguish the schism. of the synod, and election of the conclave, only furnished a third claimant for the pontifical chair. The universality and authority of the Pisan assembly were, by many, rejected; and Christendom was divided between Gregory, Benedict, and Alexander. Gregory was obeyed by Germany, Naples, and Hungary; while Benedict was recognised by Scotland, Spain, Armagnac and Foix. Alexander was acknowledged, as supreme spiritual director, by the other The schism, there-European nations. fore, still continued. The Latin communion was divided between three ecclesiastical chiefs, who continued to distract the western church. The inefficiency of the Pisan attempt required the convocation of another general council, whose energy might be better directed and more successful.† This remedy was, in 1414, supplied by the assembly of Constance.

The Constantian council, like the Pisan, proceeded by deposition and election, and confessed, in consequence, like its predecessor, its inability to discriminate between the comparative right and claims of the two competitors. John the Twenty-third had succeeded to Alexander the Fish. The rival pon-

* Dechery, 1, 847. Bruy. 3, 671. Labb. 15, 1131, 1139.

tiffs, were, at that time, Gregory, Benedict, and John. Gregory and Benedict, though obeyed by Scotland, Spain, Hungary, Naples, and Germany, were under the sentence of synodical deposition. John, on the contrary, was recognised, even by the Constantian council, as the lawful ecclesiastical sovereign of Christendom.

The Constantians, though they admitted the legitimacy of John's election and the legality of his title, required him to resign for the good of the church and The pontiff, the extinction of schism. knowing the power and resolution of the council, professed compliance; and, in the second session, confirmed his declaration, in case of Gregory's and Benedict's cession, with an oath. This obligation, however, he endeavoured to Degradation from his ecclesiasevade. tical elevation presented a dreadful mortification to his ambition, and he fled, in consequence, from Constance, with the fond, but disappointed expectation of escaping his destiny. Gregory and Benedict were also guilty of violating their oath.* 'The church, therefore, at this time, had three perjured heads, and the Messiah three perjured vicars-gene-

The council, seeing no other alternative, resolved to depose John for im-The character, indeed, of morality. this plenipotentiary of heaven was a stain on reason, a blot on Christianity, and a disgrace to man. The sacred synod, in the twelfth session, convicted his Holiness of schism, heresy, incorrigibleness, simony, impiety, immodesty, unchastity, fornication, adultery, incest, sodomy, rape, piracy, lying, robbery, murder, perjury, and infidelity. holy fathers then pronounced sentence of deposition, and absolved the faithful from their oath of fealty.†

Gregory, seeing the necessity, abdicated. His Infallibility, in defiance of his oath, and, though deposed by the Pisan council, had retained the pontifical dignity; but was, in the end and in old age, forced to make this concession.

[†] Giannon, XXIV. 6. Labb. 16, 495. Bruy. 4, 7. Bossuet, 2, 101.

^{*} Labb. 16, 142, 148. Du Pin, 3, 10. † Labb. 16, 178, 222. Coss. 4, 90, 110. Du Pin, 3, 14.

Malatesta, Lord of Rimini, in Gregory's name renounced the papacy with all its

honours and dignity.

John and Gregory, notwithstanding their frightful character, as sketched by the Pisan and Constantian synods, were raised to the cardinal dignity. The two councils had blazoned their immorality in strong and appalling colours, and pronounced both unworthy of any Martin, however, promoted he cardinalship. The Condignity. John to the cardinalship. stantian fathers, in the seventeenth session and in the true spirit of inconsistency, placed Gregory next to the Roman pontiff, and advanced him to the episcopal, legatine, and cardinal dignity, with all its emoluments and authority. Benedict, though importuned by the council of Constance and the king of the Romans to resign, resolved to retain the pontifical dignity; and retired, with this determination, to Paniscola, a strong castle on the seacoast of Valentia. The old dotard. however, was deserted by all the European states; but, till his death, continued, twice a day, to excommunicate the rebel nations that had abandoned his righteous cause. The council, in the mean time, pronounced his sentence of deposition, and convicted him of schism, heresy, error, perunacity, incorrigibility and perjury, and declared him unworthy of all rank or title." Martin was raised to the papacy; and his elevation terminated a schism, which, for half a century, had divided and demoralized the nations of Western Christendom.

The pontifical succession, it is clear, was, during this schism, interrupted. The links of the chain were lost or so confused, that human ingenuity can never find their place, nor human penetration discover their arrangement. Their disentanglement may defy all the art of man and all the sophistry of Jesuitism. The election of Urban or Clement must have been uncanonical, and his papacy unlawful: and the successors of the unlawful pontiff must have shared in his illegality. Clement and Benedict commanded the obedience of nearly the half of Western

Christendom; while the remainder obeyed Urban, Boniface, Innocent, and Gregory. One division must have recognised the authority of a usurper and an impostor.

The church dispersed could not ascertain the true vicar-general of Jesus: and hence its divisions. All the erudition of the Parisian university and the Spanish nation was unavailing. French and Spanish doctors, in the assemblies of Paris and Medina in 1381, examined the several claims of the competitors with erudition and ability. The question was treated by the canonists and theologians of Spain, France, and Italy, with freedom and impartiality. But Spanish, French, and Italian ingenuity on this subject was useless. The Pisan and Constantian councils, in all their holiness and infallibility, were, says Daniel, equally nonplussed. These, notwithstanding their pretensions to divine direction, could depose, but could not discriminate; and were forced to use, not their information or wisdom, but their power and authority.* The inspired fathers could, in their own opinion, depose all the claimants; but could not ascertain the right or title of any. conduct was a plain confession of their inability to discover the canonical head of the church and vicar-general of God. Moderns, in this part of ecclesiastical history, are at an equal loss with the cotemporary authors and council.

The impracticability of ascertaining the rightful pontiff has been admitted by the ablest critics and theologians of Romanism, such as Gerson, Antoninus, Bellarmine, Andilly, Maimbourg, Alexander, Mezeray, Daniel, and Moreri.† Gerson admits 'the reasonableness of doubt, and the variety of opinions among the most learned and approved doctors on the several claims of the rival pontiffs.' Antoninus acknowledges 'the unsettled state of the controversy, notwithstanding each party's shining miracles, and the advocacy of pious

^{*} Labb. 16, 277, 681, 715. Cossart, 3, 881, et 4, 81. Du Pin, 3, 15, 19.

^{*} Alexander, 24, 466, 467. Daniel, 5, 227. † Gerson, in Alex. 24, 474. Antonin. c. II. Alexander 24, 477. Bell. IV. 14. Andilly, 860. Maim. I. Bruy. 3, 515. Alex. 24, 444. Mes. 3, 235. Daniel, 5, 227. Moreri, 7, 172.

men, deeply skilled in Sacred Writ and and excommunicated Felix and in canon law.' Bellarmine mentions the learned patrons which supported the several competitors, and the difficulty of determining the true and lawful pontiff.' tiff.' Andilly agrees with Gerson, Antoninus, and Bellarmine. He grants the obscurity and difficulty of the question, which has not yet been decided.' Maimbourg, on the Western schism, states * the moral impossibility of ascertaining the rightful pope, and relates the support which each faction received from civilians, theologians, and universities, and even from saints, and miracles.' Alexander, after an impartial and profound examination, comes to the same conclusion. He shows the impracticability of ascertaining the true and legitimate pontiff, notwithstanding the dissertations and books published on the subject, by the most learned men.' Each party, in the statement of Mezeray, had the advocacy of distinguished personages, saints, revelations, and miracles: and all these could not decide the con-Daniel and Moreri confess, on this topic, 'the jarring and contradictory opinion of saints, as well as of lawyers, theologians, and dectors, and the unwillingness or inability of the church, assembled afterwards in the council of Constance, to discriminate among the several competitors the true vicar-general of God and ecclesiastical sovereign of Christendom.' Similar concessions have been made by Giannoni, Bruys, Panormitan, Balusius, Zabarella, Surius, Joannes de Turrecremate, and a long train of other divines and critics.

The Basilian and Florentine schism, which was the thirtieth in the papacy, troubled the spiritual reigns of Eugenius and Felix. This contest presented the edifying spectacle of two popes clothed in supremacy, and two councils vested with infallibility, hurling mutual anathemas and excommunications. Martin, who had been chosen by the Constantian Convention, had departed, and had been succeeded by Condalmerio, who assumed the name of Eugenius. The council of Basil deposed Engenius and substituted Felix. Eugenius assembled the council of Florence,

council of Basil.

The council of Basil met anno 1431. The holy fathers, in the second session. decreed the superiority of a general council to a pope, and the obligation of all, even the Roman pontiff, under pain of condign punishment, to obey the synodal authority in questions of faith, extirpation of schism, and reformation of the church.

· The idea of synodal superiority and moral reformation conveyed horror, in general, to all popes, and in particular to His Holiness, in conse-Eugenius. quence, issued against the council two bulls of dissolution, and annulled all its enactments. The bulls, however, contained no terror for the council. Basilians, supported by the Emperor Sigismond, entreated Eugenius to repeal his proclamations; and threatened in case of refusal, to pronounce his Holiness guilty of contumacy. The pentiff, therefore, was under the direful necessity of revoking his bulls of dissolution, and declaring the legality of the council; and. at the same time, its title, in its commencement and continuation, to his approbation.*

His Infallibility's approbation, however, which was extorted, was soon recalled. New dissensions arose between the pope and the council. The reformation, which the Basilians had effected and which they still contemplated was, to this head of the church, altogether intolerable. His Holiness, therefore, in 1438, translated the council to Ferrara, with the immediate intention to gainsay the Basilian assembly. The Basilians, in return, accused Eugenius of simony, perjury, abuse of antherity. wasting the ecclesiastical patrimony, ruining the city of Palestrina, and hostility to their enactments. The Fathers then annulled the translation of the council to Ferrara, cited his Holiness to appear at Basil in sixty days, and on his refusal, pronounced him guilty of contumacy.†

Sentence of contumecy was only a * Labb. 17, 236. Bruy. 4, 104, 105. Du Pin, † Alex. 23, 39. Bruy. 4, 115. Du Pin, 3, 27.

prelude to sentence of deposition. Eugenius proceeded in hostility to the Basilians, who, therefore, by a formal enactment in 1439, deprived him of the The sentence against God's papacy. vicar-general by the church's representatives is a curiosity. The general council, representing the universal church, in its thirty-fourth session. found this plenipotentiary of heaven guilty of contumacy, pertinacity, disobedience, simony, incorrigibility, perjury, schism, heresy, and error: and, in consequence, unworthy of all title, rank, honor, and dignity. The sacred Synod then deposed Condalmerio from the papacy, abrogated all his constitutions and ordinations, absolved the faithful from their obedience, oaths, ob'igations, and fidelity; and prohibited the obedience of all, even bishops, patriarchs, cardinals, emperors, and kings, under privation of all honour and possessions.*

The Basilians, having cashiered one vice-god, appointed another. The person selected for this dignity was Amadeus, duke of Savoy. This prince had governed his hereditary realms for forty The ability which, during this revolving period, he had displayed, rendered him the delight of his people and the admiration of the age. He was accounted a Solomon for wisdom, and made arbiter of differences among kings, who consulted him on the most important affairs. He possessed a philosophical cast of mind, a leve of repose, and a contempt for worldly grandeur. Weary of a throne, which, to so many, is the object of ambition, and disgusted probably with the bustle and tumult of life, Amadeus resigned the ducal administration to his sons, and resolved to embrace the seclusion of a hermit. He chose for the place of his retreat, the beautiful Villa of Ripaille, on the banks of the Lake of Geneva. This solitude possessed the advantage of air, water, wood, meadow, vineyards, and all that could contribute to recal beauty. Amadeus, in this sequestered spot, built a hermitage and enclosed a park, which he supplied with deer. Accompanied

* Bruy. 4, 126. Du Pin, 3, 39. Dan. 6, 167. Bem. 2, 107.

in his retreat by a few domestics, and supporting his aged limbs on a crooked and knotty staff, he spent his days far from the noise and busy seenes of the world, in innocence and piety. A deputation arrived at this retirement, conveying the triple crown and other trappings of the papacy. The ducal hermit accepted, with reluctance and tears and after much entreaty, the insignia of power and authority. Western Christendom, amidst the unity of Romanism, had then two universal bishops and two universal councils.* Eugenius and Felix, with the Florentine and Basilian syngds, divided the Latin communion, except a few states which assumed an

attitude of neutrality.

The two rival Postiffs and councils soon began the work of mutual excommunication. Eugenius hailed Felix, on his promotion to the pontifical throne, with imprecation and obloquy. welcomed his rival brother, says Poggio, his secretary, to his new dignity with the appellations of Mahomet, heretic, schismatic, antipope, Cerberus, the golden calf, the abomination of desolation erected in the temple of God, a monster that had rises to trouble the church and destroy the faith, and who. willing not merely to overthrow a single state but unhinge the whole universe, had resigned humanity, assumed the manners of a wild beast, and crowned the iniquity of his past life by the most His Infallibility, frightful impiety.† among other accomplishments, discovered in this salutation a superior genius for elegance of diction and delicacy of sentiment. Luther, so celebrated for this talent in his answers to Leo and Henry, the Roman pontisf and the English king, was in this refinement, when compared with his holiness, a mere ninuy.

Eugenius congratulated the council of Basil with similar compliments and benedictions. This assembly he called blockheads, fools, madenen, barbarians, wild beasts, malignants, wretches, per-

Alex. 25, 540. Sylv. c. XL111.
† Bruy. 4, 130. Com. 5, 232. Labis. 16, 841, 914, 1304. Poggio, 104, 155,

^{*} Labb. 17, 395. Dan. 6, 168. Boss. 2, 177.

secutors, miscreants, schismatics, heretics, vagabonds, runagates, apostates, rebels, monsters, criminals, a conspiracy, an innovation, a deformity, a conventicle, distinguished only for its temerity, sacrilege, audacity, machinations, impiety, tyranny, ignorance, irregularity, fury, madness, and the dissemination of falsehood, arror, scandal, poison, pestilence, desolation, unrighteousness, and iniquity.*

Having sketched the character of the holy Fathers, with so much precision, his Infallibility proceeded next, with equal professional skill, to annul their acts, and pronounce their sentence. This duty he performed in fine style in the council of Florence and with its full approbation. He condemned the Basilian proposition respecting the superiority of a council to a pope, and rescinded all the Basilian declarations and enact-Their doom, pronounced by the pontiff in full council, soon followed. His Infallibility, the viceroy of heaven, in the discharge of his pastoral duty, and actuated with zeal for God, and to expel a pernicious pestilence and an accursed impiety from the church, despoiled the Basilian doctors, bishops, archbishops, and cardinals, of all honour, office, benefice, and dignity; excommunicated and anathematized the whole assembly, with their patrons and adherents of every rank and condition, civil and ecclesiastical, and consigned that 'gang of all the devils in the universe, by wholesale, to receive their portion in condign punishment and in eternal judgment, with Korah, Dathan, and Abiram. 1 The pontifical and synodical denunciations extended to the Basilian magistracy, consuls, sheriffs, governors, officials, These, if they failed in and citizens. thirty days to expel the council from the city, Eugenius subjected to interdict and confiscation of goods. Their forfeited property might, by pontifical authority, be seized by the faithful or by any person who could take possession. This edifying sentence, his Infallibility pronounced in the plenitude of apostolic power, and subjected all who should at-

tion, constitution, condemnation, and reprobation, to the indignation of Almighty
God and of the blessed apostles Peter
and Paul.* This was the act of the
general, apostolic, holy, Florentine council, and issued with due solemnity in a
public synodal session.

Nicholas the Fifth, who succeeded
Eugenius, continued, on his accession,

tempt any infringement on his declara-

to follow his predecessor's footsteps, and confirmed his sentence against Amadeus of Savoy and the council of Basil. Nicholas denominated Eugenius the supreme head of the church and vicar-general of Jesus. But Felix, whom he excommunicated with all his adherents. he designated the patron of schism, heresy, and iniquity. The dukedom of Savoy, his holiness, by apostolic authority, transferred to Charles, the French king, to bring the population back to This plenipotentiary the sheep-fold. of heaven then proclaimed a crusade against the duke and his subjects. admonished the French king to assume the sign of the cross, and to act in this enterprise with energy. He exhorted the faithful to join the French army; and, for their encouragement, his holiness, supported by the mercy of the omnipotent God and the authority of the blessed apostles, Peter and Paul, granted the crusading army a full pardon of all their sins, and at the resurrection of the just, the enjoyment of eternal life.†

Felix and the Basilians, however, did not take all this kindness for nothing. The holy fathers, with their pontiff at their head, returned the Florentine benedictions with spirit and piety. Their spiritual artillery hurled back the imprecations, and repaid their competitor's anathemas. The Basilians, with devout cordiality, nullified the Florentine council, and rescinded all its acts.‡ The Basilian congress, indeed, cursed, as usual, in a masterly style; but Felix, through some defect of intellect or education, was miserably defective in this pontifical accomplishment. His genius.

^{*} Labb. 18, 914, 1202—1335. Poggio, 156. † Labb. 18, 1384.

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Du Pin, 3, 28. Bruy. 4, 130. Labb. 18, 915, 1205—1384.

[†] Labb. 19, 47. Coss. 5, 261. ‡ Labb. 18, 1365. Bruy. 4, 130. Du Pin, 3, 42.

in the noble art of launching execrations, was far inferior to that of Eugenius and Nicholas, who, from nature or cultivation, possessed splendid talents for the papal duty of cursing. He did well afterwards to resign the office, for which his inability for clothing imprecations in suitable language rendered The council were to blame him unfit. for choosing a head, who, in this capacity, showed such woful inadequacy.-Few of these vice-gods, however, for the honour of the holy See, were incompetent in this useful attainment.-Felix, in latter days, seems to have been the only one, who, in this respect, disgraced his dignity.

The schism in the prelacy and popedom communicated to the nations.-These were divided into three factions. according to their declaration for Eugenius, Felix, or neutrality. The two popes and synods, though branded with mutual excommunication, had their several obediences among the people.— The majority of the European kingdoms declared for Eugenius. He was patronised by Italy, Spain, Portugal, and Scotland. France and England acknowledged the council of Basil; and yet, in sheer inconsistency, rejected Felix, and adhered to Eugenius. land, except a few Lords, not only deelared for Eugenius; but its prelacy, assembled in a national council, excommunicated Felix. Arragon, through interested motives, declared in 1441 for Felix, and afterwards in 1443, veered round to Eugenius.*

Felix, however, commanded a respectable minority. He was recognised by Switzerland, Hungary, Austria, Bavaria, Strasburgh, Calabria, Piedmont, and Savoy. His authority was acknowledged by many universities of France, Germany, and Poland; such as those of Paris, Vienna, Erfurt, Colonia, and Cracow. The Carthusians and Franciscans also rallied round the standard of Felix.†

Germany, forming a third party, disclaimed both the competitors, and maintained, amid these dissensions, an armed neutrality. Its suspension of obedience

* Labb. 18, 1396. Daniel, 6, 224. Cossart, 5, 38. † Labb. 18, 1397, 1398, 1403.

commenced in 1438 and lasted eight years. During this period, its priesthood and people, contrived, in some way or other, to do without a Pope.*. The Germans, on this occasion, anticipated, on the subject of pontifical authority, their revolt under Luther, which ushered in the Reformation.

This schism, however, which had distracted western Christendom for about ten years, terminated in 1449. This was effected by the resignation of Felix, at the earnest entreaty of kings, councils, and people. Amadeus, unlike Urban, Boniface, Innocent, Gregory, Clement, and Benedict, who were rivals in the great western schism, abdicated with promptitude and facility. He accepted the dignity with refuctance, and renounced it without regret.

Prior to his demission, however, the Popes and the councils of the two obediences annulled their mutual sentences of condemnation. Nicholas, in the plenitude of apostolic power, and in a bull which he addressed to all the faithful, rescinded, in due form, all the suspensions, interdicts, privations, and anathemas, which had been issued against Felix and the council of Basil; while, at the same time, he approved and confirmed all their ordinations, promotions, elections, provisions, collations, confirmations, consecrations, absolutions, and dis-He abrogated all that was pensations. said or written against Felix and the Basilian convention. This bull overthrows the Ultramontan system, which maintains the illegitimacy of the Basilian synod from the deposition of Eugenius. Nicholas confirmed it in the amplest Felix then revoked all the Bamanner. silian proceedings against Eugenius, No cholas and the Florentine council; and, though appointed legate, vicar, first cardinal, and second to the sovereign pontiff, retired again to his retreat at Ripaille on the banks of the Leman Lake, and there, till his death in 1450, enjoyed a life of ease and piety.

^{*} Alex. 23, 45. Lebb. 18, 1368, 1373. Platina, 173.

[†] Du Pin, 3, 43. Dan. 6, 226.

¹ Labb. 19, 50. Coes. 5.247. Lonfant 2,210. Bruy. 4, 159. Alex. 23, 53.

The Basilian and Florentine schism presented an odd prospect of Papal unity. Two Popes and two synods exchanged reciprocal anathemas; and afterwards, in a short time, sanctioned all their several acts with the broad seal of mutual approbation and authority. Felix,—whom had designated Antichrist, Eugenius Mahomet, Cerberus, a schismatic, a heretic, the golden calf, and the abomination of desolation,-Nicholas, in the friendliest style and kindest manner, called chief cardinal, and dearest brother.*
The council of Basil, which Eugenius had represented as an assembly of madmen, barbarians, wild beasts, heretics, miscreants, monsters, and a pandemonium, Nicholas, without any hesitation and in the amplest manner, approved and confirmed. Two general councils condemned each other for schism and heresy, and afterwards exchanged mutual compliments and approbation. French and Italian schools still continue The French detest the their enmity. Florentine convention and applaud the Basilian assembly; whilst the Italians denounce the conventicle of Basle and eulogize the council of Florence.

The Basilian and Florentine contest displays all the elements of discord, which distinguish the great western schism. Pope, in both, opposed pope. Two viceroys of heaven clashed in mutual excommunications. Western Christendom, on both occasions, was rent into contending factions. Nation, severed from nation, refused reciprocal communion, and acknowledged two jarring ecclesiastical sovereigns.

But the latter schism contained also a new element of dissension, unknown to the former. A universal council, as a specimen of Romish unity, opposed a universal council, and both fulminated mutual execrations. Each assembly in its own and in its party's opinion, and, according to many at the present day, represented the whole church; and, nevertheless, in the bitterest enmity, and in unequivocal language, thundered reciprocal sentences of heresy and reprobation.

Alex. 25, 258. Coss. 5, 274.

But doctrinal, as well as historical and electoral variations, troubled the papacy.

Historians, for a century, differed in their records of the popedom, while electors, in many cases, disagreed in their choice of a sovereign. Several of the pontiffs also varied from the faith of the majority. All the heads of the church, who patronised heresy, need not be enumerated. A few of the most distinguished, however, may be mentioned; such as Victor, Stephen, Zosimus, Honorius, Vigilius, and John.

Victor, or, according to Bellarmine, Zephyrinus, patronised Montanism. His Infallibility approved the prophecies of Montanus, Priscilla, and Maximilla, admitted these fanatics to his communion. and granted the impostors letters of peace or recommendation to the churches of Asia and Phrygia. The pontiff, deceived by appearances, gave Montanus, says Godeau, 'pacific letters, which shows that he had admitted the prophet to his communion.' According to Rhenanus, 'his holiness Montanized.' sanctioned the blasphemy of these enthusiasts by the seal of his infallibility. Montanism, when countenanced by the pontiff, had been condemned by the Victor's recommendation of the heresy, therefore, was without excuse. The pope afterward revoked his letters of peace; and, in so doing, varied from himself, as he had, in granting them, differed from the church. Praxeas, savs Tertullian, remonstrated against the conduct of Victor, who, in consequence, was forced to recant.* The hierarch's approbation and recantation were equal proofs of his infallibility and consistency.

Stephen erred on the subject of baptism. His holiness, followed by the Spaniards, French, and Italians, maintained the validity of baptism administered by any heretical denomination.—His Infallibility's language, according to Cyprian, Firmilian, and the plain signification of the words, taught the efficacy of the baptismal ceremony in any form, even without the name of the

* Bell. IV. 8. Tertull. 501. Du Pin, 346. Godeau, 1, 436. Spon. 173, 11. Bruy. 1, 40.

Trinity.* The cotemporary partisans of heresy, indeed, except the Novatians, who were out of the question, rejected the deity of the Son and the Spirit, and, therefore, in this institution, omitted the names of these two divine Their forms, in the celebrapersons. tion of this sacrament, were, as appears from Irenæus, distinguished for their ridiculousness and absurdity. Persons. however, who had been baptized in any heretical communion did not, according to Stephen's system, need a repetition of the ceremony.

Cyprian, the Carthaginian Metropolitan, who led the Africans, Numidians, Phrygians, Cappadocians, Galatians, Cilicians, Pontians, and Egyptians, held the opposite opinion. He maintained the invalidity of heretical baptism, and rebaptized all, who, renouncing any heresy, assumed the profession of Catholicism. Cyprian's system was supported by tradition and several councils, and had obtained through Africa and Asia. The decisions of Stephen and Cyprian are in direct opposition; and both con-

trary to modern Catholicism.† The pontiff and the saint maintained their respective errors with animosity The pontiff called the and sarcasm. saint Antichrist, a false apostle, and a To a deputation deceitful workman. sent on this subject from Africa, he refused admission into his presence, or even the rights of common hospitality; and excommunicated both the Africans His inflexibility was and Orientals. returned with interest by Cyprian and Firmilian. Cyprian accused his holiness of error, apostacy, schism, heresy, pride, impertinence, ignorance, inconsistency, indiscretion, falsehood, obstinacy, presumption, stupidity, senselessness, perversity, obduracy, blasphemy, impatience, perfidy, indocility, and contumacy. Such was a Roman saint's character of a Roman pontiff and the vicar-general of God.

Firmilian's portrait of his Infallibility is unflattering as that of Cyprian. The

‡ Cyprian, 210-215.

prominent traits in Firmilian's picture of his holiness are inhumanity, insolence, audacity, dissension, discord, folly, pride, ridiculousness, ignorance, contumacy, error, schism, and heresy. He even represented the head of the church as an apostate, worse than all heretics. in supporting error and obscuring the light of ecclesiastical truth, who, in attempting to excommunicate others, had separated himself from the whole Christian community.* These two moral painters, between them, certainly did great justice to his Infallibility's character, and sketched the features as large

Stephen and Cyprian, as well as their several factions, were, after all, both in an error. The validity of baptism, according to the Romish system, depends not on the administrator, but on the matter and form. The administrator may be a heretic, or a schismatic, a clergyman, a layman, or a woman, if the element of water and the name of the Trinity be Cyprian and Stephen, the saint and the pontiff, differed from one another, and, according to the present popish faith, from the truth. The church, in the clashing systems of the Carthaginian Metropolitan and the Roman hierarch, varied on this topic from the church which has been established since their day. Cyprian's opinion, though supported by Athanasius, Cyril, Dionysius, Optatus, and Basil, with the Asiatic and African communions, was, in 314, condemned by the council of Arles .-Stephen's opinion, which supported the efficacy of any baptism, even without the name of the Trinity, was, in 325, condemned, in the nineteenth canon of the general council of Nice.†

Liberius, Zosimus, and Honorius, patronised Arianism, Pelagianism, and Monothelitism. Liberius excommunicated Athanasius, and signed an Arian confession of faith. Zosimus countenanced Pelagianism. Honorius professed Monothelitism, and was condemned for this heresy in the sixth general council. These three pontiffs,

Cyprian, 210. Bin. 1, 177. Euseb. VII. 2.
 Maimb. 88, 90, 97. Du Pin, 347. Cyprian,
 Ep. LXXIV.

^{*} Cyprian, Ep. 75. Bruy. 1, 65. † Challenor, 5. Labb. 1, 1452, et 2, 42. Maimb. 98, 99. Binn. 1, 20.

however, will occur in a future part of execrable heresy and blasphemy. The this work, when their errors will be

more fully developed.

Vigilius, the next topic of animadversion, was the prince of changelings. The celebrated vicar of Bray seems to have been only a copy, taken from the original, the notorious bishop of Rome. This pontifical shuttlecock, during his supremacy, shifted his ground no less than six times. His Infallibility, according to Liberatus, began his popedom by issuing a declaration in favour of Monophysitism. This confession was intended to satisfy the Empress Theodora, who favoured this heresy. His holiness anathematized the Chalcedonian faith and its patrons, and embraced the Eutychianism of Anthemus, Severus, and Theodosius. This system, however, his Infallibility, in the vicissitudes of inconsistency, soon retracted and shifted round, like the veering vane, to the definition of Chalcedon. The pontiff, in 539, in a communication to the Emperor Justinian and the Patriarch Mennas, disclaimed Eutychianism and excommunicated all its partisans. *

His avowal of Jacobitism, indeed, was during the life of his rival Silverius, when, instead of being lawful pastor, Vigilius, according to Bellarmine, Baronius, and Godeau, was only an illegal intruder, who had obtained the ecclesiastical sovereignty by violence and simony.† The usurper, however, even then held the whole administration of the papacy; and, after the death of his competitor, made four different and jarring confessions of faith on the subject of the three chapters, which contained the writings of Ibas, Theodoret, and Theodorus.

Vigilius, in 547, opposed Justinian's edict, which condemned the works of The emperor, these three authors.‡ in 545, had issued a Constitution, in which he anathematized Ibas, Theodoret, and Theodorus, and condemned their productions, on account of their

imperial proclamation was subscribed by Mennas, Zoilos, Ephraim, and Peter, patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem; and by the oriental suffragans, who followed the footsteps of their superiors. His holiness, however, on his arrival in the imperial city in 547, refused to sign the imperial edict. He declared the condemnation of the three chapters derogatory to the council of Chalcedon, and, in consequence, excommunicated the Grecian clergy, and anathematized all who condemned Ibas, Theodoret, and Theodo.

His Infallibility's hostility to the royal manifesto, however, was temporary. His Holiness, in 548, published a bull, which he called his judgment, and which condemned, in the strongest and most express terms, the works of Ibas, Theodoret, and Theodorus. These productions, according to this decision, contained many things contrary to the right faith, and tending to the establishment of impiety and Nestorianism. - Vigilius, therefore, anathematized the publications. the authors, and their abettors. ander and Godeau, on this occasion, acknowledged the inconsistency of his Infallibility's judgment with his former decision.* Godeau's observation is worthy of remark. The pontiff's compliance with the emperor, says the historian, 'was a prudent accommodation to the malignity of the times.'† The badness of the times, in the good bishop's mind, justified the Pope's discretion and versatility.

The Latin clergy, however, had a different opinion of the pontifical judgment. These, to a man, forsook Vigilius: Dacius, Sebastian, Rusticus, and Facundus, with the Illyrians, Dalmatians, and Africans, viewed the decision as the subversion of the Chalcedonian faith, and the establishment of Eutychianism on the ruins of Catholicism. Facundus openly taxed his Holiness with prevarication and perfidy.‡

^{*} Liberat. c XXII. Godeau, 4, 203, 208. Vigil. Ep. IV. V.

Bell. IV. 11. Godeau, 4, 206. Binn. 4, 400. t Alex. 12, 33. Godeau, 4, 229. Theoph. 152. 29*

^{*} Alex. 12, 33. Maimb. 67. Labb. 6, 23,

^{177.} Godeau, 4, 233.
† Godeau, 4, 233.
† Godeau, 4, 233.
† Godeau, 4, 231. Bruy. in Vigil.

His Infallibility, ever changing, issued, in 553, in a council of sixteen bishops and three deacons, a constitution which overthrew his judgment. Vigilius, in this constitution, disapproved of sixty extracts from Theodorus, in the bad acceptation in which they had been taken; but prohibited the condemnation of his He could not, he said, by his own sentence, condemn Theodorus nor allow him to be condemned by any. The pontiff, at the same time, declared the catholicism of the works, and forbade all anathematizing of the persons of Theodoret and Ibas. His Supremacy ordained and decreed, that nothing should be done or attempted to the injury or detraction of Theodoret, who signed, without hesitation, the Chalcedonian definition, and consented with ready devotion to Leo's letter. He decided and commanded, that the judgment of the Chalcedonian fathers, who declared the orthodoxy of Ibas, should remain, without addition or diminution. All this was in direct contradiction, as the fifth general council showed, to his judgment, in which he had condemned the heresy of the three chapters, and anathematized the persons of their authors and advocates. This constitution, however, notwithstanding its inconsistency with his former declaration, the pontiff sanctioned by his apostolic authority, and interdicted all of every ecclesiastical dignity, from writing, speaking, publishing, or teaching any thing against his pontifical decision.*

The sixth and last detour of Vigilius was his confirmation of the fifth general council, which condemned and anathematized Ibas, Theodoret, Theodorus, and their works, for impiety, wickedness, blasphemy, madness, heresy, and Nestorianism. The following is a specimen of the infallible assembly's condemnation of the three chapters and their authors, which the holy fathers, as usual, bellowed in loud vociferation. thema to Theodorus. Satan composed The Ephesian council his confession. anathematized its author. Theodorus renounced the gospel. Anathema to

all who do not anathematize Theodorus. Theodoret's works contain blasphemy and implicity against the right faith and The epistle of the Ephesian council. Ibas is, in all things, contrary to the Chalcedonian definition and the true faith. The epistle contains heresy. The whole epistle is blasphemy. Whosoever does not anathematize it is a heretic. thema to Theodorus, Nestorius, and Ibas.' All this, notwithstanding his constitution in behalf of Ibas, Theodoret, and Theodorus, his Infallibility approved and confirmed.*

His Holiness did not stop with a simple confirmation of the fifth general council. He, also, like the Ecumenical Synod, vented a noisy torrent of obloquy against the departed souls of Ibas, Theodoret and Theodorus, when their flesh was resolved into dust and their bones were mouldering in the tomb. He condemned and anathematized Theodoret and Theodorus, whose works, according to his Infallibility, contained impiety and many things against the right faith and the Ephesian council.† A similar sentence, he pronounced against Ibas, his works, and all who believed or defended

their impiety.

The papacy of Vigilius presents a scene of fluctuation unknown in the annals of Protestantism. The vicar-general of God, the head of the church and the father and teacher of all Christians, shifted his ground six times. He sanctioned Eutychianism and afterwards retracted. He withstood Justinian's edict, and, in his celebrated judgment, afterwards recanted. The changeling pontiff, in his constitution, shielded lbas, Theodoret, and Theodorus, and afterwards confirmed the general council, which condemned these authors for blasphemy and heresy. His Infallibility's condemnation of the three chapters was opposed by the whole Latin communion. The Africans, Illyrians, Dalmatians, and many other churches, withdrew from his communion, and accused him of overthrowing the council of Chalcedon and establishing Monophy-

† Labb. 6, 241, 244. Bruy. 1, 228.

[&]quot; Labb. 5, 1350-1360. Maimb. 68.

^{*} Labb. 6, 66, 130, 197, 199, 310. Godean, 4, 265, 268.

sitism. A general council of the Grecián prelacy, in the mean time, condemned the Pope's constitution and the declaration of the Latin clergy; and this council's sentence, amid the universal distraction of Christendom, was established by Pope Vigilius, and afterwards by Pelagius, Gregory, Nicholas and Leo.*

John the twenty-second was another of these pontiffs, who was distinguished for patronising heresy. 'This father and teacher of all Christians,' denied the admission of disembodied souls into the beatific vision of God, during their intermediate state between death and The spirits of the the resurrection. just, indeed, he believed, entered at death on the enjoyment of happiness and the contemplation of the Son's glorified humanity. But the vision of Jehovah and the perfection of felicity, according to this head of the church, are deferred till the day of general judgment.†

This dogma his supremacy taught by sermons, letters, and legations. He preached the heresy in public, according to Balusius, Raynal, and Maimbourg, in three sermons in succession, and caused it to be maintained by cardinals, preletes and doctors. He transmitted letters in all directions, especially through the French nation, in support of his theory. He sent two theologians on a mission to the Parisian faculty, to effect the proselytism of that literary seminary to his system. John, says Adrian the Sixth, quoted by Launoy, 'publicly taught and declared his innovation, and enjoined its belief on all men.' Nangis has transmitted a similar statement. He endeavoured, in this manner, says Du Pin, 'to spread his error, and disseminate a universal heresy through the whole church.'

His Infallibility's speculations, however, soon met decided hostility. The citizens of Avignon, indeed, in which John resided, maintained a profound silence. This, in some, arose from fear, and, in some, from favour. A few believed and countenanced the innovation.

* Godeau, 4, 233. Bruy. 1, 327.
† Du Pin, 352. Alex. 22, 451. Maimb. 130.
‡ Maimb. 131.

§ Launoy, 1, 534. Nangis, Ann. 1334. Dachery. 3, 97.

Many disbelieved; but, at the same time, concealed their disapprobation through terror of the pontiff's power and tyranny. The king and the Parisian university, however, were not to be affrighted. Philip, in 1333, assembled the faculty, who canvassed the controversy and condemned his Infallibility's faith as a false. These doctors dehood and a heresy. fined, that the souls of the faithful come at death, to the naked, clear, beatific, intuitive, and immediate vision of the essence of the divine and blessed Trinity. Many doctors concurred with the Parisians in opposition to the pontiff. Gobelin called his Infallibility an old dotard. Alliaco denominated John's theory an error; while Gerson characterized it as a falsehood. Philip, the French monarch, proclaimed its condemnation by the sound of a trumpet.*

The statements and reasons of the university and of other divines were unavailing. His Infallibility was proof against Parisian dialectics. But the His Infallibility was proof French king was an able logician, and his reasoning, in consequence, possessed more efficiency. The royal argument, on the occasion, was composed of fire. His most Christian majesty threatened, if the pontiff did not retract, to roast his Supremacy in the flames.† This tangible and sensible argument, always conclusive and convincing, was calculated for the meridian of his Infallibility's intellect. This luminous application, therefore, soon connected the premises with the conclusion, brightened John's ideas, and convinced him, in a short time, of The clearness of the threathis error. ened fire communicated light to his Infallibility's understanding. His Holiness, though enamoured of heresy, was not, it appears, ambitious of martyrdom. He chose to retract, therefore, rather than be burned alive. His Infallibility. accordingly, just before he expired, read his recantation and declared his orthodoxy, on the subject of the beatific vision and the enjoyment of the Deity.

Bellarmine and Labbe deny John's

^{*} Bruy. 420, 422. Cossart, 4, 434. Maimb. 132. Gobelin, c. LXXI. † Alex. 22, 461.



heterodoxy.* These endeavour to excuse the pontiff, but by different means. Bellarmine grounds his vindication on the silence of the church on this topic, when John published his opinion. synodical or authoritative definition, declaring the soul's enjoyment of the beathic vision before the resurrection, preceded the papal decision, which therefore was no heresy. Heresy then is no heresy, according to the cardinal, but truth, prior to the sentence of the church. John's opinion, Bellarmine admits, is now heterodoxy; but, on its original promulgation, was orthodoxy. Truth. it seems, can, by an ecclesiastical definition, be transubstantiated into error, and Catholicism into heresy, even in an unchangeable church distinguished for its unity. The popish communion can effect the transubstantiation of doctrinal propositions, as well as of the sacramental elements. John's faith, says Labbe, was taught by Irenæus, Lactantius, and other orthodox fathers.† This is a noble excuse indeed, and calculated to display, in a strong light, the unity of Romanism. The faith of primitive saints and orthodox fathers is, it seems, become heresy. Labbe attempts to acquit John by arraigning Irenæus and Lactantius. The legitimate conclusion from the premises is, that Irenæus, Lactantius, and John, were all three infected with error.

Moral, as well as historical, electoral, and doctrinal variations deversified and disfigured the popedom. Sanctity characterized the early Roman bishops, and degeneracy their successors. Linus, Anacletus, Clemens, and many of a later period, were distinguished by piety, benevolence, holiness, and humility. Some deviations and defects might appear, marking the infirmity and the imperfection of man. The Roman pastors, however, who, during the earlier days of Christianity, did not, in moral character, aspire to excellence, aimed at decency; and few, for a long series of years, sunk below mediocrity.

But the Roman hierarchs of the middle and succeeding ages exhibited a melancholy change. Their lives displayed

* Bell. 1, 780. Labb. 15, 147. Alex. 22, 456. † Labb. 15, 147. Cassant, 4, 437.

all the variations of impiety, malevolence, inhumanity, ambition, debauchery, gluttony, sensuality, deism, and atheism. Gregory the Great seems to have led the way in the career of villany. celebrated pontiff has been characterized as worse than his predecessors and better than his successors, or, in other terms, as the last good and the first bad pope. The flood-gates of moral pollution appear, in the tenth century, to have been set wide open, and inundations of all impurity poured on the Christian world through the channel of the Roman hie-Awful and melancholy indeed is the picture of the popedom at this era, drawn, as it has been, by its warmest friends; such as Platina, Petavius, Luitprand, Genebrard, Baronius, Hermann, Barclay, Binius, Giannone, Vignier, Labbé, and Du Pin. Platina calls these Pontiffs monsters. Fifty popes, says Genebrard, in 150 years, from John the Eighth till Leo the Ninth, entirely degenerated from the sanctity of their ancestors, and were apostatical rather than apostolical.* Thirty pontiffs reigned in the tenth century: and the successor, in each instance, seemed demoralized even beyond his predecessor. Baronius, in his Annals of the Tenth Century, seems to labour for language to express the base degeneracy of the popes and the frightful deformity of the popedom. Many shocking monsters, says the annalist, intruded into the pontifical chair, who were guilty of robbery, assassination, simony, dissipation, tyranny, sacrilege, perjury, and all kinds of mis-Candidates, destitute of every creancy. requisite qualification, were promoted to the papal chair; while all the canons and traditions of antiquity were contemned and outraged. The church, says Giannone, was then in a shocking disorder, in a chaos of iniquity. Some, says Barclay, crept into the popedom; while others broke in by violence, and defiled the holy chair with the filthiest immorality.†

Geneb. IV. Platina, 128. Du Pin, 2, 156.Bruy. 2, 208.

† Spon. 900, I. et 908. 111. An. Eccl. 344. Giannon, VII. 5. Barclay, 36, c. 4. An. Eccl. 345. Giannon, VII. 5.

The electors and the elected, during this period, appear, as might be expected, to have been kindred spirits. electors were neither the clergy nor people, but two courtezans, Theodora and Marozia, mother and daughter, women distinguished by their beauty, and at the same time, though of senatorial family, notorious for their prostitution. These polluted patrons of licentiousness, according to their pleasure, passion, whim, or caprice, elected popes, collated bishops, disposed of diocesses, and indeed assumed, in a great measure, the whole administration of the church. The Roman See, become the prey of avarice and ambition, was given to the highest bidder.*

These vile harlots, according to folly or fancy, obtruded their filthy gallants or spurious offspring on the pontifical Theodora, having conceived a throne. violent but base passion for John the Tenth, raised her gallant to the papacy. The pontiff, like his patron, was an example of sensuality; and was afterwards, in 924, at the instigation of Marozia, deposed, and, in all probability, strangled by Wido. Marquis of Tuscany. Marozia was mistress to Sergius the Third, who treated the dead body of Formosus with such indignity. She brought her pontifical paramour a son; and this hopeful scion of illegitimacy and the popedom was, by his precious mother, promoted to the vicegerency of heaven. conduct was worthy of his genealogy. He was thrown, however, into prison by Alberic, Marozia's son by Adelbert, where he died of grief, or, some say, by assassination.† The persons who can believe in the validity of such elections and the authority of such pontiffs, must possess an extraordinary supply of faith, or rather of credulity.

A person, desirous of painting scenes of atrocity and filth, might, in the history of the popedom, find ample materials of gratification. A mass of moral impurity might be collected from the Roman hierarchy, sufficient to crowd the pages of

folios, and glut all the demons of pollution and malevolence. But delineations of this kipd afford no pleasing task. The facts, therefore, on this topic shall be supplied with a sparing hand. A few specimens, however, are necessary, and shall be selected from the biography of John, Boniface, Gregory, Sixtus, Alexander, Julius, and Leo.

John the Twelfth ascended the papal throne in 955, in the eighteenth year of his age. His youthful days were characterized by barbarity and pollution. He surpassed all his predecessors, says Platina, in debauchery. His holiness, in a Roman Synod before Otho the Great, was found guilty of blasphemy, perjury, profanation, impiety, simony, sacrilege, adultery, incest, constupration, and murder. He swore allegiance to Otho and afterwards revolted to his enc-Ordination, which he often bartered for money, he conferred on a deacon in a stable, and on a boy ten years old, by constituting him a bishop. killed John a sub-deacon by emasculation, Benedict by putting out his eyes; and, in the wantonness of cruelty, amputated the nose of one cardinal and the hand of another. He drank a health to the devil, invoked Jupiter and Venus, lived in public adultery with the Roman matrons, and committed incest with Stephania, his father's concubine. The Lateran palace, formerly the habitation of purity, he converted into a sink of infamy and prostitution. Fear of violation from Peter's successor deterred female pilgrims, maids, matrons, and widows, from visiting Peter's tomb. Infallibility, when summoned to attend the synod to answer for these charges, refused; but excommunicated the council in the name of Almighty God. clergy and laity, however, declared his guilt, and prayed, if the accusations were unfounded, that they might be accursed and placed on the left hand at the day of judgment. The pontifical villain was deposed by the Roman council. But he afterwards regained the Holy See; and, being caught in adultery, was killed, says Luitprand, by the devil, or, more probably, by the injured husband. John, says Rellarmine, 'was nearly the

^{*} Giannon, VII. 5. An. Eccl. 345. † Spon, 920, I. et 933, I. Giannon, VII. 5, 6. Luitprand, II. 13. Petavius, 1, 418. An. Eccl. 345. Giannon, VII. 5.

wickedest of the popes.'* Some of the vice-gods, therefore, the cardinal suggests, surpassed his holiness in miscreancv.

Boniface the Seventh, who seized the papal chair in 974, murdered his predecessor and successor. Historians represent him as the basest and wickedest of mankind.† Baronius calls him a thief, a miscreant, and a murderer, who is to be reckoned, not among the Roman pontiffs, but among the notorious robbers of the age. Gerbert and Vignier characterize this vice-god as a monster, who surpassed all mankind in miscreancy. Prompted by Boniface, Crescentius strangled Benedict the Sixth, Boniface's predecessor, and placed Boniface on the But the Roman citizens. papal chair. provoked with the pontiff's atrocity, deposed him from his dignity and expelled him from the city. The exiled pontiff, however, was not, it appears, ambitious of travelling in the train of poverty. The treasury of the Vatican was rifled by this apostolical robber, and its sacred ornaments and vessels conveyed by his holy hands to Constantinople. dict the Seventh was, by universal suffrage, substituted in his stead. He held the papacy nine years, in opposition to Boniface, and was succeeded by John the Fourteenth. Boniface, in the mean time, having sold the spoils of the Vatican and amassed a vast sum of money, returned to Rome. This treasure he expended in the bribery of his partisans, who, by main violence, replaced the ruffian in 985, on the pontifical throne. John, who had succeeded during his absence, he imprisoned in the castle of Angelo, where, in four months after, he died of starvation and misery. even the death of his rival could not satiate the vengeance of Boniface. John's cold, pale, stiffened, emaciated corpse was placed at the door of the castle, and there, in all its ghastly and haggard frightfulness, exposed to the public gaze. But the murderer did not long survive this insult on the dead. He died sud-

denly, and his naked carcass, mangled and lacerated by his former partisans, to whom he had become odious, was, with the utmost indignity, dragged through the streets.

Gregory the Seventh, who obtained the papacy in 1073, was another pontifical patron of iniquity. He was elected on the day of his predecessor's funeral, by the populace and soldiery, through force and bribery, without the concurrence of the emperor or the clergy. Desiderius, abbot of Monte Cassino, on this head, accused Hildebrand to his face of precipitation. He obtained the supremacy, in the general opinion, by gross simony.* He had the hypocrisy or hardihood, nevertheless, to pretend that the dignity was obtruded on him against his will.

Benno has sketched the character of this pontiff in strong colours. This cardinal accused his holiness of simony, sacrilege, epicurism, magic, sorcery, treason, impiety, and murder. The Italians of Lombardy drew nearly as frightful a portrait of his supremacy. These represented his holiness as having gained the pontifical dignity by simony, and stained it by assassination and adultery.

The councils of Worms and Brescia depicted his character with great precision. The council of Worms, comprehending forty-six of the German prelacy, met in 1076, and preferred numerous imputations against Gregory. This synod found his holiness guilty of usurpation, simony, apostacy, treason, schism, heresy, chicanery, dissimulation, fornication, adultery, and perjury. His Infallibility, according to this assembly, debased sacred theology by innovation, and scandalized Christendom by his intimacy with the Princess Matilda. His holiness, in the sentence of the German Prelacy, preferred harlots to women of character, and adultery and incest to chaste and holy matrimony.†

The council of Brescia, in 1078, portrayed his supremacy with equal free-This assembly, composed of thirty bishops, and many princes from

^{*} Labb. ii. 881. Labb. ii. 873. Platina, 132. Bellarmine, ii. 20. † Spon. 974, I. et 985. Bruy, 2, 265, 271. Vignier, 2, 608.

^{*} Du Pin, 2, 210, 215. Bruy. 2, 427. † Labb. 12, 517. Cossart, 2, 11, 48. Bruy. 2, 471. Alex. 18, 398.

Italy, France, and Germany, called Gregory a fornicator, an impostor, an assassin, a violator of the canons, a disseminator of discord, a disturber of the Christian Commonwealth, and a pestilential patron of all madness, who had sown scandal among friends, dissension among the peaceful, and separation among the married. The Brescian fathers then declared his Holiness guilty of bribery, usurpation, simony, sacrilege, ferocity, vain-glory, ambition, impiety, obstinacy, perverseness, sorcery, divination, necromancy, schism, heresy, Berengarianism, infidelity, assassination, and perjury. The sacred synod having, in this manner, done justice to his character, deposed Gregory from his dignity by the authority of Almighty God.

The fathers of Worms and Brescia supported the Emperor Henry against Pope Gregory. Their condemnation of the pontiff therefore has, by Labbé, Alexander, and Binius, been reckoned the effect of personal hostility, and on this account, unworthy of credit. Their sentence, indeed, is no great evidence of their friendship for his holiness. But these two councils were, in this respect, in the same situation with the other synods who have condemned any of the Roman hierarchs. The Roman synod that condemned John the Twelsth, the Parisian assembly that convicted Boniface, the Pisan and Constantian councils that degraded Gregory, Benedict, and John, all these were placed in similar circumstances and actuated by similar motives. But their sentences are not. therefore, to be accounted the mere ebullitions of calumny. Gregory's sentence of deposition against Henry was, according to the partisans of Popery in the present day, an unlawful act and beyond the limits of pontifical authority. fathers of Worms and Brescia, therefore, had a right to withstand Gregory in his assumption and exercise of illegal and unconstitutional power.

Boniface equalled, if he did not surpass Gregory, in all the arts of villany. These arts he practised on his predecessor Celestin, a silly old dotard, who,

prior to Boniface, placed on the pontifical throne and clothed with infallibility. governed Christendom. He had been a visionary monk, who, in his mountain cave, mistook his own dreams for inspiration, and the whistling of the winds for the accents of divine revelation, and spent his useless days in vain contemplation and in the unrelenting maceration of his body. He considered his body, says Alliaco, as a domestic enemy. He would descend into a pit during the cold and snow, and remain till his clothes would be frozen. He wore a knotted hair-cloth which mangled his flesh, till it sometimes corrupted and produced worms. This visionary, in his fanaticism, was transferred from a mountain cavern of Apulia to the holy chair of Saint Peter; and his election, says Alexander, ' was the effect of divine afflatus.'*

Cardinal Cajetan, afterwards Boniface the Eighth, was, in the mean time, ambitious of the popedom. He formed a plan, in consequence, to induce Celestin to resign, that he might be substituted in his stead. Knowing Celestin's superstition, he spoke through a tube during the stillness of the night to the pontiff, and enjoined him to resign the papacy. The voice of the impostor, Celestin mistook for the warning of an angel, and, in obedience to the command, renounced his authority. His reasons for abdication are a curiosity. He resigned on account of debility of body, defect of information, and the malignity of the people. face, who in 1294, was chosen in his place, imprisoned the old man with such circumstances of severity as caused his death.†

The character of Bonisace was placed in a striking point of view by Nogaret and Du Plesis. The pontiff had offended Philip the Fair, King of France, by his bulls of deposition issued against that monarch. His majesty, in consequence, called two conventions of the three estates of the French nation. Nogaret and Du Plesis, in these meetings, accused Bonisace of usurpation, simony, ambi-

Labb. 12, 646. Alexander, 18, 402.

An. 1290. Bruy. 3, 302. Andilly, 806,
 Alex. 20, 140. Canisus, 4, 223.
 Bruy. 3, 307. Mariana, 3, 256.

tion, avarice, church-robbery, extortion, tyranny, impiety, abomination, blasphemy, heresy, infidelity, murder, and the sin for which Sodom was consumed. His Infallibility represented the gospel as a medley of truth and falsehood, and denied the doctrine of transubstantiation, the trinity, the incarnation, and the immortality of the soul. The soul of man, his holiness affirmed, was the same as a beast's; and he believed no more in the Virgin Mary than in an ass, nor in her son than in the foal of an ass.*

These accusations were not mere hearsay, but supported on authentic and unquestionable evidence. Fourteen witnesses, men of credibility, deposed to their truth. Nogaret and Du Plesis offered to prove all these allegations before a general council. But Benedict and Clement, successors to Boniface, shrunk from the task of vindicating their predecessor, or, conscious of his guilt, spun out the time of the trial by various interruptions, without coming to any conclusion.†

The simplicity of Celestin and the subtlety of Boniface made both unhappy. Superstition made Celestin a self-tormentor; while his silliness, united indeed with superstition, rendered him the easy victim of Boniface. The understanding and infidelity of Boniface were just sufficient to pull destruction on his own The ambition of Boniface was as fatal to its possessor, as the submission of Celestin. Boniface, on his disappointment, died, gnawing his fingers, and knocking his head against the wall like one in desperation. He entered the papacy, it has been said, like a fox, reigned like a lion, and died like a dog.

John the Twenty-third seems, if possible, to have exceeded all his predecessors in enormity. This pontiff moved in an extensive field of action, and discovered, during his whole career, the deepest depravity. The atrocity of his life was ascertained and published by

* Bruy. 3, 346. Du Puy, 529. Alex. 22, 319, 327. Boss. 1. 278. Dachery, 3, 228. Dachery, 3, 231. Eberhard, Anno. 1303. Canisius, 4, 228. † Daniel, 4, 456. Du Pin, 2, 494. Nangis, Ann. 1303. Dachery, 3, 56. Dachery, 3, 62. Daniel, 4, 456.

the general council of Constance, after a tedious trial and the examination of many witnesses. Thirty-seven were examined on only one part of the imputations. Many of these were bishops and doctors in law and theology, and all were men of probity and intelligence. His holiness, therefore, was convicted on the best authority, and indeed confessed his own criminality.

The allegations against his Infallibility were of two kinds. One respected faith and the other morality. His Infallibility, in the former, was convicted of schism, heresy, deism, infidelity, heathenism, and profanity. He fostered schism, by refusing to resign the popedom for the sake of unity. He rejected all the truths of the gospel and all the doctrines of Christianity. He denied the immortality of the soul, the resurrection of the body, and the responsibility of man. The human spirit, according to this head of the church, is, like that of the brute creation, extinguished at death. Agreeaably to his belief, or rather unbelief, he disregarded all the institutions of revealed religion. These principles, he held with the utmost pertinacity. According to the language of the Constantian assembly, his Infallibility, actuated by the devil, pertinaciously said, asserted, dogmatized, and maintained before sundry bishops, and other men of integrity, that man, like the irrational animals, became at death extinct both in soul and body.*

The other imputations respected morality. The list of allegations contained seventy particulars. But twenty were suppressed for the honour of the apostolic see. John, says Labbe, 'was convicted of forty crimes.'t 'The Constantian fathers found his holiness guilty of simony, piracy, exaction, barbarity, robbery, massacre, murder, lying, perjury, fornication, adultery, incest, constupration, and sodomy; and characterized his supremacy as the oppressor of the poor, the persecutor of the just, the pillar of iniquity, the column of simony, the slave of sensuality, the alien of virtue, the

^{*} Labb. 16, 178. Bruys, 4, 41. Du Pin, 3, 13. Crabb. 2, 1050. Bin. 7, 1036. † Labb. 15, 1378, et 16, 154.



dregs of apostacy, the inventor of malevolence, the mirror of infamy, and, to finish the climax, an incarnated devil. The accusations, says Niem, 'contained all mortal sins and an infinity of abominations.'

His simony, according to the council. appeared in the way in which he obtained the cardinalship, the popedom, and sold indulgences. He gained the cardinal and pontifical dignity by bribery and violence. He extorted vast sums by the traffic of indulgences in several cities, such as Utrecht, Mechlin, and Antwerp. practised piracy with a high hand, during the war between Ladislaus and Lewis, for the kingdom of Naples. His exactions, on many occasions, were attended with massacre and inhumanity. treatment of the citizens of Bologna and Rome will supply a specimen of his cruelty and extortions. He exercised legatine authority for some time in Bologna. and nearly depopulated the city by barbarity, injustice, tyranny, rapine, dilapidation, and murder. He oppressed Rome and dissipated the patrimony of He augmented former imposts and invented new ones, and then abandoned the capital to be pillaged and sacked by the enemy. , His desertion exposed the women to the brutality of the soldiery, and the men to spoliation, imprisonment, assassination, and galleyslavery. He poisoned Alexander, his predecessor, and Daniel, who was his physician. His conduct through life, evinced incorrigibility, pertinacity, obduracy, lying, treachery, falsehood, perjury, and a diabolical spirit.*

His youth was spent in defilement and impudicity. He passed his nights in debauchery and his days in sleep. He violated married women and deflowered holy nuns. Three hundred of these devoted virgins were the unwilling victims of his licentiousness. He was guilty of incest with three maiden sisters, and with his brother's wife. He gratified his unnatural lust on a mother and her son; while the father with difficulty escaped. He per-

petrated the sin of Sodom on many youths, of which one, contracting in consequence a mortal malady, died, the martyr of pollution and iniquity.*

Such was the pontiff who, according to the Florentine council, was 'the vicar general of God, the head of the church, and the father and teacher of all Christians.' His holiness, it would appear, was indeed the father of a great many, though perhaps his offspring were not all Christians. The council of Constance indeed deposed John from the papacy. But pope Martin afterward raised him to the cardinalship, and treated him with the same honour and respect as the rest of the sacred college. His remains, after death, were honourably interred in John's church. John. with all his miscreancy, was elevated to a dignity second only to the pontifical supremacy. Jerome and Huss, notwithstanding their sanctity, were, by an unerring council, tried without justice and burned without mercy,

Sixtus the Fourth, who was elected in 1471, walked in the footsteps of his predecessors, Gregory, Boniface, and This pontiff has, with reason, been accused of murder and debauchery. He conspired for the assassination of Julian and Laurentius, two of the Medicean family. He engaged Pazzi, who was chief of the faction, which, in Florence, was hostile to the Medici, in the stratagem. Pazzi was supported in the diabolical attempt by Riario, Montesecco, Salvian, and Poggio. The conspirators. who were many, attacked Julian and Laurentius during mass on Sunday. Julian was killed. Laurentius wounded to the vestry, where he was saved from the fury of the assassins. The Medicean faction, in the mean time mustered and assailed the conspirators. on whom they took an ample and summary vengeance.†

Sixtus patronised debauchery as well as murder. His holiness, for this worthy purpose, established brothels extraordinary in Rome. His Infallibility, in consequence, became head, not only of

^{*} Labb 16, 154, 154, 184. Bruy. 4, 3. Lenfant, 1, 281.

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^{*} Hard. 4, 228. Lenfant, 1, 290. Bruy. 4, 49. Lebb. 16, 163. Bin. 7, 1035.

t Bayle, 2508. Bruy. 4, 241. Moreri, 8, 304.

presided with ability and applause in two important departments, and was the vicar general of God and of Venus. These seminaries of pollution, it seems, brought a great accession to the ecclesiastical revenue. The goddesses, who were worshipped in these temples, paid a weekly tax from the wages of iniquity to the viceroy of heaven. The sacred treasury, by this means, received from this apostolic tribute an annual augmentation of 20,000 ducats. His supremacy himself, was, it seems, a regular and steady customer in his new commercial establishments. He nightly worshipped, with great zeal and devotion, in these pontifical fanes which he had erected to the Cytherean goddess.* Part of the tribute, therefore, from these schools of the Grecian divinity, his holiness, as was right, expended on the premises.

Alexander the Sixth, in the common opinion, surpassed all his predecessors in atrocity. This monster, whom humanity disowns, seems to have excelled all his rivals in the arena of villany, and outstripped every competitor on the stadium of miscreancy. Sannazarius compared Alexander to Nero, Caligula, and Heliogabalus: and Pope, in his celebrated Essay on Man, likened Borgia, which was the family name, to Cataline. This pontiff, according to cotemporary historians, was actuated, to measureless excess, with vanity, ambition, cruelty, covetousness, rapacity, and sensuality, and void of all faith, honour, sincerity, truth, fidelity, decency, religion, shame, modesty, and compunction. 'His debauchery, perfidy, ambition, malice, inhumanity, and irreligion,' says Daniel, • made him the execration of all Europe.' Rome, under his administration and by his example, became the sink of filthiness, the head-quarters of atrocity, and the hot-bed of prostitution, murder, and robbery.t

Hypocrisy formed one trait in his early character. His youth, indeed,

the church, but also of the stews. He evinced to men of discernment, symptoms of baseness and degeneracy. But he possessed, in a high degree, the art of concealment from common observa-His dissimulation appeared, in a particular manner, on his appointment to the cardinalship. He walked with downcast eyes, affected devotion and humility, and preached repentance and sanctity. He imposed, by these arts. on the populace, who compared him to Job, Moses, and Solomon.

But depravity lurked under this specious display; and broke out, in secret, in sensuality and incest. He formed an illicit connexion with a widow who resided at Rome, and with her two daughters. His passions, irregular and brutal, could find gratification only in enormity. His licentiousness, after the widow's death, drove him to the incestuous enjoyment of her daughter, the notorious and infamous Vannoza. She became his mistress after her mother's decease. His holiness, in the pursuit of variety and the perpetration of atrocity, afterward formed a criminal connexion with his own daughter, the witty, the learned, the gay, and the abandoned Lucretia. She was mistress to her own father and brother. Pontanus, in consequence, represented Lucretia as Alexander's daughter, wife, and daughter-in-law.* Peter's palace, in this manner, became a scene of debauchery and abomination.

Simony and assassination were as prominent in Alexander's character as incest and debauchery. He purchased the papacy, and afterward for remuneration and to glut his rapacity, he sold its offices and preferments. bought, it has been said, and then sold, the keys, the altar, and the Saviour. He murdered the majority of the cardinals who raised him to the popedom, and seized their estates. He had a family of spurious sons and daughters, and for the aggrandizement of these children of illegitimacy, he exposed to sale all things sacred and profane, and violated and outraged all the laws of God and man.†

His death was the consequence of an

^{*} Agrippa, c. LXIV. Bruy. 4, 260. Bayle,

¹ Sann. II. Montfaucon, Monum. 4,85. Dan. 7, 84.

Pontanus in Bruy. 4, 280.

t Moreri, 1, 270.

attempt to poison the rich cardinals for a pardon of all sins to any person, who the sake of their possessions. Alexander and Borgia, father and son, actuated with this design, invited the Sacred College to a sumptuous banquet, near the fountain in the delightful Garden of Belvedera. Poisoned wine was prepared for the unsuspecting guests. But the poisoned cup was, by mistake, handed to the father and son, who drunk without knowing their danger. Borgia's constitution, for a time, overcame the virulence of the poison. But Alexander soon died by the stratagem he had prepared for the murder of his friends.*

Julius the Second succeeded Alexander in the papacy and in iniquity. His holiness was guilty of simony, chicanery, perjury, thievery, empoisonment, assassination, drunkenness, impudicity, and so-He bribed the cardinals to raise him to the popedom; and employed, on the occasion, all kinds of falsehood and trickery. He swore to convoke a general council, and violated his oath.

His Infallibility's drunkenness was proverbial. He was 'mighty to drink He practised incontinency as well as inebriation, and the effects of this crime shattered his constitution. One of his historians represents his holiness as all corroded with the disease which, in the judgment of God, often attends this kind of pollution. The atrocity for which Sodom was consumed with fire from heaven is also reckoned among his deeds of pollution and excess.

His ingratitude and enmity to the French nation formed one dark feature in his character. The French king protected him against Alexander who sought his ruin. The French nation was his asylum in the time of danger and in the day of distress. This friendship, he afterwards repaid with detestation, because Lewis patronised the convocation of a general council. Julius offered rewards to any person who would kill a Frenchman. One of these rewards was of an extraordinary, or rather among the popes of an ordinary kind. He granted

would murder only an individual of the French nation. 'The vicegerent of heaven conferred the forgiveness of all sin, as a compensation for perpetrating the shocking crime of assassination.*

Leo the Tenth, in 1513, succeeded Julius in the popedom and in enormity. This pontiff has been accused of atheism. and of calling the Gospel, in the presence of cardinal Bembo, a fable. Mirandula, who mentions a pope that denied God, is, by some, supposed to have referred to Leo. His holiness, says Jovius, was reckoned guilty of Sodomy with his chamberlains. These reports, however, are uncertain. But Leo, beyond all question, was addicted to pleasure, luxury, idleness, ambition, unchastity, and sensuality beyond all bounds of decency; and spent whole days in the company of musicians and buffoons.t

Seventeen of the Roman Pontiffs were perjurers. These were Felix, Formosus, John, Gregory, Pascal, Clement, John, Boniface, Innocent, Gregory, Benedict, John, Eugenius, Paul, Innocent, Julius, and Paul. Felix and the rest of the Roman clergy, swore to acknowledge no other pontiff during the life of Liberius, whom the Emperor had banished. The clergy, notwithstanding, immediately after, while Liberius survived, elected Felix to that dignity which, without hesitation, he accepted. ‡ A perjured Roman bishop then presided among the perjured Roman clergy.

Formosus was deposed and excommunicated by Pope John, who made him swear never again to enter his bishopric or the Roman city. Pope Martin, in the way of his profession, and with great facility, dissolved the oath and restored Formosus to his dignity. The obligation having, in this manner, undergone a chymical analysis in the pontifical laboratory, Formosus returned with a good conscience and with great propriety to his episcopal seat, and, in the end, to the Roman See. § John

Labb. 19, 523. Mont. Monum. 4, 84. † Alex. 23, 118. Bruy. 4, 371. Caranza, 60:2 ‡ Bruy. 4, 371. Zuing. 140. Wolf. 2, 21.

^{*} Hotman, 110.

[†] Jov. 192. Bruy. 4, 417. Guiccia, XIV. ‡ Crabb. 1, 347. Du Pin, 1, 190. Prosper,

[§] Alex. 15, 88. Bruy. 1, 187. Luitp. VI. 6.

the Twelfth, in 957, swore fealty to Otho on the body of Peter. This solemn obligation, his holiness afterward violated, and revolted to Adalbert the Emperor's enemy.* Gregory the Seventh took an oath, inconsistent with the acceptance of the Pontifical dignity with which he was afterwards vested. The council of Worms, in consequence, in 1076, declared his holiness guilty of perjury. Gregory, besides, made Rodolph of Germany break the oath of fidelity which he had taken to the Emperor Henry.†

Pascal the Second in 1111, granted to Henry on oath, the right of investiture, and promised never to excommunicate the Emperor. Pascal, afterwards in a synod of the Lateran, excommunicated Henry. His holiness excused his conduct and pacified his conscience by an extraordinary specimen of casuistry. forswore, said his Infallibility, the excommunication of his majesty by myself, Bravo! Pope but not by a council. Clement the Fifth, in 1307, engaged on oath to Philip the Fair, to condemn the memory and burn the bones of Boniface the Eighth. This obligation, his holiness violated. John the Twentysecond, in 1316, swore to Cardinal Napoleon, to mount neither horse nor mule till he had established the Holy See at His holiness, however, established his apostolic court, not at Rome, but at Avignon. He satisfied his conscience by sailing instead of riding, and substituted a ship for land conveyance. John's casuistry was nearly as good as Pascal's.t

Boniface, Innocent, Gregory, Benedict, and John, engaged on oath to resign the Papacy; but, on being required to fulfil the obligation, these viceroys of heaven refused. The oaths, on the occasion, were of the most solemn kind. Innocent swore on the Holy Evangelists; and Gregory, in the name of God, Lady Mary, the Apostles, and all the celestial court. Benedict swore on the gospels and the wood of the cross. The

oaths were attended with dreadful im-The attempt of these viceprecations. gods to evade the accomplishment of their engagements, presents a scene of equivocation and chicanery, which is unequalled perhaps in the annals of the Benedict, said the Parisian University, endeavoured to escape by a forced interpretation, contrary to the intention of the obligation. Gregory and Benedict, says Giannone, swore and then shuffled about the performance, and, according to Alexander, resolved to retain their dignity contrary to the sanctity of a solemn oath. Gregory and Benedict, however, on this occasion, discovered some candour. Gregory, said the council of Pisa, contrary to his obligation, declared publicly and frequently, that the way of session was unjust and diabolical, and, in this, he agreed with Benedict. Gregory, Benedict, and John were, in the councils of Pisa and Constance, condemned for perjury.*

Eugenius the Fourth, in 1439, was condemned in the Council of Basil for perjury. Paul the Second, as well as Innocent the Eighth, bound himself by oath, to certain regulations, and afterwards disregarded his engagement. Julius the Second took an oath on the Gospels, binding himself to call a general council; but afterward deferred the fulfilment of the treaty. The breach of his obligation occasioned the convocation of the second council of Pisa. the Fourth, in 1556, before the seventh month of his Papacy, created seven cardinals, though he had sworn in the conclave before his election, to add only four to the Sacred College for two years. after his accession. Sixteen popes, it appears, at least, were forsworn.† The church, therefore, had sixteen perjured heads, and God, sixteen perjured vicarsgeneral.

These heretical and abandoned pontiffs, according to many eminent parti-

^{*} Bruy. 2, 242. Labb. 11, 872. † Du Pin, 2, 214. Labb. 12, 616. Giannon,

[#] Bruy, 2, 530, et 3, 560, 390. Du Pin, 2, 281.

^{*} Labb. 15, 1202. Du Pin, 3, 16. Labb. 16, 142. Labb. 15, 1131. Giennon, XX1V. 6. Bruy. 3, 600. Platina, 246. Alex. 24, 441. Labb. 15, 1331.

[†] Alexander, 33, 118. Mariana, 5, 718. Boss. 3, 81. Carranzo, 602. Paolo, 2, 27. Bruy. 4, 223, 619. Choisi, 8, 275.

sans of Romanism, were not true heads of the church or vicars of Jesus. was the opinion of Jacobatius, Leo. Mirandula, Baronius, Du Pin, Giannone and Geoffry. Jacobatius declares 'the election of a heretic for a pope to be null.'* Pope Leo the Great, writing to Julian, excludes all who deny the faith from the pale of the church. These, says the Roman Hierarch, as they reject the doctrines of the gospel, are no members of the ecclesiastical body.' The partisan of heresy, therefore, unfit, according to Leo, for being a member, is much more incapable of being the head. Mirandula mentions one Roman pontiff, who, in the excess of infidelity, disbelieved the immortality of the soul; and another, who, excelling in absurdity, denied the existence of God. These, the noble author maintains, 'could be no popes.' The ruffians who were raised to the Papacy by Theodora and Marozia, Ba- a celebrated nonentity.

ronius declares, were no popes, but monsters;' and the church, on these occasions, was, according to the Cardinal. 'without any earthly head.' the Seventh, who, says Baronius, 'was a thief, a miscreant, and a murderer, is to be ranked, not among the popes, but among the notorious robbers of the age.' Du Pin and Giannone, the popish Sorbonnist and Civilian, quote and approve the sentence of Baronius the Roman Cardinal. The Pope, says Geoffry, 'if he depart from the faith, is no pastor.'* The spiritual reign of these sovereign ruffians must have created several interruptions in the popedom, and destroyed many necessary links in the boasted chain of the Pontifical succession. concatenated series of the Roman Hierarchs, therefore, with the unbroken continuity of the sacerdotal authority, is, in the admission even of Romish doctors,

JESUITISM, FROM ITS RISE TO 1680.

FROM CONTEMPORANEOUS DOCUMENTS.

The rise, progress, principles and practices of the Society of Jesuits shall be the subject of these pages; wherein we dare promise the reader matter enough of mirth; the grossness of their miracles and doctrines intermixt with the fineness of their policies, rendering the inward prospect of that disorderly order. no less pleasant than necessary to be known.,

"Tis a common proverb, wherever God erects a church, the devil presently sets up a chapel. This is certain, much about, or very soon after the time, when Divine Providence raised up LUTHER and others to restore the true Christian doctrine, and purge the church of intolerable errors and abuses, Satan was permitted to plant that most pernicious association called Justits, who hitherto have

been the main support of the tottering

papacy, and unwearied obstructers of the Reformation.

The cockatrice that hatched this mischievous egg, so fatal to the repose of Europe, the father of the brood, and founder of this brotherhood, was one Loyola. a pitiful fellow of such base condition and obscure parentage, that none of his tribe have been able to give any account of his pedigree, further than that he came into the world, at a rascally village, called Aspeytheia, in the province of Biscay in Spain, and was christened by the name of Ignatius, (in English, Fiery,) an unlucky omen, (for heroes must always be attended with presages) of those future combustions he should occasion in the world, which we

* Bell. II. 30. Canus, IV. 2. Bin. 3, 7. Miran. th. 4. Turrecrema, IV. 20. Spon. 900, I. et 985. 11. Du Pin, 2, 156. Giannon, VII. Giannon, VII. 5. Goof. Ep. 194. Apol. 385.

Jacob. III p. 107.

shall show you too sadly verified in the

sequel of his history.

How Loyola spent his younger years, whether in begging or stealing, is not particularly recorded; 'tis certain he was altogether unlearned, and without means to live, otherwise than, when he grew up, by putting himself a common foot soldier under the Viceroy of Navarre, residing at that time in Pampelone, the metropolis of that kingdom; which city being afterwards besieged by the French, this Ignatius, upon a sally, happened to receive a wound or two about the knees, whereof he halted ever after to his dy-

ing-day. Being thus discouraged, if not disabled for the profession of carnal arms, he begins to aspire to the quality of a spiritual dragoon; for you must note, during the time he lav ill of his hurt, he became a great reader of the Legends of Saints. One might admire how he should read them, since his disciple Maffaius, in his life, speaks as if he had never learnt so much as his letters; but perhaps I can satisfy your curiosity in that point, for Ribadoneira, another of his story writers, assures us that St. Peter was so courteous as to give him a visit, and appear to him before he was so far recovered as to be able to read;—and why might not Peter's errand be on purpose to teach him his horn book? Read then he did, and thereby (if you'll believe his followers) was converted. The truth is, he was a silly, crack-brained fanatical fellow; and poring on those lying legends, had just the same effects on him, as romances on his countryman Don Quixotte; for never was he more passionately affected with the adventures of Amadis of Gaul, and the Knight of the Sun, than our himping hero-that-wouldhe was with the celebrated achievements of those famous church-champions St. Francis and St. Dominic, whose exploits in a special manner he resolved to imitate.

But since, according to the rules of shivalry, every knight is wont to have his peculiar lady, *Ignatius*, filled with glorious ideas of religious errantry, got up one might (as Orlandinus, L. 1, N. 12, tells us) out of his bed, and fell

down upon his marrow-bones before an image of the blessed Virgin, and in that posture vowed himself her knight; at which time there was a strange noise in the house, the room trembled, and the glass windows were cracked,—an argument (quoth our authors) that the devit then took his leave of him,—but I amapt to suspect he then contracted withhim a greater familiarity.

Nor were, it seems, his addresses unacceptable, for we are told, that afterwards the Virgin Mary appeared to him with a deal of glory, and her child in her lap, (impious villains! that cannot coin their lies without blaspherases on our Lord and Saviour;) encouraging him.

to go on with his enterprises.

Let no private friend to the Jesuits, pretend we wrong Ignatius by comparing him to Don Quixotte, for their own Orlandinus and Maffaius dio expressly relate, that "he, having read in the books of chivalry, that the ancient knights at their first entrance on that honourable employment, were wont to watch all night in their arms, resolved to begin his adventures in the same man-But, instead of shining armour, he provides a long coat of sackcloth, with a cord about it, (fitter for his neck than his middle) at which he hangs his bottle for water. Instead of a lance, he got a plain crab-tree staff, with a wicker shoe on one foot, and the other naked, having no morion or helmet on, not so much as a hat or cap, but his head exposed to all weathers. Accoutred with all these habiliments, he rode to Monsserrat, (where the Virgin was much honoured,) and when he entered the town, hung all his implements at the pommel of his saddle, for he might not put them on till he came at the sacred place, where by the laws of chivalry he was to watch in them. Being arrived at the church, (which for luck's sake was precisely on the eve of the Annunciation,) he marches up to the virgin's image, and there hung up or offered his old sword and dagger, and then arraying himself in his aforesaid new habiliments. he continued there all night, watching and praying to the image, sometimes standing, sometimes kneeling, and devoting himself entirely for the future to her service. Thus, according to their own authors before named, and by this hopeful beginning, you may partly guess at his progress.

At the time Ignatius (the Jesuit's Patriarch) devoted himself to the virgin Mary those that write his life tell us, that he obtained of her wooden image, the gift of chastity; -but, 'tis certain he hath not entailed the same on his order, for there are not more licentious knaves in the world, than those of that society:-nay, some of them have been so wickedly honest as to have married wives; a greater crime in their church, than to have a whole regiment of harlots. 'The author of "Ignatius, his Progress." relates the following adventure on his own knowledge, of one of them: namely, Father Mena, the famous Spanish preacher.-

There dwelt (says he) in Valladolid, a lady left a rich widow in the flower of her age, but not like to have any more husbands, second marriages being dishonourable to women of condition by the custom of the country; nor indeed will any person of quality marry them (for they say, they will never venture into a pool where a man has already been drowned!) Father Mena, being her ghostly father, fell in love with this pretty penitent, but not being able to prevail with her otherwise, to yield to him, began to court her in the way of matrimony. The good lady was at first surprised at such a motion, but the subtle father alleged many proofs out of the soripture and fathers, that priests and Jesuits might lawfully have wives as well as other men, and that the restraining them was only a politic upstart invention. In short, such arguments and importunity he used, that she consented with provise that none should ever know of it; and so in disguise by some hedgepriest the ceremony was performed, and many years they accompanied together, till the lady falling sick, and despairing both of recovery in this world, and reunission in the next for this (as she fancled) mortal sin, if she should die without confession and absolution, and not thinking Mena could forgive her, be-

cause he was particeps criminis; out of pure conscience sends for a certain grave friar, and confesses to him the whole intrigue, who glad of the opportunity against the Jesuits (whom the other religious orders hate almost as much as they do us heretics,) would not absolve her, unless she would reveal it all to some of her own and former husband's nearest relations in his presence; for he (good man!) durst not do it himself, because it came to him under the seal of confession. The lady seeing no other remedy, did so, and her friends understanding how she was not only abused by the Jesuit in her honour, but likewise choused out of the best part of her estate, presently fill the inquisition house with their clamours for justice against Father Mena: who, being apprehended, stood stoutly to his tackling, and offered to prove the marriage lawful; but the Jesuits seeing their reputation in question, and mightily shaken by all the other orders and swarms of friars, their mortal enemies, and the lady's friends who tooth and nail prosecuted the matter, persuaded both the king and the inquisitors that Father Mena was a madman, and had many years been distracted; requesting that they might have him into their custody to be dealt withal and punished as they should see cause, according to many graces and privileges formerly granted unto their society by several popes, to have the sole chastisement of their own members: in fine. the king and holy inquisition at the request (or rather command) of the Pope's nuncio, (whom the Jesuits had predisposed thereunto with a dram of never-failing oil of Peru, applied to the fist,) and withal for fear of scandal, if Protestant heretics should get the tale by the end, gave order that Father Mena should in the night be secretly conveyed to one of the Jesuits' nurseries. that is called in their gibberish Casa professa, and so the matter was hushed up, and the lady's friends and all others, enjoined to silence: what became of him afterwards (saith our author) I could never learn; but 'twas thought they conveyed him to some other of their colleges remote, for it was then publicly

reported, that the rest of the Jesuits knew of the marriage as well as Mena, and that they had all the money he had rookt her of to the use of their college; as for the lady, she recovered, and became a nun afterwards, as I was told: this was in the year 1607, as far as I can remember.

If fanaticism be the business, cease to upbraid the wildest or most enthusiastical heads that ever wore the livery of protestants; for we can superabundantly overmatch them amongst Rome's sober party: never did the sun behold. or earth admire two such errant prodigious fanatics as St. Francis, and Loyola, the founder of the Jesuits. Touching the latter, we told you in how discreet a manner he listed himself the virgin's champion; which done, away he trudges, (for heroes are always in motion,) to Manresa, and takes up his lodging in the town hospital, (knights-errant must never debase their breeches with that unnecessary implement called money, and without it, even saints must lie in an hospital;) where he let both his hair and his nails grow at random, till he looked like one of King Nebuchadnezzar's life-guard, when he was browsing with the wild asses of the desert. Here, that he might not be idle, he begs up and down from door to door, though yet I see little need he had to go a mumping, if his comrogues tell truth that he fasted six days a week. They add, that thrice a day, he constantly whipped himself, and was seven hours every day in vocal prayer. All this severe discipline was, (as you diet and breathe horses for a race,) to prepare him for a jaunt to Jerusalem, which he had resolved upon, as one of the most celebrated adventures any hero could in those times be engaged in; yet all this while he was sorely perplexed in his pericranium, insomuch, (oh, see and admire the strains of Jesuitical devotion!) ut catulum silni præreptorem, et perturbatæ mentis purificatorem, dari optat: Libenter (inquit) Catulum illum Ducem et vilæ magistrum sequar, (saith Maffaius in his life, Lib. I. c. 6.) That he wished with all his heart, some dog, whelp, or kitten, might be his

teacher, and the purifier of his troubled mind. Willingly (quoth he) would I follow that dog as the guide and master of my life. To men of sense 'tis strange, that he to whom God had given Moses and the prophets, the evangelists and apostles for his directors, should desire to be taught by an unclean animal. God indeed once made an ass reprove the folly of a prophet, but where do we find him appointing dogs to instruct and comfort his servants? Yet one would think Ignatius obtained his wish. both for himself and all his society: for where shall we meet with canine qualities so lively impressed, so naturally pursued? Soothing, flattering, barking, foaming, and worrying God's sheep, being ever since the characteristic marks

and properties of a Jesuit.

Nay, the same Maffaius, (be pleased to remember, he was one of our Ignatius's own disciples,) tells us, that as he was in this perplexity, he was about to cast himself down headlong, and break his own neck. (Sure, the devil hindered him, for some greater evil: for if in that melancholy mood he had made away himself, God's church and the Christian commonwealth had never been so persecuted and embroiled by his un-Another time, (says the happy imps.) same author.) he knew not what to ask of God, and in that end, resolved neither to eat nor drink, until he had obtained of God tranquillity or quietness Now if this be not with the of mind. highest insolence to tempt God, and limit the Almighty, I know not what is. Within awhile after, (continues our shameless author,) he had a most wondrous revelation, as he stood upon a pair of stairs in the Dominican friars' church, where he was reciting the hourly prayers in honour of the blessed virgin, in which vision he saw very plainly, and apparently, as we do one another, the blessed Trinity under a corporeal representation.

Can any Christian read these abominable lies and blasphemies without horror and indignation? yet this is the man whose votaries at this day are the pillars of the church of Rome, and for the most part, confessors too, and have the

guidance of the souls of Roman catholic princes, nobles and gentry: can any evil tree bring forth good fruit? When the blind are guides, what is to be expected but tumbling into the ditch of impiety and destruction?

From Manresa, our hero trudges to Barcelona, where one Betty Rosella, that had a blind man at home to be her husband, spying him at church amongst the boys, pretended she saw a great light or shining glory about his head, and therefore invites him to her lodging, and there (they say) received great edification from him; a very suspicious intrigue considering her circumstances, had we not been assured before, that our Spanish soldier was marked by the Virgin Mary with the gift of chastity.

From thence he goes to Venice, and so to Jerusalem, and for aught I can understand, returned just as wise as he Being now thirty years old, he begins to learn his grammar, but was still so brimful of visions and revelations, that he could scarce remember one word, and therefore entreated his master to tie him as punctually to his lessons as he did the boys, and to lash him severely when he could not say them. After two years' schooling, he goes to the university, and privately studies I know not what, but in the mean time, preaches and begs openly in the streets, for which he was clapt up by the Inquisition; whence with much ado being released, he resolves for Paris, driving all his learning before, which (as Maffaius tells us, Lib. I. cap. 18,) was an ass loaded with books. At Paris he lists himself once more amongst the boys, and begins his grammar again; such an invincible dunce he was, that all his former schooling, and two universities had scarce taught him the difference between a noun and a verb; but here with eighteen months' hard study, (begging all the time for belly-timber,) he furnished himself with a few scraps of Latin, and after three years more, having some sorry smattering in philosophy, jumps in amongst the Dominicans to learn divinity. And now he thinks himself sufficiently qualified for erecting his long designed new order, and therefore

begins to entice some of the students to give away all they had, books and all, and be his disciples, and beg their bread as he did; and one day got into a puddle, and stood up to the neck in dirt and mire, to represent to one of his companions the filthiness of the sin he lived in; for which extravagances he narrowly escaped being publicly whipt in the university. Having at last inveigled nine of the students as poor and superstitious as himself, to hearken to his whimsies, to oblige them from the starting, he makes them all enter into a vow, either to go with him to Jerusalem, or else to offer themselves to the pope's service, which last they afterwards concluded to be the best design, and then (he having taken orders,) they troop towards Rome, preaching all the way in the streets and market places, and making use of bulks of shops, instead of pulpits, and invited the people to hear them, (says Maffaius,) with loud acclamations, and whirling their caps over their heads; and though being strangers few understood what they said, yet multitudes admired them; but that which was his greatest comfort, one day lying in a trance, (at which he was an old dog, as well as Mahomet he saw God the Father commending him and his companions to His Son. Jesus Christ, bearing his cross, who kindly received them; and with a smile said to Ignatius, "I will be favourable to you at Rome!"

What brows of brass have our Jesuits, that tell such impudent blasphemous lies, as serious, pious truths! and what leaden brains and seared consciences must all those have who believe them!

Arrived at length at Rome, and having read in the Legends what dainty revelations St. Benedict had in Monte Cassino. he takes up his lodgings in the same place, nor failed he in success; for, as certainly as Benedict saw the soul of Germanus go to heaven, so did he in the same manner behold the soul of Hozius, one of his society, mounting thither, (the last I fear as well as the first of that company that ever travelled that road;) and a little after, as he was praying to the saints, he saw his friend

Hozius amongst them all; but what spectacles he wore all this while, that might enable him for these curious

sights, is a secret.

Having offered to the pope, (Paul the Third, as very a villain as most that have sat in that chair of pestilence, and commonly reputed a conjurer,) the platform of their designed order, wherein besides the three common vows, they also wholly devote themselves to the pope's service, to do what he shall command, and go wherever he shall send them, the old blade was so tickled with the conceit, that, (as Maffaius, l. 2, cap. 18, tells us.) he cried out, "This is the spirit of God;" and that he hoped God himself had stirred up the courage of this band at such a time, to be no small help to the afflicted state of the church; and Ribadoneira, another Jesuit, says, that God by a singular providence sent Ignatius to help his church now, when it was ready to fall, that he might set both himself and his sons the Jesuits to be a wall for the house of God. The society of Jesus was chiefly erected for the defence and propagation of the faith, as it is contained in the apostolic letters of their confirmation; so that it is evident this disorderly order was erected very opportunely to help out at a dead lift; the pope's religion being before much wounded by Luther and other brave champions of truth. But by these new volunteers, Antichrist hoped to defend his cause more luckily for the future; and therefore the pope consented, and confirmed their order by a bull dated 3d October, 1540, in which their special vow is thus mentioned and expressed, (as I find it in a book called the Image of both Churches, written by one Musquet a Jesuit, in the latter end of the reign of King James,) "And farther we judge it expedient for our greater devotion to the see apostolic, and more full abrogation of our own wills and pleasures, that the professed of this society, besides the common bond of the three vows, (viz. of chastity, poverty and obedience,) be farther tied by special vows, so that whatsoever the Roman bishop for the time being, shall command, pertaining to the salvation of souls and

propagation of the faith, they shall be bound to execute the same, without tergiversation or excuse, whether they shall be sent into Turkey or unto infidels, yea even unto those that are commonly called heretics, or unto any other heretics or schismatics whatsoever."

By virtue of this vow, it is plain, that what the Janizaries are to the Turk. the same are these Ignatians to the pope, being for the most part youths of the most hopeful wits, drawn by tricks and devices out of all the countries of Christendom, and listed in this order for the service of the papacy, and to execute the pope's ambition and pleasure. under the pretence of religion, no otherwise, nor any more honestly, than the Turk takes the children of Christians, and by correction makes them his best soldiers, and uses them to fight against their own parents and country, against whom they are more fierce and cruel than the natural born Turks. The service which they are employed in, and which they call matters pertaining to the salvation of souls and propagation of the faith, being in truth, no other than to defend and maintain idolatry, artolatry, (or worshipping a piece of bread for God,) superstition and all the crafts and abuses of the court of Rome; to murder kings and princes that oppose their designs; embroil kingdoms; debauch subjects from their allegiance and obedience; to outface truth, and bury it if possible under a heap of lies and slanders; to teach and practise equivocations, and falsifying oaths and promises; to subvert the Christian religion and all moral honesty, by bringing in false and pernicious maxims of mental reservation, directions of the intentions, &c., all accommodated to the lusts and fancies of corrupt men to whom they are confessors, and whom they gratify with these pleasing notions, that in the interim, they may by their means and help, bring about and accomplish such designs as they have in hand. Hæ tibi sunt artes, O Jesuita male!

Our religious knight errant hath now finished the grand adventure. His order is confirmed, and himself made general thereof. The title which he and his gang most wickedly and blasphemously assumed, was no less than the society or companions of Jesus; and a fourfold reason is rendered by one of them, I mean Valdermana, (a bird fledged in the same nest,) in his Sermons, (p. 10. 1.) Because as our Lord Jesus, (being the Saviour of our souls) from the time of his nativity unto his death, never dealt in any other business, than in that which concerned our salvation, so the life of Ignatius was wholly bestowed upon what tended to the salvation of 2. As the life of Jesus was manifested by his miracles, so Ignatius was transformed into him, and manifested the same by divers miracles. 3. Because as he was going to Rome, much troubled in mind about the success of his design, Jesus appeared to him bearing a cross on his shoulders, and likewise God the Father, recommending him and his new intended sect, to his Son; who promised to be propitious to him at Rome: and if all these be not sufficient there is yet behind a fourth reason that will certainly pin the basket, and that is, that upon his arrival at Rome, the pope having well viewed Ignatius's hands, found them all printed with the name of Jesus, and thereupon cried out, 'Digitus Dei, hic est,' the finger of God is in these hands; which words confirmed and fortified the holy man Ignatius, and gave him occasion to name his company the Society of Jesus. Thus, Valdermana, and Maffaius, and Ribadoneira, (two other Jesuits,) sing the same tune, in their legends of his life.

Now what a parcel of horrid lies are here forged to bolster up blasphemy! or can there be a bolder impiety than to profane the holy name of Jesus, by attributing it to a crew of the most devilish men that ever hell spread out upon earth? Jesuits do they call themselves? Companions of Jesus?—No, no, their proper name is Judaists, and so for the future we should call them, and so we think will every good Christian, that considers, 1. How like they are in temper and wicked deeds to that detestable traitor of his Divine Master—Nec ovum ovo, nec lacto lac tam simile. Their

end is the Bag, and for filthy lucre and worldly grandeur they expose all religion to sale, and accomplish their treacheries with a kiss, inveigle princes and others with pretences till they find an opportunity for their own interest to stab or poison them, or otherwise involve them in foreign wars, or civil broils, till they are destroyed. 2. Because they make a claim to this title of Judgists, by thus insolently terming themselves the fellows or companions of Jesus, seeing we do not find that the blessed Jesus ever named a man his fellow, except it were only Judas, whom, (being ready to receive from him the betraying kiss, Mat. xxvi. 50,) he calls so: for though our translations read it, " Friend! wherefore art thou come?" yet it is properly in the original, my fellow, or companion, for what comest thou? Εταιρε εφ ω παρει. and in Latin, Sodalis! ad quid venisti? so likewise Beza renders it in French-Compagnon à que faire es-tuico? they will needs be Jesus' companions, let them acknowledge their pedigree, and own their descent from him who alone had that title given to him. 3. As these monsters are the nearest relation to their arch-patriarch Judas, so are they the only heirs of his heart, which it seems he left them for a legacy by the will he made when he was strangling himself, as testify his name and surname, Judas Iscariotes, which, without changing, adding, or taking away one letter, imports in clear Latin tongue, I cor ad Jesuistas: Go, my heart! to the Jesuits!

For these reasons, and many others, the Ignatian fathers, must henceforwards be content that we give them no other name, or title, than that of Judaists, and so let them deservedly be called, as long as there is one of that accursed confederacy left in the world.

From this account of Ignatius, and the original of that order, which at this day, (1682,) makes so formidable a figure in Christendom. From this root, you may guess at the branches. What was sown in hypocrisy and fanaticism, grew up amain, cultivated by art, and continually watered by hellish policy. The proud blasphemous Spaniard, as

he had the impudence to style himself, companion of our Lord and Saviour, so though he were far from imitating the good and humble life of the blessed Jesus, yet, (as the Devil is said to be God's ape,) he would be mimicking some external circumstances. Thus he came to Rome attended by twelve votaries, to resemble the twelve apostles; and when his society was confirmed, it was limited at first to the number of seventy. to answer the number of disciples sent forth by Christ to preach the gospel. But afterwards, the popes finding this company like to prove their strongest guard, enlarged them to an indefinite number; and it is believed, that there are at this day, (1682.) above 100,000 of them in the world, which being for the most part select persons, either for eminent parts, considerable wealth, or great birth and interest, mustered up out of all nations, and spread through every country, and yet all conjoined with most strict obligations, profound policy, continual correspondence, and orderly dependence into one body, and under one head, their general, and carrying on a separate interest of their own, different from all the world's beside. It is almost impossible but they should effect whatever they have a mind to; and I have grounds to believe, that after they have befooled the house of Austria with hopes of a universal monarchy, (which long since are blasted,) and egg'd on of late another active and puissant prince to some such pretensions, their true design is but to put all Christendom into a fermentation, get an opportunity to clap one of their fraternity into St. Peter's coach box, and then Ecce duo Gladii! blending the spiritual and temporal power together, set up for themselves a monarchy, which for aught I can foresee, may equal that of old Rome, (at height,) in giving laws to the world, and making the haughty princes of the earth, (as twelve heretofore at the senate-bar,) come trembling to a committee of Jesuits, to beg their crowns, or give an account of their administration of affairs.

And that even Ignatius himself had some such thing in his eye, is probable from his motto, Cavet evolis principes:

Princes look to yourselves; and from the foundation rules on which he established his sect, than which nothing could be more accommodated to a vast design of empire; for in the book called Regulæ Societas Jesu, Rules for governing the Society, the said Ignatius gives these precepts to all his followers; " Statuatis vobiscum," &c., always esteem the command of your superior, whatever it be, to be the command of God himself. And elsewhere he saith, " Entertain the voice of your superior in the same sort as if you heard Christ himself personally speaking unto you." And a little after, "Hold this for an undoubted truth, that all which your superior commands is none other than the commandment of God himself; and as in believing those things which the Catholic faith proposeth, you are presently carried with all the strength of your consent, so for the performance of all those things which your superior commands, you must be carried with a certain blind impetuosity of will, desirous to obey, without ever inquiring why or wherefore!" because some superior's commands might seem absurd or wicked, he requires his followers notwithstanding to perform them, urging the example of Abraham, who prepared even to sacrifice his son at God's command; and of abbot John, who watered a dry log a whole year together, to none other purpose but to exercise his obedience, and another time, set himself to thrust down a rock, which a thousand men were not able to move, not that he thought it possible, but because he would not disobev.

What mischief may not persons bred up under such maxims be made to do? Go, fire such a city, (saith the superior) murder such a king, stab such a gentleman, swear thus or thus, deny these things at the place of execution, and make this or that protestation of your innocency: all this he receives as a voice from Heaven, as the very command of God, and concludes that whatever the action be, his obedience sanctifies it, and that he shall certainly be damned if he do it not. Are people thus principled fit to be suffered in any civil state?

Magimus, in his Geography makes a at Constantinople, in the place that heretofore was the palace of the glorious Christian Emperor Constantine, does now keep his untamed elephants and all sorts of wild beasts, and in a stately church near adjoining, (where God was wont to be honoured,) feedeth savage monsters, and to every pillar ties lions, and bears, and tigers.

–Mutato nomine, de te. Papa! refert.

This is no less the practice of the Pope than the Turk; for in the very palace of Constantine, where of old, godly bishops were wont to be entertained, behold! he now stalleth up purpled Machiavellians κατα θερια, evil beasts, unreasonable cruel brutes, that live upon the spoils of Christianity, and prey upon Constantine's successors, and devour the princes of the earth; and at every pillar of all the churches almost through Europe, places his wolves and leopards, centaurs and harpies, to fly at our throats whenever we come with-For all those herds in their reach. which we behold of monks, and friars, and seminarists, and mass pricets that pretend to be pastors of souls, what are they but so many ravenous bears and furious tigers, haunting our sheepfolds to suck our blood and worry us?

Only here lies the difference,—'The Turk's wild beasts at Constantinople, with feeding and familiarity of their keepers become tame and gentle, but the pope's savages of Rome, grow the fiercer for your kindness and gentle handling: no benefits can oblige them, no civility tame them, no clemency or good offices reconcile them, or alter their envenomed hearts from plotting against their prince and country, from firing of cities, and bloody, cowardly massacres, from forging of plots upon the innocent, and carrying on their ruinous designs with lies and calumnies, subornation,

tribe of Ignatians, Lucifer's privy coun-

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perjury, and all kinds of debaucheries, outrages and impieties.— But amongst them all, none are so mischievous as these Juluists, this

cil, hell's black guard, the shame and sad complaint, that the Grand Seignior bane of the Christian name, the common pest, and professed firebrands of Europe. Say not, that this is the railing of a heretic. No, no-it is sad and sober truth, and hath been published for good catholic doctrine, even by the college of Sorbonne itself, who in their decree of the year 1554, give this character of them:-Hæc societas periculosa in negotio fidei, and—that is, This society is dangerous in matters of faith, occasions abundance of complaints amongst the people, causes many brangles, emulations, discords, contentions and variety of schisms, and may be called the grand troubler of the church's peace; the overthrow of monastic religion, and is ordained more for destruction than edification !-

If they were such special birds so long ago when their order was scarce pin-feathered, what shall we think of them now their talons are grown, and when their fatal wings overspread almost all the palaces of Europe?

I give here only two instances how dangerous they are to all states where they are suffered!

- 1. At Venice they did not only stir up sedition, but designed an open war, promising themselves that the people should rise, and that their own scholars. as they were hostages for the provinces siding with them, so were also numerous enough to shock that republic; for which designed rebellion they were utterly expelled the Venetian Territories; and, as their papers then discovered many most pernicious designs they had on foot, so amongst the rest, there was found a register wherein they kept the confessions of all persons of quality to whom they were ghostly fathers, and the inquiries to be made of all the families in particular, by means whereof they exercised a secret inquisition and managed divers of the great men as they
- In the year 1604, they framed a project underhand, to dispose of all the important offices of the city of Genoa -and to that end made all the citizens to whom they were confessors, or that depended on their society, as servants.

workmen, or the like, to swear that they would not give their voices at the elections 'for any but such as they had recommended, which being discovered to the state, they had like to have been expelled also from thence; but so potent was their faction that they weathered the storm; and whether they may not since in other cities [Query? in New York?] have tried the same artifice to get magistrates for their tooth, is left to inquiry.

To let the world see what a kindness this Ignatian brood have for us heretics, what pains they take to reduce us, and by what means they have long designed to accomplish it, I shall here present you with some of their secret directions given by Father Contzen. and which I find published (by way of caution) in English, in a book called Fairwarning, licensed by authority, 1663, (though written by the Jesuit some time The matter would bear a large before.) comment, but at present I am as little fond of bloody truths as of grinning honour, and therefore shall only recite it verbatim, leave the applications to every reader to judge, upon recollecting his own memory and observations, whether all or any of these politic rules have at any time since been, or are likely hereafter to be put in practice in any part of Europe, [or America] by the prevalency of this active society, who seldom let any of their designs long lie fallow.

The way to bring in popery, or the Jesuit's directions for restoring thereof, are laid down in *Contzen's Politics*, b. 2, p. 16, 17, 18,—as followeth:

1. You must show that princes must determine nothing in religion.

2. That things be carried on by slow but sure proceedings, as a musician tunes his instrument by degrees: lose no opportunity, but yet do not precipitate the work.

3. Let no prince that is willing despair, for it is an easy thing to change religion; for when the common people are awhile taken with novelties and diversities of religion, they will sit down and be a weary, and give up themselves to their ruler's wills.

workmen, or the like, to swear that 4. The doctors and leading pastors they would not give their voices at the must be put out, and if it may be, all at elections for any but such as they had once; down, all will submit.

5. The purpose of changing religion and extirpating Lutheranism must be concealed; not but that some of the wiser sort may know it, but the people must not, lest it should move them.

6. Some must be suborned to beg importunately of the prince for liberty to exercise their religion, and that with many and gentle words, that so the people may think that the prince is not inclined to novelty, but only to lenity, and to a tenderness for tender consciences, and that he doth it not as from himself; for the vulgar use to command a prince that cannot deny the subjects their desirea, though such as were fit to be denied.

7. One or two churches only must be desired at first, as being so small a matter that the people will not much regard.

8. When the zeal of professors begins to rise against the change, they are to be pacified by admitting both parties to a conference before the governors.

9. Let there be a decree for pacification, that one party do not rail at the
other, nor calumniate them; and so the
doctrines that are to be brought in, will
have great advantage when they are
covered and may not be contradicted, or
so much as named; and so the rulers
will be thought to be only lovers of
peace, and not to intend a change of religion.

10. Next that, let there be some public disputation between the parties, but with some disadvantage to them that are to be ousted.

11. Let all this be done but on pretence, that the several parties may be joined lovingly together in peace, and when the ministers refuse this, let them be accused of unpeaceableness, and pride and obstinacy, and disobedience against the magistrate, and not for their religion.

12. When it comes to the putting out of some ministers, and the people begin to petition for them, let the matter be carried silently, and in the mean time let the people be told, that it is because those ministers are heady, obstinate mea; that the people may be persuaded the

ministers are faulty, and have deserved it, and may be put to desire liberty only for the more peaceable men.

13. When thus the people are deladed, and there is no danger of resistance, then turn the ministers out of the churches, and put in those that you would set up in their stead.

14. Then change the universities, and tell all the fellows and scholars that they shall hold their places if they will turn, else not, &c. Many will change religion with their rulers.

15. Then he gives an instance where the prince pretended all the professors' and ininisters' places were void at the deaths of their predecessors, and that he had the disposal of them by law, and then the change was made by degrees; one or two opinions altered at the first, and not the whole controverted part of religion; and so the people will think it a small matter to yield in one or two opinions, and be easily brought to obey; and let them fall to writing against one another, and those that have the court favour seem to carry it.

16. To put out of honours, dignities and public offices all of those that are most adverse to popery. It is but just that those that hinder the safety of the commonwealth, should be deprived of the honours and riches of the commonwealth; if men are deposed for heinous crimes, why not for blasphemy and contempt of truth? If those of a contrary religion be left in honour and power, they will be able to cross the prince in many things, and encourage the people of their own religion.

17. When a heresy is to be wholly rooted out, and this must be done by degrees, and in a way of reason, and cannot be done by mere command and power; then you must first fall on those opinions that the common people are most against, and which you can quickly make them think to be absurd. Thus some that would work out Lutheranism, speak honourably of Luther, and fall on them only under the name of Flaccians,—So the Arminians, at Utrecht, when they would extirpate Calvinism, made a decree, that no man should preach any thing that seemed to make God the au-

thor of sin. Thus a magistrate that would bring in popery, must fall upon such heinous opinions as the impudent themselves are half-ashamed of, (he means they must be charged to hold what they do not,) and bring these to light that they may be odious, and so the teachers will lose all their authority when the people apprehend that they are taken in a manifest fault.

18. Make use of protestant divisions. How easy is it, (in England,) to bring the puritans into order, if they be forced to approve of bishops? or to reduce the puritans in the Low Countries, if the prince adhere to the Arminians? For this variety of opinion makes them doubtful that before seemed certain. So that when the magistrate joineth with one side, he easily overturns the other, and leaves the whole obnoxious, as St. Paul did by the discussion between the pharisees and sadducees; joining to one side, he escaped. This I would principally persuade an orthodox magistrate unto, for he may with as much advantage make use of the protestant's disagreements, as of the papist's concord, to extirpate protestants. As in wars it is not only the skill and strength of the general, but also the carelessness of the enemy, or his mistake, that gives very great advantages for success.

19. To forbid the protestants privately or publicly to assemble together.

20. To proceed to severities of laws and punishments. But though this violence must be for the change of all, it need not be exercised on all. the leaders, and the multitude will follow the authority of the rulers; shame will retain some, and fear others, but a vain security will prevail with most, when they know not how to help it. Within these few years, above a hundred thousand have been turned to popery in France, and more in Germany, and yet not one of all the German princes that endeavoured to draw over his people to the catholics, did ever find any force or resistance contrary to (This was written before the his laws. Hungarian troubles.)

21. Some smaller helps are to be recommended, as, 1. Music to entice people by delight. 2. To cause all at their marriages to profess the popish religion, which they will do, rather than go without a wife or a husband. So likewise to deny protestants church privileges, such as baptism, burial, &c.

22. Where the work must be done thus secretly, the magistrate must keep the institution, presentation, &c., of ministers in his own hand; and so (if he cannot cast out all at once,) he must cast out the most dangerous, (that is, the ablest protestant pastors,) and put in the disagreeing, and such as do not much like controversies, and those that are addicted to their own domestic business, (worldty men,) and such as are addicted to the rulers. Let him cool the heat of heresy, but let him not put out the unlearned, and so their religion will grow into contempt.

Some superficial readers may cry out, what signifies all this? We see nothing extraordinary nor practicable in these directions. But to more considerate and observing men, they will appear deep standing maxims, invented by the devil, and most fit for his children, (who are wiser in their generation than the children of light,) to take their measures from. But we disclaim all commonts and applications, Capiat qui capere potest præmoniti, sites præ-

muni!i.

We now add some other of their politics expressed in a letter from Seignor Ballarime to Father Young, found in his study upon his decease, dated April 16, 1662, and long since published in the before cited licensed tract, Fair Warning, second part: "Holy Father! we do here congratulate your endeavours for the propagation of the catholic faith, and cease not our prayers for you; yet we know that in vain do we expect a blessing from above, if we do not prudently apply all means here below. And now upon that wonderful revolution in England, (he means the King's restoration,) there must be great alterations in your counsels and methods, although you must aim at one great design, the obstruction of settlement, especially upon the fundamental constitutions of the kingdom, whereunto if things should

fall, they would be more firm than ever:
(as some things when shaken take deepest root.) To this purpose you would do well—

1. To remove this jealousy, raised by Prynne, Baxter, &c. and other discontented persons, of our own design upon the late factions, and set up that prosperous way of fears and jealousies of the king and bishops. You know an enemy is then with success attacked in his main hold, when he is with prudence alarmed elsewhere. We may easily break in upon the English nation through liberty and anarchy, whilst they think we are coming in through government and order.

Quere? Whether the above, written nearly two hundred years ago, in respect to England, will not illustrate some of the turbulence and riots in several parts of the United States. &c.—

Tas est et ab hoste doceri.

2. You would do well to make it appear under hand, how near the doctrine, worship, and discipline of the Church of England comes to us; [Vide Oxford Tracts, &c., &c.] how willingly their articles would be interpreted in a Catholic sense, at how little distance their Common Prayer is from our mass, whereby you may persuade the world that the Protestant religion is weary of itself, and that the wisest and ablest men of that way are so moderate, that they would willingly come over to us, or at least meet us half way. Hereby, the more staid men will become odious, and others will run out of all religion for fear of Popery.

3. Let there be that odium, by writing and secret practices, raised upon the factious, that the law may be so intent upon them that you may escape, and that those troublesome persons may be disabled from speaking against you, as they used to do, being odious in the eye

of the law and the people.

4. Let the power of the king in matters of religion be denied; or at least, let there be an indulgence, promoted by the

factious and seconded by you.

5. You may have such insight into the trade and treasure of the nation, that you may have the one engrossed between yourselves and other discontented parties, and the other stopped: so that the inhabitants will, for want, either endeavour an alteration at home, or transplant themselves among us abroad; so that we may either join with them, or they with us, in order to the main design.

6. It were well if you took all just occasion to make it plain to the people, that there is no true ordination or succession of bishops, pastors, and ministers in England; and that they who are pretended bishops and ministers, are either worldly and careless on the one hand, or so factious on the other that it were well they were removed. However, it were well the people should be taken off from them by a clear discovery of their unworthiness.

7. Father R. would usually say, that the best way to work upon the English was to make use of their natural affections, and urge them with this—What is become of your forefathers who died in our religion? Where was your reli-

gion before Luther?

8. We suppose that in England, after twenty years' confusion, they are at a loss for the revenue; therefore, it were seasonable such a way were proposed, that on the one hand might seem very plausi'le to the king and the nobility, but is indeed very grievous to the people; as any alterations in the ancient customs have their advantages for us, so especially an alteration in the revenue, which will have that influence upon the people that all your suggestions and insinuations cannot have.

9. Your method for winning particular persons, you know, given by our forefathers, is this: 1. Be sure to keep the respondent's part, and not the opponent's; it is not so easy to prove as to wrangle against proofs. 2. Follow them. with certain questions that the vulgar are not versed in, as-Where was the Church before Luther? Where hath it been visible in all ages? How prove that you have a true scripture, that is the word of God, amongst you? What express word of God do the Catholics contradict? By what warrant did you separate from the Catholic Church, and

condemn all your awn foreathers and all the Christian world? What reason have you to follow this sect rather than any of the rest? What man can you name from the beginning, that was in all things of Luther's or Calvin's opinions, &c.

Our hearty prayers are for your success. And, sir, I am yours,

F. B."

Thus that Italian Director, in the year 1662. I have furnished no comment; the matter speaks plain enough. At the close of this appears the following advertisement:

- "That on the 4th of this instant February, in the Church of St. Vedast, afias Foster's, Dr. Abercromby made a solemn recantation of Popery, after he had professed it near nineteen years in the order of Jesuits. He has lately published the motives of his conversion, in a book, entitled, 'Protestancy to be Embraced;' sold by Samuel Smith, at the Prince's Arms, in St. Paul's Churchyard, London."
- "The Jesuits crept into all societies. and acted all parts, and being a foreseeing generation, looked further before them than the short-witted men whom they over-reached. They set up clamors against bishops, and persecutions against the ablest ministers in the land. For it was the papist that set up the opposition against bishops, as appears by Father Sibthorp's letter to Father Medcalf, who saith—'And now they are pulling down that wall which at once adorned and defended their way—I mean their government. Their vineyard (as they used to preach) is laid waste, and the wild beasts of the forest (you know what they mean) may enter in:' and upon that ground they proceeded so sure, that however things happen they have their advantage.

"They saw this attempt would prevail against the governors and government of the Church, or it would not: If it doth, (say they,) then all the ablest and wisest men are like to be removed, and their places filled with weak and ignorant men, unable to resist us, and ductile worldlings that will always be on the stronger side, and our ends will easily be attained.

"But if there be any opposition, murmuring, discontent, either it will provoke the discontented to open defence and resistance, or not: If not, their discontents will trust none but themselves; if it do, then either they will be crushed in the beginning, or able to bring it to a war. If the first, then we shall have the day, and this to boot, that they will lie under the odium of rebellion, and be trod the lower, and be the less able to rise, and we shall be able with ease to drive on the change to a higher degree, in opposition to so odious a party.

"But if they be able to make a war of it, either they will be conquered, or conquer, or make peace. The last is most unlikely, because jeakousies and engagements will presently be multiplied, so that an apparent necessity will seem to lie on each party not to trust the other, and the flames are easier to be kept in than kindled; and if so unlikely a thing should come to pass, yet it must needs be to our advantage; for we will openly all appear for the king, and so in England and Ireland we shall be considerable; he will remember that he was helped by us, and look on the protestants and puritans as rebels, and take his next advantage against them, or at least be at a greater distance from them than before; for such a war will never be out of his mind, nor will he think himself safe till he hath disabled them from doing the like again. But if one part conquer, it will be the king or the puritans; if the king prevail, then, will the puritans be totally trod down, and we, by whose help the victory was got, shall certainly be incomparably better than we are, if not have presently all our own will; for our fidelity will be predicated. the rebels will be odious, so that their very names will be a scorn, and there will be no great resistance of us.

"But if the puritans get the day, (which is a most unlikely thing,) yet shall we make great advantage of it; for, 1. They will be unsettled and all in pieces, and not know how to settle the government. 2. We shall necessitate the puritan protestants to keep the king as a prisoner, or else put him to death. If they keep him prisoner, his diligence and friends, and their own divisions, will either work his deliverance, and give him the day again by our help, or at least will keep the state in a continual unsettledness, and will be an odium on them.

"If they cut him off, (which we will rather promote, lest they should make use of his extremities to any advantage.) then-1. We shall procure the odium of king-killing to fall upon them, which they are wont to cast upon us, and so shall be able to disburden ourselves. 2. And we shall have them all to pieces, in distraction; for-3. Either they will set up a new king, or the parliament will keep the power, changing government into a democracy. The first cannot be done without great concussions and new wars, and we shall have an opportunity to have a hand in all; and if it be done, it may be much to our advantage. The second will apparently, by factions and distractions, give us foot ing for continual attempts. But to make all sure, we will secretly have our party amongst the puritans also, that we may be sure to maintain our interest, which way ever the world goes."

Thus that author, in few words unravelling the whole contrivance of our confusions. And well will it be if Americans ponder duly the words above, and in time take warning from the misfortunes of their mother country, and restrain the encroachments of the Jesuitical phalanx, so obviously making headway in the affairs of our beloved country.

AURICULAR CONFESSION AND POPISH NUNNERIES,

Auricular Confession and Popish Nunneries, by William Hogan, formerly a Roman Catholic Priest, and author of "Popery as it was, and as it is."

The first work of Mr. Hogan we noticed in our April number. This last work is a stirring appeal to American citizens, and is replete with truthful history and patriotism. We can now do little more than subjoin some extracts from the work, earnestly calling the attention of the public to it as worthy of

a thoughtful reading.

"Few of the confessors in this country, except the bishops, are intrusted with the plans of the Jesuits; perhaps not ten, except they are of the Jesuit It is through those confessors, that many of our American youth, both male and female, are seduced into Popish schools, where they become, with few exceptions, spiritless, false, slaves of abject superstition, and the victims of a superficial education. No time is given, no room left, as a modern writer expresses it, for the energies of the mind to develop themselves. No sustenance is provided to nourish the finer feelings of the heart. The intellect is checked. the flow of imagination is stemmed, and all the warm and generous affections of the soul are poisoned in their very bud.

"For an instance of the fatal consequence of such an education as this, I would call the attention of Americans. once more, to the Wandering Jew. the effects of a Jesuitical education upon the noble and generous mind of Gabriel, the adopted son of the honest Dagobert. What could be more lovely than the disposition of this young man. timents were as upright and as chaste as fallen humanity would permit. the Jesuit society laid its impure hands upon him at an early period of life; they persuaded his guileless adopted mother to go to confessions,-not to a Jesuit,—but to a Cure of another order of priests; and the bishop of this Cure gave him his instructions how to manage the mother of Gabriel. shop knew that this adopted son of the virtuous and craftless wife of Dagobert, was one among other heirs of an immense estate, and he directed the Cure to prevail upon this simple woman, while at confession with him, to send Gabriel to a Jesuit school, and have him become a Jesuit priest. Americans. read the sequel, and in that you will find a warning, stronger and louder than I can give you, never to send a child of yours to a Jesuit seminary. mothers read the history of Dagobert's wife, and if, after a careful and honest perusal of it, they will again commit their daughters to the care of the nursewho goes to confession, I must only conclude that they are either infidels or " Quem Deus vult permad, or both. dere prius dementat."

"Gabriel,-the virtuous and good Gabriel,-was nursed by Dagobert's From his infancy, it seems he had no inclination to become a Jesuit; he appeared to have an innate aversion to the order of Jesuits; he struggled against uniting himself with them, as far as a sense of gratitude and a feeling of affection for his adopted mother, the nurse of his childhood, would permit. But all to no purpose; the mother was the dupe of her confessor. He was instructed to win over the youth by any and every means; and, with the advice and co-operation of Jesuits, the confessor of this really honest, but deluded woman, succeeded, by perseverance and increased fondness for her adopted child. in neutralizing his aversion towards Jesuit priests.

"In an evil hour he joined them; their traps were too well laid, and without being seen in the business themselves; they accomplished their iniquitous purposes through the instrumentality of this affectionate and charitable woman. All was done through the confessional. How many similar cases have I witnessed myself, in the course of my life, but particularly while acting as a Ro-

mish priest in the confessional! How often have I known some of the best of women, belonging to the Roman Catholic church, unconsciously made the dupes of priests! How often have I seen women, who, had they been properly educated, and under different circumstances. would be an honour to any religious denomination, made the instruments of all that was vile and flagitious, by popish How often have I seen confessors! Roman Catholic servant maids, in Protestant families, inveigled by their ghostly fathers, in the confessional, into treachery, deception and ingratitude, towards their employers and benefactors! How often, as I have stated in my book on popery, have these Roman Catholic servants stolen the infants from their Protestant mothers, and brought them to myself to be baptized!

"There is now, in the state of Massachusetts, a young Protestant clergyman. distinguished for his talents and piety. an honour to his profession as a minister of the gospel, and to the state of Massachusetts as a republican citizen, who was baptized by myself in Philadelphia, when acting as a Roman Catho-The name of the gentleman lic priest. and the date of his baptism were duly registered by me; but the clerical Goths and Vandals, who succeeded me in St. Mary's church in that city, expunged the register which I kept, not deeming it safe to leave in existence, if possible, any records of the iniquities taught or practised in the Romish church.

"There are in all bodies and in all denominations of clergymen, certain individuals by whom it becomes fashionable to get married and baptized; and during my residence in Philadelphia, I held rather a conspicuous place among The congregation of St. Mary's church was a large one. Notwithstand-•ing my schismatic doctrines—I was not then deemed a heretic-crowds attended the church, and I believe—though I cannot tell the exact number—that I baptized more children than any clergyman in the city. Among these there were hundreds of Presbyterians, Episcopalians, Methodists and Baptists,

brought to me for that purpose by their Roman Catholic nurses, without the knowledge or consent of their Protestant mothers.

"This has ever been the treacherous practice of the Romish church, from the days of Hildebrand down to the present moment. Dagobert's wife is not a solitary instance of the undue influence which Romish priests have over those women who go to confession to them. Show me the house of a Protestant family in the United States, where there is a Roman Catholic, male or female, who goes to confession and communion in the Romish church, and I will show you a watch, a spy upon every act and deed and movement of that family. There is not a letter that comes into such a family that is not watched by popish servants. They soon know from whom it comes, or whether any thing is to be gained by intercepting it. The confessor is immediately consulted, and it is ascertained, from some servant in the house where it was written or where it was received, what was its purport, or what it contained.

"This practice of domestic espionage, we all know, is common in every country where auricular confession is taught and practised; but it is carried on more generally here, in proportion to the number of Roman Catholics, than in any other country in the world; and the reason is obvious. It is said that Jews never cheat each other; this is not because they will not cheat as well as The reason is, they will not They are always on trust each other. the watch, or, as Yankees would express it, on the "look-out" for each Neither is it because other other. countries or other people are less disposed to indulge in this species of espionage than we are, that they have less of it; it is because Catholic countries and Catholics will not trust each other. They are on the qui vive in all matters of intrigue, whether in domestic or national affairs, whether in morals or politics. But poor Jonathan, with all his smartness and all his cleverness, is probably the most gullible biped that crawls upon this earth. I have known some

poor servant-maids and servant-men. who did not seem to have an idea beyond a Hottentot, who, after one month's proper training in the confessional, by a Romish priest, could wheedle them out of all they possessed, except their money; and never have I known a Romish confessor, not even the simplest Reverend Yahoo from the bogs of Ireland or flats of Holland. who could not filch from them whatever money he wanted for any given

purpose. "The cunning of Americans, their knowledge of human nature and of things in general, cannot be mentioned in the same category with the craft and knowledge of man which Jesuit priests This is exemand confessors possess. plified even in the case of American missionaries. Send an American missionary to France, to Spain, or to any Catholic country, and without aid from home he will starve. He has no Roman Catholic to come to confession to him, to give him money to build a church for him; he has no servant-maid or servant man, through whom he can persuade, to give him ten or twelve dollars for saying mass; no dying man or woman will send for him, and pay him well for taking out of his pockets a set of oil stocks, for the purpose of greasing them over, commencing on the forehead, the tip of the nose, eyelids, the lips, the breast, the loins and the soles of the feet. He has no one to send for him and pay him highly, for putting his hand in his breeches pocket and pulling out a box full of gods, viz., wafers made of flour and water, and giving him one No; he has none of these resources; he starves amongst them, until bread is sent to him from home. Talk of Yankee cunning! He is a simpleton compared with a Jesuit. A Jesuit comes amongst us, or he goes to any Protestant country without a dollar, but he never travels without his jackals, male and female. He brings with him his lay sisters and his lay brothers; they soon scent out prey for him; they hire themselves as servant men and women, to Protestant Yankees, and the first intimation we have of a Jesuit mis-

sionary amongst us, is the alarm of some rich-toned bell, which we hear from the steeple of a church built for him by Protestant Yankees. In place of sending home for money to support him, as the American missionary has to do, a Jesuit is sending home money to pay the passage of others to come out and help him. He is purchasing some of the most valuable real estate that Protestant Yankees own, with Yankee money, and writes home to his royal holiness, the Pope, that Americans are a

simple, gullible people."

Again, on page 184 it is written,-"Look back, Americans, to the history of by-gone days. The Tarquins wereexpelled, and Rome resumed her liberty. Cæsar was murdered, and his whole race exterminated; but Rome remained in bondage. In the days of Tarquin, the Roman people were not entirely corrupt; in the days of Cæsar, they were thoroughly so. You, Americans, may be betrayed, though perhaps you may never betray yourselves voluntarily. But take heed, I entreat you, of Jesuits. Our constitution makes it difficult, if not impossible, to destroy our liberty by any sudden outbreak of popular fury, or even by the treachery of a few. But if you, as a people, or the majority of you. will concur with the few; if you will deliberately suffer them to acquire a majority, your constitution is nothing better than 'a piece of parchment, with a bit of red sealing-wax dangling from it.' It ceases to be yours; it becomes. the constitution of foreigners; it is the property of Jesuits and popish priests, the moment they get the majority of voters; you, Americans, have nothing todo with it. It secures no rights for you, nor should it be longer called the American constitution. Recollect, that tenor fifteen years will give papists a majority of voters in the United States, norshould I be surprised if, within half a century, the Pope of Rome was seen in New York or the city of Boston, as he is now in Rome, on Palm Sunday, mounted upon an ass, in blasphemous imitation of the Saviour entering Jerusalem, with thousands and tens of thousands of papists spreading palms uponthe streets, and shouting hosanna to our Lord God, the Pope.

"This subject, Americans, is worthy of your serious consideration, to say the least of it. You are jealous of your charters and your privileges; perhaps sufficiently so. But you seem indifferent to the peril with which your liberty is threatened by Romish priests, inculcating treason in their confessionals. up to your very beards. What avail your laws against treason, implied treason and constructive treason? What avail your bills of rights, either national or state, when a priest, at your very door, ay, under your very roofs, is insidiously instilling into the ears of his PENITENTS at the confessional, treachery to your government, to your laws, to your religion, and even to each other? What avails your trial by jury, when oaths lose their sanctity, and a Jesuit teaches his penitent that no faith is to be held with Protestants; while there are amongst you nearly three millions of people, who are taught to disregard your laws, whose rulers—the priests—connive at its infringement, and refuse themselves to be amenable to your civil or criminal courts? Do not be startled at my telling you that they refuse to be amenable to your courts. This is probably new to many of you; but as I make no statement which I cannot prove, I refer you to the case of the Romish priest, Carbury, in New York. It occurred some years ago, and is duly reported.

"This priest, Carbury, pereinptorily refused answering, while on the stand as a witness, any questions put to him by the court, in a case of great importance affecting the government of the state of New York. He defied the judge on the bench, the sheriff, and all other officers of the court. He contended that the constitution of the United States guarantied to him the free exercise of his religion, and, by implication, the right of hearing confession, and giving and receiving in the confessional such counsel and advice as his church required of him to give. And such was the sway which foreign papists had in New York at that

commit him to prison for contempt; though, under similar circumstances, the officers of the court would drag an American citizen to jail, as they would a common felon. But the priest, Carbury, did no more than he was ordered to do by his church.

"The popish council of Lateran declares 'it unlawful for a civil magistrate to require any oath from a Roman Catholic priest.' A work, called the Corpus Juris Canonici, containing all the revised statutes of the Council of Trent, the last held in the popish church. has issued the following proclamation to all monks, priests, bishops and Jesuits: We declare it unlawful for civil magistrates to require any oath of the clergy, and we forbid all priests from taking any such oath.' The council of Lateran declares and announces to the popish priesthood, as well as to the whole world, 'that all magistrates, who interpose against priests in any criminal cause, whether it be for murder or high treason, shall be excommunicated; and if he condemn any priest for murder, or any other crime, he shall be excommunicated.'

"Thus we see that in our very midst a Romish priest has but to go into his confessional, and there he may become accessory before or after the fact, to treason, arson, murder, or other crimes, and hold our laws and our magistrates in utter contempt and utter defiance. they have done before, in the neighbouring city of New York, and this they will do again, whenever it suits their plans and purposes.

"Pour in amongst us a few more millions of people who believe and sanction this doctrine; flood our country with a population subject to a priesthood maintaining such doctrine as this. and what must be the consequence? Vice, ignorance and laziness; just what it is in every country where Romish priests are permitted to exist and exercise their pernicious principles. There is a defect of moral principle and moral honesty wherever the popish confessional is to be found. I know the reverse of this is believed by Americans, time, that the court did not and dare not and not without some apparent reason.

Here I do not blame them. They are deceived, and often have I wished, often and often have I resolved to undeceive Many and them in this particular. many a time have I resolved to be no longer a party to this shameful imposition upon Americans. Many and many a time have I determined to shake off from my soul any participation, directly or indirectly, in fastening upon the minds of American Protestants that the Romish confessional was the means of making Roman Catholic labourers and servants more honest than they otherwise would be. It is not so. Protestants know not the plans or schemes of popish priests in any thing. Fraud and imposition are reduced to a science in the Romish church. Let me explain how the impression has got among Protestants, that confessing sins to the priests is a very good thing 'for the ignorant Irish.' 'It keeps them ho-I can scarcely refrain from nest. laughing, when I hear this observation. It has been made to me by some of the most amiable, benevolent and charitable ladies and gentlemen, in this city of Boston and elsewhere; and though I understood the deception played upon them, I felt almost unwilling to remove so charitable but delusive a dream. There is an old proverb, 'it is better late than never.' Let me do so now. Justice to Protestants, and even to the Roman Catholic labourers and domestics themselves, requires this at my hands.

"The modus operandi of Romish priests is as follows: When a popish or Jesuit priest settles in a city or town, he looks about him and ascertains what the character, circumstances, politics and religion of the different families are. If he discovers that any particular Protestant family is wealthy, entirely unacquainted with popery, and liberally disposed, he takes a note of the fact, and determines, by some means, to form an acquaintance with the head of that family. This is sometimes not easily done. It is not often that men of wealth are desirous of the personal acquaintance of elergymen of any denomination. They know that, pretty generally speaking, there is little to be gained, so far as

worldly goods are concerned, from a personal intimacy with them. Of this Romish priests are well aware, and act accordingly. When one of them desiresan acquaintance with the head of a family, he unceremoniously calls upon him, hands him some money—more or less according to circumstances—and without any explanation tells him it is his, and seems no way desirous of further conversation. The gentleman or lady, who receives the money, of course, detains the priest or Jesuit, and asks what he wishes him or her to do with this money; whether he deposited it for safekeeping, or whether he wished it paid over to some one. The answer of the Jesuit is, sir, or madam, "the money is yours. I received it in discharge of my duty as a priest," and he departs.

"The result of this piece of Jesuit acting is obvious. The gendeman mentions the circumstance to his family, the merchant to his neighbouring merchants, the mother mentions it to her children, and to every mother on her list of visiters, and all finally come to the conclusion that the money has been received in the confessional; that some poor Roman Catholic in their employment had stolen it, and that the priest in the confessional caused restitution to be made; that after all, this 'going to confessional was a good thing-it kept the Catholic servants honest; and if it were not for it, there would be no safety in giving them employment.' The husband tells his wife to throw no obstacles in the way of her domestics going to confession, as he believed it was a check upon their dishonesty, and makes up his mind that it is at least good policy to sustain popery and popish priests. He calls upon the Jesuit bishop or priest, touches his hat for him should he meet him upon the street, tells him he would be happy to see him at his house; and thus, by this tedious, though sure process, does a reverend Jesuit priest gain his end. The family is now at his mercy; and the best recommendation a domestic can bring to this family, or any of their acquaintances, is that of a scheming, deceitful popish priest or bishop, with whom, if properly known, no respectable man would be seen walking the streets. Often have I done this while a Romish priest.

"This process, by which popish priests and Jesuits often insinuate themselves into the confidence of some of our most respectable Protestant families, has in it something ineffably mean, contemptible and wicked. There is something wormlike and vampire-like in the whole process. The bold robber is an honourable man, compared with a skulking Jesuit priest. The robber runs some risk in gaining possession of his booty; he has, at least, the redeeming quality of The eagle, which personal bravery. takes his prey to the very pinnacle of the loftiest rock, though that prev should be the infant of the fondest mother, and there devours it before the eyes of its agonized parent, must claim more or less admiration for his boldness. There is a majesty in its flight which diminishes the atrocity of the act: by one bound the noble bird gains his point. But the Jesuit, like the worm, like the loathsome reptile, gains his by beginning at the root, at the base of domestic happiness and virtue, and creeps and gnaws his way until he reaches its summit, and then laughs as he sees it mouldering under his feet."

The above extract is full of truth, and should command attention. The whole work abounds in stirring considerations. Read this and doubt it if you can.

"I do not believe, that, from the days of Cain to the days of Bishop Hughes, of New York, there has ever been witnessed so insolent, or so inflated a condensation of treason, as was contained in that solitary popish motto, 'AMERI-CANS SHA'N'T RULE US; and if Americans were not a people of singular forbearance, they would have levelled to the ground every popish church, and put to the sword every popish priest and bishop in the country.

"The poor Irish papists who marched through our cities, waving in the very face of Americans, the flag which bore this treasonable motto to which I have alluded, are not so much to be blamed; a majority of them are but the children of impulse, whose passions are played

-and again and again I have repeated it,—the Irish are naturally a well-disposed people. They would be true to this country, and faithful to its laws and constitution, if their priests and church would let them. This is evident in the contrast which is visible between the Papist and Protestants of Ireland. There are not in this country better men or more faithful citizens than the Protes-Where can we find a tants of Ireland. man who values character more highly than an Irish Protestant? Where is there to be found a man, who contributes more, by his own example and that of his family, to the preservation of virtue and morality, than a Protestant Irishman, in the United States? I can say, from my own knowledge of Protestant Irishmen in particular, that they are temperate, frugal, industrious, and eminently sincere in their professions and attachments. I mean not any invidious comparison, when I say there is no finer character than a Protestant Irishman. He is in earnest in every thing, in his words and in his actions.

"Americans, give him the hand of friendship; give him your confidence; he will not betray you. In the hour of danger, he will stand by yourselves, your laws, and your constitution. will defend them with his strong arm and brave heart; his religion teaches him to do so. But not so the Irish Trust him not, at least until Papist. he renounces his religion, which tells him that you are heretics, and should be extirpated, and that your constitution shall not rule him.

"I am little inclined to moralize, but it is to me a sad reflection, to see this contrast between the Protestant and Roman Catholic Irish; all occasioned by that accursed thing called popery."

We believe no government is so tolerant towards popery as ours, and yet that none has so much to fear from it. Is the pope's a spiritual or a civil dominion? If a spiritual, why should one of our presidents in the name of the nation fawn before him and court his favour; if a civil, why should his subjects be permitted to come here and reupon by designing priests. I repeat it, tain their allegiance to him, and swear to do his bidding right or wrong? These are questions that would stump any American to answer or show to be consistent with our laws or constitution. Office seekers will court popery as long as she can lend them a helping hand, and some would court any thing for this purpose. It is themselves, and not the country they are looking after.

Mr. Hogan says, and we think says

justly and pertinently,

"The whole country must form itself into one Protestant alliance, and swear upon the altar of freedom, that no man shall be admitted to the rights of an American citizen, until he forswears all allegiance, spiritual and temporal, civil and religious, without mental reservation or equivocation, to the pope of Rome. Every appeal to the pope of Rome, from the citizens of this country, or from any man living within its limits, for the purpose of settling any difficulties between them about church rights, civil rights, or any other rights whatever, should be considered treason; and the individual or individuals who shall make such appeals, whether a popish archbishop, bishop, priests, Jesuits, or laymen, should be prosecuted as felons, and subjected to the most ignominious punishment known to our laws.

"This, and this alone, can effectually arrest the progress of popery in these United States. No papists can complain of this, and no honest man will object to it. Such a law is not at variance with our constitution; it prevents no man from worshipping God according to the dictates of his own conscience. On the contrary, it only guaranties even to the papist, in still stronger terms than our constitution now does, the right of worshipping God as he pleases, and relieves him from the degrading obligation of being obliged to worship him according to the dictates of the conscience of a foreign tyrant, the pope of Rome, and his insolent minions in this country.

"I believe there is not even an Irish Catholic in this country who will not support such a law. A little reflection will satisfy them that nearly all the evils they suffer, and have borne patiently for centuries back, have been brought

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upon them by the Church of Rome. They will soon perceive, if they only take the trouble of examining the question, that there is not, and never was, such a system of general, permanent, and unlimited slavery, as that to which the Romish church has reduced them. It is irreconcileable with happiness, good order, public and private tranquillity; and there cannot possibly exist a more singular anomaly, than to see a whole people willing to submit to such a system, and preferring it to the rational freedom which

they enjoy in this country.

"Far be it from me, and foreign indeed is it from my thoughts, to say, or do, or write any thing that may injure the true welfare of the poor Irish Catholics. I would serve them, and, in the full flow of my affection for them, I would beg of them to pause and look seriously into The year before last, their condition. 1843, the Irish people paid to O'Connell twenty-eight thousand pounds. was called the O'Connell tribute. the same year, they paid repeal rent, amounting to the enormous sum of seventy-eight thousand five hundred pounds sterling; amounting in all, to one hundred and six thousand five hundred pounds British money. The above, I take from the accounts and estimates of the repeal journals. Let us add to the above sum the amount which the Irish in the United States have sent over to Ireland, and some idea may be formed of the grinding tyranny which the Romish church and her agents exercise over their deluded victims here and elsewhere.

"Under these circumstances, is it not my duty, is it not the duty of every friend of humanity, to appeal to the good sense of the Irish, to their 'sober second thought,' and ask them, why submit to such imposition as this? Why not resist these tyrannical exactions of the Church of Rome? For they know well, that it is not Irish repeal or American repeal, that the pope and his priests have in view; but church repeal. What have the Irish received in exchange for the vast sums which they have given, and the blood which they have shed, to effect this Irish, or rather church repeal, and the loss of that con-

fidence and esteem, which they might otherwise have from Americans? Nothing. Emphatically nothing. Suppose they succeeded in overthrowing the constitution; suppose they reduced to sad reality the words of their daring and treasonable motto, 'Americans sha'n't rule us.' and the American constitution were trampled under their feet; suppose the Protestant heretics of the United States' were extirpated and exterminated, qui bono, whose advantage Would it be yours, poor, would it be? warm-hearted, but deluded Irish Catholics? Would your new popish rulers give you a better constitution? Would your new popish signers to your constitution be men of more piety, liberality, or patriotism, than the signers of the Declaration of the Independence of these United States? Let the civilized world answer the question. I shall not record it. It should be registered only in heaven.

"Poor papists! You are not only slaves, but you are denied the privilege of choosing your own master. Your task-master, the pope, and his overseers, the bishops, will not even allow you to choose your own teachers, or have priests of your choice. They will not even give you a voice in the choice of your pastors. Do you call this freedom of conscience? A bishop, some insolent tool of the pope, tells you to build a church; puts his hand in your pock-

ets, takes out the last dollar some of you have, builds a magnificent chapel, and when you want a priest, whom you believe most competent to instruct yourselves and your children, you cannot have him; and if you insist upon your just right to choose him. you are told by your tyrant overseer, the bishop, to be silent, or he will lock up the church, and curse you, and every one belonging to you. Call you this freedom of conscience? Call you this the right of worshipping God according to the dictates of your own conscience? Yes. Such is your infatuation. I ask you, Irish papists, whether I am exaggerating or even discolouring the truth, in what I here state?"

We agree in the spirit of this extract. No people are greater slaves than the subjects of the pope. No allegiance to him of any kind should be tolerated in a free country. The poorer and more ignorant class, that class which all good government should seek to relieve and elevate, popery keeps down, taxes and burdens, deludes and practises its arts and mysteries upon, for the purpose of shutting out all light from their minds, and making them the more easy and submissive subjects of her foolery, which would be thought foolery indeed, but for the success and repute which the supineness of ages has given it. The gray hairs of this folly seem mistaken for those of wisdom.

THE POPISH SACRAMENT OF EXTREME UNCTION.

BY SAMUEL EDGAR.

EXTREME unction in the Popish system, consists in the sacramental application of oil to the sick, for the remission of sin. The administrator is a priest or The subject is the sick, who, bishop. to all human appearance, are at the point The sign is oil, consecrated of death. The form reby episcopal benediction. quires the application of the sign to the eyes, ears, nose, mouth, hands, feet, and, if the patient be a male, to the reins, accompanied with prayer.

Popish doctors, notwithstanding their pretended unity, vary, as Faber, Bellarmine, Estius, and Dens have shown, on the effect of this unction. Dens has enumerated no less than ten different opinions, entertained on this point in the Romish communion. The chief differences, however, may be reduced to four, which have given rise to four factions in papal Christendom.

One faction, patronised by Bonaventure, Fleury, Challenor, and the Trent Catechism, reckon the effect of this ceremony, the remission of venial sins. But this opinion has been rejected by others. such as Aquinas, Soto, Valentia, Scotus, Faber, and many moderns. A second party, supported by Estius, Dens, and the council of Mentz, as well as by other divines, extend its effects to the dismission of mortal transgressions. theory, however, has been deprecated by Aguinas, Soto, Valentia, Scotus, Bellarmine, Faber, and many other theologians, because mortal offences are pardoned in baptism, and afterwards in penance. A third class include both venial and mortal sins in the effect of this unc-This, according to the interpretation of Estius and Calmet, was the doctrine of the council of Trent, which conferred on this ceremony the power of cancelling unexpiated and remaining transgression. This explanation, therefore, embracing both trifling and heinous sins, sins both of frailty and enormity, is clothed by the Trentine dictators with all the glory of infallibility.

A fourth description ascribe the effect of this institution neither to venial nor mortal iniquity, but to weakness, infirmity, and the remains of sin. This, which some reckon the common opinion, has been sanctioned by Aquinas, Soto, Valentia, Durandus, and many moderns. But these doctors differing from others, differ also among themselves on the meaning attached to the remains of sin. Valentia, in the remains of sin, comprehends aversion to good and inclination to evil; while Bellarmine and others, at the expense of a little inconsistency, extend it to venial and mortal offences, as well as to sorrow and anxiety.

Popish doctors vary in the institution of this sacrament, as well as on its effects. Lombard, and several since his day, refer its institution to mere apostolic authority; while others attribute its appointment to our Lord, and its promulgation to the apostle James. Some identify this ceremony with the anointing mentioned by Mark in his gospel. Such were Beda, Cajetan, Arsdekin, Maldonat, and the Rhemish annotators, as well as the Trent Catechism, and the councils of Milan, Sens, and Augsburg.

Many, on the contrary, distinguish between the apostolic ceremony recorded by Mark, and the sacramental rite mentioned by James. Such were James, Valentia, Bellarmine, Faber, and Dens, as well as the councils of Worms, Co-

logne, Florence, and Trent.

The council of Trent, puzzled and inconsistent, displayed, on this occasion, a striking variety. This unerring assembly had declared that this sacrament was instituted by Jesus and recorded by Mark. But a divine who was present, and who possessed rather more sense than his fellows, remarked that this ceremony could not have been observed at that time, as the apostles, even according to the Trentine assembly, were not then priests, and were, therefore, incapable of administering it. The meddling theologian disconcerted the sacred synod. The holy fathers, embarrassed by the inconsistency, began to invent means of disentangling themselves from the contradiction. Extreme unction, said the infallible assembly, was not instituted, but merely insinuated in Mark, and afterward published in James. stitution was, with the utmost facility, transubstantiated by these theological jugglers into an insinuation. The holy men insinuated what they feared to The unction of the evangelist became, in the hands of the wisc and learned Trentines, an insinuated sacrament. But the insinuation of the sacred council was, under the auspices of its authors, destined to make another change, and return to its ancient form. sinuation was again transubstantiated into an institution. The council's canon declared extreme unction a true sacrament, instituted by Jesus and published by James: and then thundered anathemas against all who should gainsay it.

The Rhemists, with a happy versatility, discovered another plan of interpretation. These expositors, by their magic touch, transformed the anointing related in the gospel into the figure of a sacrament. The apostles, it seems, though at that time no priests, and incapable of performing this ceremony in reality, administered it in metaphor. The Trentine insinuation became a

Rhemish trope. council degenerated, in the laboratory of these annotators, into a mere emblem. This, no doubt, was very clever and ingenious, and, though a little at variance with many other expositions in the same unchangeable communion, removed all difficulty. Popish councils and commentators, in this manner, could transform an unction into a metaphor, an institution into an insinuation, and the insinuation back again into an institution, with as much ease as an alchemist in his own crazy mind, could transmute copper into gold, or a priest, in the credulity of superstition, could transubstantiate a waser into a God.

Extreme unction is a variation from scriptural unction. The scriptural and Romish institution differ in the administration, sign, form, subject, and end. The popish unction requires but one administrator. This has been defined by Pope Alexander and Benedict, as well as by the Trentine council. A solitary priest, unaided and alone, can, with facility and despatch, perform the whole ceremony in all its diversified evolutions, and in all its modern additions and improvements. The scriptural unction, recommended by the pen of inspiration, requires, on the contrary, a plurality of administrators. The sick person was to 'call for the elders of the church.' The words which signify the anointing and the prayer are in the plural number, indicating beyond all question, the necessity of more than one dispensator.

Extreme and scriptural unction differ also in their sign. The sign of both, indeed, is oil. But the oil of the popish ceremony must be consecrated by a bishop, and the consecration is attended with a world of superstition and chica-The Romish institution, celebranery. ted with any other kind of oil, is inva-Should the administrator, through mistake, use chrism, he is instructed by the council of Milan to repeat the ceremony, and apply the proper sign. The holy oil only, is, in this ordinance, possessed of any efficacy. The primeval Christians knew nothing of these super-The use of the ceremony, stitions. stated by the sacred historian Mark, was,

The sacrament of the according to the council of Trent, prior to the existence of the priestly or episcinto a mere emblem. copal order; and the unguent, therefore, employed at that time, was guiltless of episcopal benediction.

The modern and primitive unctions differ in their form, as well as in their administrator and sign. The form of the popish rite, consisting in anointing and prayer, is one continued scene of superstition and indecency. The priest makes the sign of the cross three times on the sick person, in the name of the Trinity. The imposition of the sacerdotal hands, and the invocations of angels, patriarchs, prophets, apostles, martyrs, confessors and virgins, are used for the extinction of the power of the devil, and every unclean spirit in the patient's members, marrow, and every joint of his limbs. The priest then dips his thumb in the holy ointment, and anoints the sick person in the form of a cross, on the eyes, ears, nose, mouth, hands and feet. These organs are then wiped with cotton, which is burned, and the ashes, for fear of profanation, are thrown into the sacrarium. Even the water with which the priest washes his hands is, for the same reason, poured into a clean and retired place.

The administration of this observance adds indecency to superstition. The patient, except in women and monks, is anointed on the loins or reins, because, says the Roman Ritual, this is the seat of lasciviousness and pleasure. This part of the ceremony is of the most revolting description, and is expressed in the language of grossness and indelicacy. The whole scene, as represented in their formulas, must, to every mind possessing the least sensibility or refinement, present a spectacle of loathing and disgust.

This ceremony sometimes assumes a truly ridiculous appearance. The sacerdotal thumb is the usual instrument in conveying the greasy application. But when pestilence prevails and contagion threatens, the priest may apply the sacramental oil with a long rod. This he dips with due gravity into the blessed fluid; and standing at a respectful distance to avoid infection, he extends

his wand in proper form and in a graceful manner, to the sick, whom, to escape danger, he anoints with this simple but useful ecclesiastical machine, instead of his precious thumb. The rod, having by this means administered the sacrament of the dying, and communicated all the virtues of the holy ointment, is burned, and the ashes, with proper attention, cast into some sacred The simplicity of the apostolical institution presents a complete contrast to this display of complicated folly, uncountenanced by one hint of revelation or a single monument of Christian antiquity.

The apostolic and popish unctions differ in the persons to whom they are to be administered. The latter is applied only to those who, in all human appearance, are departing, and, in consequence, has been called the sacrament of the dying. The sacredotal physician never administers this spiritual prescription while there is any expectation of recovery. The sacred unction is always intended as a mittimus to eter-

nity. The apostolic unction was administered to weak or infirm persons. and James, indeed, use two different terms on this subject; but both, according to their derivation and their usual acceptation, signify "without strength," and include all who are in a state of weakness and infirmity. The words of the evangelist and the apostle never imply that severity of sickness or of pain, which precludes all hopes of recovery, and which, in a short time, commonly issues in death. The expression used by James is applied to the woman who had 'a spirit of infirmity' eighteen years, whom Jesus healed in Judea, and to the diseased persons who came to Paul in the island of Melita and were cured. Those who could visit Jesus and Paul could not be labouring under severe complaints, or such as would indicate a speedy dissolution.

But the great and leading distinction between the scriptural and Romish unction consists in the end or effect. The effect of the former referred to the body, but of the latter to the soul. The an-

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cients anointed the infirm for the expulsion of sickness and the restoration of strength. I'he moderns anoint the dying for the pardon of sin and the conveyance of grace. The one used it as a miraculous and temporary remedy for the recovery of health; and the other as an ordinary and permanent sacrament for the attainment of salvation. The design of the primitive ceremony was to epable men to live; but of the present superstition to prepare them to die.

The popish communion, indeed, both in its ancient and modern rituals, refers, on this topic, to the body as well as to the soul; and to the recovery of health as well as to the pardon of sin. But its modern usage displays a striking aberration from the scriptural model. manism makes the recovering of health conditional, which revelation makes absolute: and the remission of sins absolute, which revelation makes conditional. "The Lord," says James, without any condition, "will raise him up." the recovery, in the Romish theology, is clogged with the condition of expedience. The expiation of iniquity, on the contrary, is, in scriptural language, united with the condition, "if he have committed sin." But forgiveness, in the popish system, is attached to the unction without any condition. variation and perversion is evidently intended for the purpose of accommodating the statement of revelation to a system of superstition.

The declaration of Mark, compared with the injunction of James, will clearly show the truth of the protestant interpretation, which refers the words to the body and to the recovery of health. The two inspired penmen, it is plain, allude to the same ceremony. mention the same agents, actions, patients, and effects. This has been shown by Bede, Œeumenius, Jonas, Lyra, Cajetan, Erasmus, D'Achery, Maldonat, and Arsdekin, as well as by the Rhemish annotators, and the councils of Milan, Sens, Augsburg, and Trent. 'The latter assembly, in all its infallibility, identified the history of Mark and the direction of James.

The effect, therefore, of these two

identical rites must be the same. The healing of Mark and the upraising of James may be reckoned synonymous expressions. The former, it is clear, refers to recovery from disease and restitution to bodily health. This exposition is sanctioned by the authority of Bede, Jonas, Œcumenius, Calmet, Caietan, and many other popish commentators. "The statement of James," says Cajetan, "does neither in word nor effect signify sacramental unction, but that ceremony instituted by our Lord, and applied by his disciples for the recovery of the sick." The cardinal, like Bede. Jonas, Œcumenius, and Calmet, delivered the plain meaning of the passage, which will approve itself to every unprejudiced mind. Let the Romish priest, then, in this way, cure the patient, and the Protestant has no objection. Let him accomplish the original design of the scriptural institution, and in this convincing manner, show his power and authority. Let him free the sick from the pains of the fever, the dropsy, the consumption, or any other of the ills that attack frail fallen man; and he will, by the triumphs of his art or his faith, disarm all opposition. He may then claim credit for his commission. But the constant application of a sign, which is never attended with the proper or primitive signification, only renders its author ridiculous. The continuation of the means, when the end cannot be effected, merely exposes the vain pretender, as well as his credulous dupes, to merited contempt.

This healing of the diseased, like other miraculous powers granted for promoting the establishment of Christianity, was extraordinary and temporary. This, resembling other miracles, scarcely survived the apostolic age. The oil, in this respect, was similar to the water of Bethesda. This pool, when the descending angel troubled its water, cured the diseased who immediately bathed in its healing wave. But this effect was miraculous and transitory. The efficacy was not native or inherent, but supernatural and communicated, and ceased on the cessation of the angelic visits. Bethesda, at the present day, is as cureless as any

other pool. The effect of unction, in like manner, was preternatural and transient. Its application, accompanied with prayer, can, at the present day, effect no recovery. The use of unction and the use of Bethesda, in the nineteenth century, are equally silly. The patient, who should seek to expel disorder in the pool of the holy city, would only meet with a laugh from the passing spec-His simplicity might excite a smile, but his folly would convey no health: and the application of oil to the sick, whatever the deceiving and deceived may fancy, is equally ridiculous and absurd.

The remission of sin, mentioned by James, might, on a superficial view, appear to militate against this interpretation, which limits the effect of the ancient ceremony to the recovery of health. But this difficulty, on a close inspection, will vanish. The sins, pardoned through "the prayer of faith," were such as in God's judicial or chastening providence, were punished with sickness. Infirmity, disease, and even death were sometimes inflicted by the Creator, as a punishment or correction for certain offences. This has been granted and indeed proved by Bede, Jonas, Lyra, Estius, and Cal-God, as these and many other authors attached to Romanism have shown, often, as in the case of Ananias and Sapphira, visits tlagrant transgression with disease and even mortality.

The fact, which these authors have stated, was exemplified and evidenced in the Corinthians, with respect to whom, as depicted by Paul, many were weak and sickly, and many slept. Our Lord, therefore, in allusion to this truth, said to the man whom he healed of the palsy, "thy sins be forgiven thee." He also admonished the man whom he cured of an infirmity at Betheseda, to "sin no more," for fear of a severer sentence. These instances show the connexion in some cases, between transgression and disorder, as well as between remission and recovery.

James, had he meant iniquity in general, need not have used the supposition, "if he have committed sins." All, in this respect, are guilty. But only

some were visited with a particular malady, on account of a particular crime. He declared, in the expressive language of Estius, that "the cause, which was iniquity, would be removed, that the effect, which was disease, might cease." The indisposition and the punishment had the relation of cause and effect, and the one was remitted for the removal of the other. All this, however, shows that the institution was intended for lengthening the days of the living, and not, as it has been falsely called, a sacrament designed for the use of the dying.

Romanism is here guilty of another variation and perversion. The inspired penman ascribes the recovery of health and the remission of sin to "the prayer of faith." But these effects, the popish theologians attribute to the application of the ointment. The prayers, says Fleury, may, in case of necessity, be omitted, and the unction alone used. The moderns depend, for the effect, on the unguent plastered on the patient in the form of a The ancients relied on "the prayer of faith," offered with devotion for the recovery of the afflicted and the pardon of sin.

This explanation of the apostolic injunction is open only to one objection. None of the primitive Christians, say Faber and Bellarmine, need, on this supposition, have been subject to mortality. The unction and accompanying prayer of the elders would have saved all from death. This argument, on a slight view, is specious. But its plausibility, on a closer examination, will totally disappear. The objection, if it have any weight, presses as hard on popery as on protestantism.

The Romish as well as the reformed must admit the existence of the healing gifts among the early Christians. Our Lord cured the sick, and even raised the dead. His apostles anointed and healed many. Paul, addressing the Corinthians, mentions "the gifts of healing," communicated to the pristine Christians, whose possession of this extraordinary power, infidelity only would venture to deny. A belief of this fact, whatever may be the conclusion, forms, in this

case, an article in the objector's faith, as well as in that of his adversary.

But the conclusion from this fact is not, that all the sick recovered. power of restoring to health could not, at all times, be exercised, even by those on whom it had been bestowed. prophet could not always prophesy; nor could the supernatural gift of healing always expel disorder or prevent death. The apostles themselves were enabled to command this miraculous power only on some occasions. Paul healed the father of Publius and others who had diseases in the island of Melita; but left Trophimus, his friend, sick at Melitum. He also advised Timothy to use wine. as an ordinary means, and an approved medicine for his infirmity. This supernatural endowment, therefore, was occasional, and brought into operation only by the permission and assistance of God. The extraordinary power, sometimes inactive, had to be called into energy by the Divine impulse.

This may be applied to the pastors These could mentioned by James. wield the healing power only when ac-Their petuated by the Spirit of God. tition, in consequence, is styled, "the prayer of faith," because it inspired assurance of success. James, accordingly, in the English version, denominates the prayer effectual, which, according to the original, should be translated inwrought or inspired. This miracleworking faith is the kind, which, says Jesus and Paul, is capable of removing mountains, and enabled its possessor to expel indisposition, and convey health to the subjects of sickness and infirmity.

This objection, inconsistent with the objector's own belief, recoils also, with tremendous destruction, on his own acknowledged system. The modern ceremony would, even on popish principles, as certainly save every soul, as the ancient institution would have healed every body. All, on the former supposition, would as surely be transmitted to heaven, as on the latter have, according to the objection, been restored to health. The one would as unquestionably deliver from spiritual as the other from temporal death. The modern unction, ac-

cording to the council of Trent, pardons remaining and unexpiated sins, which, in the interpretation of Estius and Calmet, comprehended both venial and mortal offences; and, at the same time, conveys grace and strength, and heals all weakness and propensity to trans-This freedom from sin, and attainment of purity, would inevitably transfer all the dying, who receive the greasy application, to happiness, and reserve for a worse situation only the protestant who contemns the unctuous plaster, and the child, the idiot, and the executed criminal, who are incapable of becoming candidates for this holy sacrament.

The modern ointment, therefore. must, in a great measure, unpeople purgatory. The heretic, who despises this unguent, must march, not to the middle place, but to a worse country. Romish unction, if, according to the popish theology, it remit venial and mortal sins, heal infirmity, impart strength, and fortify the soul against temptation, will certainly transfer the recipient "with safety, to the port of eternal happiness." Heaven and hell, therefore, being in this manner forestalled, by the use or rejection of this sacramental ointment, the prince of the intermediate district, if it have any, must want subjects, or accept of youths, madmen, or sentenced offend-The intermediate empire, by these means, will be reduced to a waste. Its plains will become a wilderness, and its palaces and cities fall into ruin.

Extreme unction is a variation from tradition, as well as from revelation. The ceremony is destitute of written and unwritten authority, and was unknown both to the apostles and fathers of antiquity. Fleury, Ward, Sclater, Mumford and Challenor, in consequence, forbear, on this topic, to make any quotations 'from the record of early Chris-The omission, indeed, was tianity. dictated by prudence. Antiquity could afford no authority for such an innovation, but which, by its impertinence, would have disgraced, if possible, even the popish system of superstition and absurdity. Bellarmine endeavours to excuse the ancients for omitting the his

tory of this sacrament in their works, by alleging their want of occasion. The cardinal, for once, was right. The early Christian authors had no opportunity of discussing a nonentity.

The Rhemists admit that the fathers of the first four centuries make no mention of this institution. These annotators, indeed, refer to Origen, who flourished in the third century; but, at the same time, insist not on his testimony, clearly from a consciousness of its utter inadequacy. The concession, in reality, is an abandonment of the cause, so far as concerns this source of evidence. Four hundred revolving years ran their ample round, and left no trace of this sacrament. The apostolic men, Clemens, Hermas, Barnabas, Ignatius and Polycarp, lived, and wrote, and departed, without once mentioning the sacrament of the dying. The successors of the apostolic men, such as Justin, Irenæus, Clemens, Tertullian, Cyprian, Athenagoras, Tatian, Epiphanius, and the apostolic constitutions are, on this theme, equally silent and disobliging. The pretended Dionysius, who has left circumstantial details on similar topics, has, says Aquinas, made no mention of extreme unction. These authors have emblazoned the other sacraments in their works, and drawn minute delineations of baptism and the communion. These topics meet the reader's eye in nearly every page of their literary productions. But extreme unction, wonderful to tell, is never mentioned. This ceremony. which, in modern days, remits sin and strengthens the soul of the dying, forms no part of either the light or shade of the picture sketched by the pen of antiquity. This was a woful and vexatious omission in the good fathers, and has put many moderns to a sad puzzle.

The Christian men and women of oldsuch as Constantine, Helen, Anthony, Basil, Chrysostom, Monica, and Augustine, whose death-bed biography has been transmitted to the present day, seem never to have been anointed. Their biographers never so much as mention the sacrament of the dying. All these, it is to be feared, departed without the application of the blessed oil. The holy

men and women, in all probability, contrived getting to heaven without being greased for the journey. But the modern saints and sinners of Romanism are prepared for heaven or purgatory by consecrated oil. The death of many, in latter days, has been recorded by Surius and Butler: and these, on their death-bed, were always complimented with a plaster of blessed ointment. The modern saints make their exit from time and their entrance into eternity, ornamented in seven different places, with the cross-streaks of the oily figures, formed by the graceful motion of the sacerdotal thumb.

The friends of this ceremony have endeavoured to prop the baseless fabric by historical testimony, extracted from the annals of the fifth and following centuries. All this evidence, worthy of any attention, is taken from Innocent I. Bede, and the councils of Chalons and Worms.

Pope Innocent, who flourished so late as the fifth century, is their first witness. Decentius, bishop of Eugubium in Italy, had occasion, on this subject, to consult the pontiff, who returned the following answer. "The diseased faithful, to whom James refers, may be anointed with the consecrated oil of Chrism. This ointment may be used not only by priests, but also by all Christians, who may anoint not only themselves, but also their friends. But the chrism may not be poured on penitents, for it is a kind of sacrament.

The utter ignorance of Decentius and Innocent, on this subject, irrefragably shows the non-existence of extreme unction in the fifth century. Decentius, a dignified clergyman of Italy, knew so little of the ceremony, that he could not, without instruction, administer the pretended sacrament of the dying. He applied in his difficulty to the pope, the father and teacher of all Christians: and the pontiff, who has been eulogized for genius and learning by Jerome, Augustine, Chrysostom, and Bellarmine, knew no more of it, except in his own conceit, than the bishop. He called the rite 'a KIND of sacrament.' This appellation would have called down on his holiness the anathemas of the Trentine council.

that pronounced this observance 'a true and proper sacrament.' His Infallibility. besides, mistook the administrator and the sign of this 'kind of sacrament.' minister, in his Infallibility's hands, was not only a priest, but every Christian. both for himself and his friends. layman, however, who, in modern times, should make the attempt, would, says Faber, 'not only sin, but effect nothing.' The sign, according to his holiness, was chrism, which, in modern days, is utterly unfit for this use. This unction, performed now with chrism, is invalid, and the whole process, in this case, must, says the council of Milan, be repeated with the proper element. His Infallibility's 'kind of sacrament,' administered according to his pontifical directions, would, in modern times, be perfectly useless. Innocent and Decentius, the pontiff and the bishop, were, in reality, strangers to one of the seven sacraments, and would have needed a fugleman to show the motion of his spiritual exercise. Both would have required a modern priest to drill these two raw recruits, and teach them the manœuvres of sacerdotal duty and the use of ecclesiastical

Bede's testimony, more than 300 years later, is similar to Innocent's. The sick, says the English monk, 'is, according to ecclesiastical use, to be anointed with consecrated oil and healed. This is lawful, not only for the pastors. but also, as Innocent hath declared, for all Christians, both for themselves and their friends.' This only shows that the unction of the sick remained in the same state in the eighth century as in the fifth, and that the unction of Romanism was as little known in the days of Bede as of Innocent, and in England as in Italy. Bede and Innocent would have needed some modern adept in superstition to teach them the proper movements and evolutions in applying the sa-Bede, besides, recramental plaster. presents the recovery of health as the end or effect of this ceremony: and this shows that the unction of the sick, in the English monk's time, was still used for the original design, and referred, not to the soul, but to the body.

The provincial synod of Chalon's testimony has been added to that of Innocent and Bede. This assembly met in 813, and in its forty-eighth canon enjoined the unction of the sick with oil blessed by the bishop. 'This kind of medicine,' said the council, 'is not to be despised, which heals the infirmity of soul and body.' This canon only shows that the unction of the sick was in the ninth century, still confined to its primeval intention. The sign is called medicine, and the effect is spiritual and cor-The body, by its appliporeal health. cation, recovered its strength, and the soul obtained pardon of the sin which The conveoccasioned the malady. nient modern condition of this rite being beneficial to the body, when pleasing to God and good for the patient, was unknown in the ninth century. Recovery of health, according to this synod, attended the unction as uniformly as the remission of crime. The only addition which the ceremony, in the long lapse of eight hundred years, seems to have received from the spirit of superstition, consisted in the episcopal consecration of the ointment, and its indiscriminate application to the infirm. The council also erred in continuing an extraordinary and temporary observance, when the age of miracles had passed, and when its administration had ceased to convey its original and proper effect.

The provincial council of Worms has been added to that of Chalons, as evidence of this superstition. But this assembly affords no additional testimony; its seventy-second canon merely embodied Pope Innocent's reply to the bishop Decentius. The fathers of Worms only adopted and repeated his Infallibility's decision without preface or explanation. The subject was no better known, and the future sacrament had made no farther progress than 450 years before, in the fifth century. The unction still remained a kind of sacrament. Hundreds of years had elapsed from the commencement of Christianity, and still the sacrament was misunderstood. Decentius, Innocent, and Bede, as well as the councils of Chalons and Worms, were ignorant of the administrator, the sign, and

the end of the ceremony, which the Trentine fathers of infallible memory, pronounced a true and proper sacrament, insinuated by Mark, published by James,

and instituted by Immanuel.

The history of this innovation is easily Extreme unction in its present form, was the child of the twelfth cen-The monuments of Christian theology for eleven hundred years, mention no ceremony, which in its varied and unmeaning mummery, corresponds with the unction of Romanism. patrons of this superstition have rifled the annals of ecclesiastical history for eleven ages, and have failed in the discovery of either precept or example for a rite, which, they affirm, was practised as a sacrament in every nation of Christendom since the era of redemption.

The twelfth century, of which this filthy ceremony is the offspring, was the reign of ignorance and superstition. Science and literature seemed, in disgust, to fly from a tasteless and degenerated Philosophy refused to shed a single ray on a grovelling race, who hated or despised its light. Immorality, as usual, kept pace with barbarism. Moral and intellectual darkness commingled their clouds around man, for the purpose of forming a night of concentrated horror and atrocity. The king and the subject, the clergy and the laity, conspired against all information; while the Sun of Righteousness seemed to withdraw his beams from a wicked and wandering world.

Amid this intellectual and moral darkness, the apostolic ceremony, noticed by Mark and James, degenerated, by accumulated innovations, into the Romish sacrament. Superstition, from her overflowing fountain, poured her copious streams, which, mingling, but not uniting with the scriptural spring, formed the heterogeneous and unsightly mass. The simple rite was transformed into the clumsy sacrament. The original unction, intended for the recovery of health to particular individuals, continued, while the gift of healing and the power of working miracles remained. But these, in process of time, ceased, and the weakness of man prompted many to use the external rite after the miraculous power was suspended. The patient's health, not, indeed, by the miraculous application of the oil, but by the ordinary operations of Providence, was sometimes restored; and the recovery, in these cases, was ascribed to the ointment. But many, though anointed, died; and the observance, in these instances. though the body suffered, was supposed The recoto be beneficial to the soul. very of health, therefore, was accounted conditional, and the good of the soul was reckoned certain. Superstition, from day to day and from age to age, appended new additions to the growing cere-The episcopal consecration of mony. the oil, its indiscriminate application and other innovations, dictated by the demon of superstition, were superinduced on the pristine institution. The filthy progeny of ignorance and superstition came at last to maturity. Bernard, Victor and Lombard, in the twelfth century, speak of the unction of the sick in modern language, enlarged with the multiplied accessions of eleven hundred years. Albert, Aquinas and other schoolmen touched the picture with characteristic These theological projectors subtilty. brought the system to perfection, and exhibited it to the world in a finished form. The novelty, in 1439, was adopt-

ed by Pope Eugenius and the Florentine council, and stamped with the seal of their unqualified approbation and synodal infallibility.

The subject came afterwards before the council of Trent. But the doctors who attended that assembly differed, and quibbled, and argued, and squabbled on this, as on every other subject, without harmony and often without meaning. Each maintained his own opinion with warmth and obstinacy. The Legates. therefore, in forming the canons, omitted many of the jarring opinions of the angry theologians, and inserted only those in which they agreed. These the sacred synod, in the fourteenth session, ratified with dreadful anathemas, discharged from their spiritual artillery against all who should gainsay. canons, therefore, though hardly intelligible, became, on this topic of theology, the professed standard of faith, and form of external conformity among the pa-The veering vane trons of Romanism. of popery, which had shifted in ceaseless variation round all the points of the theological compass, rusted in motionless inflexibility during the long sessions of the Trentine congress; and on this, as on every other topic of divinity, fixed, in a great measure, the modern system of superstition.

PAPAL INFALLIBILITY, THE PATRON OF SUPERSTITION AND WILL-WORSHIP,

When our Saviour declared to the woman of Samaria, God is a Spirit, that they that worship him must worship him in spirit and in truth, he announced in this sublime proposition, the just distinction between pure and undefiled religion and the various forms of superstition, idolatry and will-worship. That the highest felicity of man is to be found alone in sympathetic alliance with the Author of his being, is the dictate alike of experience, philosophy and scripture; to restore the communion which sin has interrupted, to transform man again into the image of his Maker, and to fit his

nature to receive communications of Divine love, is the scope and purpose of the Christian revelation. Harmonious fellowship with God necessarily presupposes a knowledge of his character; (being an interchange of friendship which cannot be conceived when the parties are strangers to each other.) Hence the foundation of religion must be laid on a just (though from the nature of the case it must be inadequate) conception of the attributes of Deity, a proper apprehension of His moral economy, and a firm belief of that amazing condescension by which He is conversant with men. He

that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him. The opposite extremes of true religion, both equally founded in ignorance of God, though under different forms of application, are superstition and atheism. From atheism, which, as it dispenses with the sanctions of decency and morality, is a prolific fountain of bitterness and death. proceed the waters of infidelity, blasphemy, profaneness and impiety: from superstition, which distinguished philosophers, in ancient and modern times, have pronounced to be more disastrous to the interests of man than atheism itself, flow the streams of idolatry, fanaticism and spiritual bondage. By a fatality of error, which seems to be characteristic of this grand apostacy, the church of Rome is at once the patron of atheism and the parent of superstition. Intent upon nothing but her own aggrandizement, she asks of men only the decencies of external homage, and so they are content to swell her train and increase her power, it is a matter of comparative indifference whether they acknowledge the existence of God, reverence his truth, love his character, or vield obedience to his laws. Her arbitrary pretensions to infallible authority disgust the intelligent; and while, like the heathen philosophers and the pagan priests, who occupy a higher form of knowledge than pertained to the vulgar, they silently acquiesce in existing institutions, they maintain in their hearts a profound contempt for the whole system of popular delusion.

That the church of Rome encourages a mean and slavish superstition, will sufficiently appear from considering the nature of superstition itself. According to the etymology of Vossius, it denotes religious excess. Any corruption of the true religion—every modification of its doctrines, or addition to its precepts—comes, according to this view, under the head of superstition. In the estimation of others, its derivation imports a species of idolatry founded on the impression that the souls of the departed preserve their interest in sublunary things. This sense is evidently em-

braced in the wider meaning of religious excess; and we may consequently adopt with safety the more general acceptation which the first etymology naturally suggests.

The causes of superstition, as developed by illustrious writers of antiquity, as well as by modern philosophers and divines, in unison with the voice of universal experience, may be traced to the influence of zeal or fear, in minds enlightened by the knowledge of God. Plutarch and Bacon concur in making the reproach or contumely of the Divine Being—in ascribing to him a character which he does not deserve, of imperfection, weakness, cruelty and revenge-an essential element of this religious excess. Taylor has copiously declaimed on fear as the fruitful source of superstitious inventions. Hooker has shown that an ignorant zeal is as prolific in corruptions as servile dread; and Bentley has proved that a multitude of observances, which first commenced in simple superstition, were turned by the artful policy of Rome into a source of profit, so that the dreams of enthusiasts and the extravagance of ascetics received the sanction of infallible authority, and were proclaimed as expressions of the will of From the follies of mystics, the excesses of fanatics, the legends of martyrs and the frauds of the priesthood, whatever could be converted into materials of power, or made available to purposes of gain, has been craftily selected; and Romanism, as it now stands, is so widely removed from the simplicity of the gospel that only enough of similitude is preserved to make its deformity more clear and disgusting. It sustains, in fact, the same relation to primitive Christianity which ancient paganism sustained to the primeval relations imparted to our race. It bears, to accommodate a simile of Bacon's, the same resemblance to the true religion which an ape bears to a man. To develop the corruptions of the papal hierarchy, which stamp that church with the impress of superstition, would be to transcribe its distinctive doctrines and peculiar practices. The range of discussion would be too vast for a limited essay.

I shall therefore content myself with briefly showing how completely the church of Rome is imbued with the spi-

rit of ancient paganism.

The pagan tendencies of Rome appear, in the first place, from the appeal which she makes to the assistance of the senses, in aiding the conception and directing the worship of the Supreme The pure and sublime idea which the scriptures inculcate of a spiritual God, neither possessed of a corporeal figure nor capable of being represented by visible symbols, is as much a stranger to the theology of Rome as to the "elegant mythology of Greece." Hence we are told, that "to represent the persons of the holy trinity by certain forms, under which, as we read in the Old and New Testaments, they deigned to appear, is not to be deemed contrary to religion or the law of God." Accordingly, the second commandment is annulled by the hierarchy-in books of popular devotion it is wholly suppressed—the windows of papal churches are frequently adorned with images of the trinity, the breviaries and massbooks are embellished with engravings, which represent God the Father as a venerable old man, the eternal Son in human form, and the blessed Spirit in the shape of a dove. Sometimes grotesque images, hardly surpassed in the fabulous creations of heathen poets, where centaurs, gorgons, mermaids, with all manner of impossible things, hold undisputed sway, are employed to give an adequate impression of Him who dwells in majesty unapproachable, whom no man To picture the hath seen or can see. holy trinity with three noses, and four eyes, and three faces—and in this form these divine persons are sometimes submitted to the devout contemplation of papal idolaters-is to give an idea of God, from which an ancient Roman or a modern Hindoo might turn away in Such gross and extravagant symbols, however carefully explained or allegorically interpreted, involve a degradation of the Supreme Being which it is impossible to reconcile with the sublime announcement of our Saviour, that God is a Spirit, and they that worship Vol. II.-33

him must worship him in spirit and in truth.

The adoration which is paid to the Deity under any corporeal figure or visible representation, cannot be vindicated from the charge of idolatry upon any principles which do not exempt from the same imputation every form, whether ancient or modern, of pagan superstition. It is quite certain, from the accounts of heathen philosophers and poets, that the images of their gods were regarded simply as visible memorials of invisible deitiesas signs by which their affections were excited and through which their worship was directed. The veneration with which it was treated was purely of that relative kind which the Romish doctors impute to the devotees of their own communion. Pagan statues and Romish pictures are due to the operation of the same principle—an attempt to accommodate the receding majesty of a spiritual being to human sympathies, and to divest the adoration of an infinite object of some of its awful and mysterious veneration by reducing its grandeur to the feeble apprehension of human capacities. Fallen humanity, having originally apostatized from God, and lost the right as well as the power of intimate communion with the Father of spirits, seeks to gratify its religious aspirations by tangible objects around which its sympathies can readily Unable to soar to the unapproachable light in which Deity dwells in mysterious sanctity—it spends its devotion upon humbler things, to which it imparts such divine associations as may seem, at least, to reconcile the worship with the acknowledged supremacy of When we cannot rise to God, the religious necessities of our nature will drag him down to us.

In the papal community the degradation of the Supreme Being seems to have reached its lowest point of disgusting fetichism in the adoration of the bread and wine of the sacramental feast. I know nothing in the annals of heathenism that can justly be compared with this stupendous climax of absurdity. impiety, blasphemy, and idolatry. work of the cook, and the product of the vintage-bread and wine-the materials of food which past through the stages of digestion and decay—are placed before us, after having been submitted to the magical process of sacerdotal enchantment, as the eternal God, in the The person of the incarnate Redeemer. eucharistic elements are not memorials of Christ, not visible symbols of his love-they are, after the pretended consecration of the priest, the Son of God They are worshipped and himself. adored, eaten and drunk, received into the stomach and passed into the bowels as the Creator, Preserver, and Saviour of mankind. The ancient Egyptians, in paying religious veneration to inferior animals, and to a certain class of vegetables, regarded them as sacred, as we learn from Herodotus and Cicero, on account of their subserviency to purposes They were considered as of utility. instruments of divine Providence-not as gods themselves—by which the interests of husbandry were promoted, and noxious vermin were destroyed. where, in the whole history of mankind, among the darkest tribes of Africa, or the benighted inhabitants of the isles of the sea, is another instance to be found of a superstition so degraded, or a form of idolatry so horribly revolting, as that which is presented in the doctrine of the The Infernal incantation of the witches in Macbeth, chanting their awful dirges over the boiling caldron in which are mingled the elements of death, are to my mind less insupportably dis-

gusting, less terrifically wicked, than the priests of Rome, pretending to subject the Saviour of the world, in cold-blooded cruelty and for purposes of hire, and that in increasing millions of instances, to the unutterable agonies of Gethsemane and Calvary.

In tracing the origin of transubstantiation and the subsequent absurdity of the Mass, we are struck with another coincidence between the practices and doctrines of Rome and the rites and customs of pagan antiquity. That the terms and phrases and peculiar ceremonies which were applied to the mysteries of the heathen superstition, have been transferred to the institutions of the Christian system, and have vitiated and corrupted the sacraments of the gospel, is now generally admitted. It is in the teachings of heathen priests, in secret orgies of gross impiety, and flagrant indecency—and not in the instructions of Christ and his apostles, that we are to look for the mysteries which, in the papal sect, envelop the seals of the Christian covenant. As the progress of corruption is always downwards, what has begun in mystery ended in absurdity -the extravagant terms in which the fathers described the Sacrament of the supper in evident rivalry of Eleusinian mysteries—the unnatural awe with which they invested a simple institution, led in after times to this form of idolatry, which transcended the follies of their pagan guides.

WARNING AGAINST IDOLATRY.

BY BISHOP WILSON, OF CALCUTTA.

"Let no man beguile you of your reward in a voluntary humility and worshipping of angels."—Col. ii. 18.

The idolatrous worship of saints and angels is, I conceive, the grand abomination of popery. It is the highest provocation of the Almighty, directly overthrows the mediation of Christ, "in whom alone we are complete," and is the centre of the vast circumference of Romish error and superstition. That which constituted the pope Antichrist, is,

if I mistake not, idolatry, the transfer to the Virgin Mary and other dead men and women, and to their images and relics, and to the elements of bread and wine in the Eucharist, a measure of that religious adoration and intercessory reliance which is due only to Christ, our glorious and all-sufficient Mediator and Intercessor.

The apostle's course of argument confirms me in this view of the case. The Mosaical rites insisted upon by false teachers at Colosse, were only a

stepping-stone to the vain speculations which ended in the worship and idolatry of angels. The observance of the legal ceremonies was not the peculiar danger there, nor was it so prevalent as in some other churches; for it was common to them all in a greater or less degree.

Our apostle, therefore, in writing to the Colossians, does not treat this error as he did in his epistle to the Galatians. He does not argue at length on justification. He does not tell them that "if righteousness come by the law, then Christ is dead in vain." He does not declare that "Christ would profit them nothing, as many of them as were justified by the law." He does not proclaim aloud that "if any man or angel preached any other doctrine than that which he had delivered to them, he was accursed."

No: the case of the Colossians was different. It concerned justification and Mosaic rites only indirectly. The main point was the mediation of Christ, which saint-worship directly opposed. As this, however, had only just appeared amongst them, and Epaphras had instantly, as it should seem, resorted to the apostle for advice, before it began to spread, there was only need for the apostle to pronounce a strong and decisive judgment on the incipient impiety.

The whole epistle, however, had been directed with admirable wisdom towards this one point. St. Paul had taught them that angels and archangels, and all the invisible world, were placed under Christ as their Creator, Conservator, Lord and End; that he is the head and source, to them as well as to men, of reconciliation with God; that principalities and powers in the heavenly world were put under him, and that those in hell were "spoiled and made a show of openly in the triumph of the cross."

These points are almost peculiar to this epistle, and to the corresponding one to the Ephesians sent on to them probably from Laodicea.

And the strength of the apostle's language in condemning this angel-worship, which we are about to consider, has the same bearing. In speaking of the Mosaical rites, he had merely said, "Let no man judge you in meat or drink," &c.; and the reason he assigned is simply, that they "are a shadow of things to come," of which the body is Christ.

But the worship of created beings as intercessors, instead of the incarnate and divine Saviour, was, in the apostle's mind, quite another thing; it was heathenism brought into the church; it was pagan philosophy engrafted upon the Christian faith; it was Belial united with Christ in the highest services of religion; it was angels and saints thrust into the place of the only Mediator; it was, in fact, the beginning of a system of idolatry infinitely more provoking to Almighty God, than that of Greece and Rome, as being practised under the full blaze of the glorious gospel day.

The condemnation, therefore, proceeds on vital topics: on this worship, springing from a wilful and perverse humility, and a presumptuous intrusion into the things of the invisible, and to us unknown world; as the dictate of an inflated, fleshly mind; as the impious pretension of wisdom in an uncommanded way to an uncommanded end; in a word, as actually cutting off and severing altogether its followers from Christ.

All this turns on fundamental matters, as did all the preparatory topics concerning the person and mediation of Christ, which were designed as the preventives of a further spread of the fatal errors which he was about expressly to condemn.

The apostle here exposes the artful manner adopted by the false teachers introducing their worship of angels. They insinuated themselves by "beguiling words" and a perverse debasement of mind, under guise of humility.

This is the third time that St. Paul intimates that this great corruption would be a covert one; that all would be fair in appearance; that men would profess the doctrine of Christ, teach many parts of the gospel, and by no means oppose or deny in words the glory of the one Mediator; but yet would sap all by the addition of angelworship; that it would be what popery, during its long, sad progress, has ever been, a "mystery of iniquity;" that is, an iniquity, but a mystical one, being, as Archbishop Usher expresses himself, "cloaked with the name of piety."

In the 4th verse of this chapter the apostle gave the first of these cautions. "This I say lest any man should beguile you with enticing words;" and in the 8th, the second, "Beware lest any man spoil you," (make spoil of you) "through philosophy and vain deceit;" and now, for the third time, he repeats the special admonition.

When opposing circumcision, and meats and drinks, he uses no such cautions; because there every thing was

open and manifest.

But the case was extremely different with the covert, insidious attacks of the zealots for the worship of angels.

The word translated beguile, is rendered in the margin "judge against you;" as the arbiters in the Olympic and other games, when giving a dishonest decision, and so depriving the fair racer of his appropriate prize. 'Thus the deceiving teachers at Colosse gave false directions, tending to award the crown to the wrong persons, and to defraud the diligent and earnest candidate of his reward, by transferring his aim and his efforts from the true object to a false one; from Christ to angel-mediators.

"A voluntary humility," or "being in voluntary humility," was the other method of bringing in this heresy. nuine humility is the very soil in which Christianity plants all its graces; but a wilful debasement of soul to human authority is the ground where Satan readily causes all kinds of follies and superstitions to grow and luxuriate. With these materials the false teachers would set to work. Having to address a voluntary humility, they would discourse plausibly on the weakness of man and his distance from the Almighty, would dwell on the dignity, offices and rank of angels, and would presumptuously assert, that to render them complete in knowledge new revelations of the details of divine worship might be expected through them. In proof of the agency of angels in human affairs, they would tell them that the Mosaic law was given by "the disposition of angels," and that angels conducted the Israelites into Canaan. They would appeal also to the appearances of angels to the patriarchs, prophets and apostles. They would

mix abundance of extenuating and beguiling words on all these points, and work upon the ignorance and terrors of conscience of the weak. They would affirm that it was arrogant for feeble creatures like men to approach God directly through Jesus Christ, and that humility dictated their making use of the mediation of angels. They would pretend, also, that it was only an inferior honour they meant to pay them, and not the highest worship, which was due peculiarly to God. They would philosophize on the differences between various kinds of religious worship; and distinguish between the entreating of the prayers and aids of angels and saints for them, and the addressing of petitions to them as capable of granting blessings themselves.

Such have been the harlot-sophistries of Rome from the beginning—"enticing words" addressed to a "false humility."

Having thus briefly noticed the seductive manner in which the idolatry was introduced, I come to consider at some length the important subject of the idolatry itself, which sprang from the worship of angels, as taught by the Jewish and philosophical doctors at Colosse.

Here I must call your attention to several particulars. I must advert to the opinions prevalent amongst the Jews, which gave occasion to angel-worshipto the doctrines of the pagan philosophers on the subject—to the effects of these errors upon the Colossians-to the progress of the evil in the church of Rome—to the series of prophecies concerning this idolatry in the Old and New Testaments-to the dangers consequent upon it with which we have been lately threatened to the peculiar abomination of all idolatry in the sight of God, and to the manner in which it instantly corrupts every other part of religion.

1. The Jewish doctors at the time when the apostle wrote, were very fond of speculating upon the orders and powers of the hierarchies of heaven. They had some peculiar notions among them relating to angels; for Josephus assures us that when they received any into their number, they made them swear that they would keep or observe the names of the angels with great care. Even as early

as the Acts of the Apostles, there is a reference to the popular belief among the Jews; for when Rhoda affirmed that it was Peter who was before the gate, the apostles said, "It is his angel."

And it appears from several passages in Philo, to have been the opinion of that learned Jew that angels were messengers who presented our prayers to God, as well as brought down his favours to us. And he represents this view of the matter exactly as our apostle intimates that the seducers would, as most humble and reverential.

The term philosophy, was also in high repute with the Jews; and both Philo and Josephus affected the use of it to express the whole Mosaical institution.

2. This being the state of things among the Jews, the unstable converts of that nation were only too well prepared to receive with favour the speculations of the heathen philosophy. The Platonists, with their theories concerning the government of the world as carried on by beings inferior to the gods, but superior to men, whom they called demons or angels, precisely met this tendency; as the discipline of Pythagoras did their love of ceremonies, of fastings and external austerities. The followers of Plato were, however, the more dangerous of the two, and are now before us. In his fourth book De Legibus, he teaches, that after tutelary gods, demons or angels are to be worshipped. And in his Epimonis he says, "Denicus ought to be worshipped, because they held the middle place between God and men, and discharged the office of inter-They are, therefore, to be worshipped on account of their propitious intercession." And St. Augustine inveighs against the heathen on this account in his tenth book de Civitate Dei, and condemns all they said about worshipping angels.

But I dwell not on the particular names and doctrines of the philosophical sects, nor on the endless fancies of the Jewish teachers. If any of these had been prominently known amongst the Colossians, it is probable the apostle would have named them. His omission to do so, seems to show that he

judged it best to leave his cautions in general terms, in order to be applicable to similar errors in all ages, and especially to the great apostacy.

3. With this mixture of Jewish and heathen inventions, we may imagine how the feeble Colossians would be disturbed.

The plausible, "enticing words" of man's wisdom, and the plea of "humility," would first beguile them. The novelty of the doctrines would next attract and please. Then the half-hearted would rejoice to resume something of their heathen notions, without seeming to reject Christianity. All would thus soon fall into confusions.

If men of talents and learning, but of unsound principles on vital points should, with a show of piety, creep in amongst them, the feeble converts would be little able to detect their arts. And if the errors thus privily brought in should go tosap the mediation and grace of Christ, and should lead to angel-worship, to uncommanded austerities and a profound self-righteousness, we may imagine how soon Christianity would be thoroughly heathenized. Man is prone to idolatry, as we see in the case of the Israelites in the Old Testament. His fallen nature is propense to what is sensual, external. superstitious. He delights in a religion of his own. No idolatry is too grossfor him if it be introduced by beguiling words, promote as it professes humility, and be generally received and practised.

4. The progress of this one insidious principle of joint-mediators in the Christian church for twelve centuries or more, is too easily accounted for.

The moment the Bible was given up as the only divine rule of faith, and justification by works was gradually admitted, idolatry began to steal in as doth a thief. Within one hundred years after these cautions of our apostle, the impiety had made some way. In the fourth century, the church of Laodicea, had to condemn it in the very region around Colosse, by an express decree. About the same time Theodoret informs us that some were called "angelici," on the ground—the very voluntary humility noted by our apostle—that "God not being capable of being reached or comprehended,

it was fit to conciliate the divine benevolence through angels." Theophylact tells us that the nature of the service rendered to them was that of prayer. Chrysostom speaks with indignation on the subject, as arising from Satan's envying us our happiness; and he calls these acts of idolatry "the enchantments of devils;" and adds, "But though he be an angel, though an archangel, though a cherubin, endure it not. For these powers themselves will not receive the worship, but reject it with abhorrence." So all the other devout and learned fathers, from Clement of Rome to Bernard. Still they helped on the evil upon the whole, by their own doctrine and Augustine himself is no exception to this remark. And early in the seventh century it opened into the twofold apoetacy of Mahomet in the east, and of the papacy in the west. The way of both was prepared by the extreme corruptions of the Christian doctrine in this and other respects; the prevalent ignorance and vices of the flocks; and especially by the wide-spread and insidious idolatry of angels and saints, of the Virgin, of images and relies, and the sacred bread and wine in what is termed the sacrifice of the mass. These give plausibility to the Mahometan imposture, which protested against all idolatry, both amongst Christians and Gentiles. Whilst, on the other hand, they gave apt occasion to the bishop of Rome gradualby to mature his system, in spite of the toud rebukes of the pious fathers of different ages, till the whole was solemnly established by the second council of Nice, 787, A. D., and ratified and enlarged at that of Trent in the sixteenth century.

5. Our abhorrence of all saint-worship will be strengthened, by considering the solemn and copious predictions of the sacred scriptures of an apostacy centring in this point. For we find that a series of concurrent prophecies, from Daniel in the Old Testament to the last book of the New, foretell the rise and progress of this idolatry, with details which cannot be mistaken. And we learn, also, that from the time of the Waldenses and Albigenses in the twelfth

century, to our reformers in the sixteenth, these prophecies were with one voice declared to be descriptive of the bishop and church of Rome. The glorious reformation, led on by Luther and Cranmer, Zuingle and Jewel, Melancthon and Calvin, and their compeers. fixed on this one broad ground of condemnation, the vituperative predictions of Daniel, St. Paul and St. John. The grand characteristic of the papacy, in all their judgments, was the worship of saints and angels as joint mediators with Christ. They considered the fourth and fifth centuries as having matured this demonolatrous abomination. our modern Protestant divines, with one consent, suppose that the mystic period of twelve hundred and sixty years is to be dated from the kings of the earth having given over their power to the papal usurpation, with its idolatrous worship.

These harmonious prophecies, which occupy by far the largest part of the whole series in either Testament, are calculated to give us an awful impression of the magnitude of the evil, and of the importance attached to it by the Al-

mighty.

We shall next have to support the view we have taken by the actual doctrines of the Romish church, gathered from her authorized documents and her universal practice at this day.

Whether the prophetic word has been applied justly to that church in all its exact details, or not, will not affect the plain historical question on which we are now entering. What is the matter of fact? Is the bishop and court of Rome idolatrous?

In considering this question, the simplest course perhaps will be, first, to produce the actual language of the council of Trent; then to appeal to the succinct and plain-spoken creed of Pope Pius 4th. Thirdly, to give a specimen of the mass of evidence as to the prevalent idolatry corresponding with these sources, and lastly, to point out the peculiar provocation of all idolatry, or any thing having the appearance of it, in the eyes of the Almighty.

1. In the last session of the council of Trent we read thus: "The holy synod commands all bishops and others who have the care and charge of teaching, that, according to the practice of the Catholic and Apostolic church, received from the first beginning of the Christian religion, the consent of venerable fathers and the decrees of holy councils, they labour with diligent assiduity, to instruct the faithful concerning the invocation and intercession of the saints, the honour due to relics, and the lawful use of images; teaching them that the saints, who reign together with Christ, offer their prayers to God for man; that it is a good and useful thing suppliantly to invoke them, and to flee to their prayers, help and assistance, because of the benefits bestowed by God, through his Son Jesus Christ our Lord, who is our only Redeemer and Saviour; and that those are men of impious sentiments who deny that the saints, who enjoy eternal happiness in heaven, are to be invoked; or who affirm that they do not pray for men, or that to be seech them to pray for us is idolatry, or that it is contrary to the word of God, and opposed to the honour of Jesus Christ, the one Mediator between God and men, or that it is foolish to supplicate, verbally or mentally, those who reign in heaven.

"Let them teach, also, that the holy bodies of the holy martyrs, and others living with Christ, whose bodies were living members of Christ, are to be venerated by the faithful, since by them God bestows many benefits upon men. So that they are to be wholly condemned" "who affirm that veneration and honour are not due to the relies of the saints, or that it is a useless thing that the faithful should honour these and other sacred monuments, and that the memorials of the saints are in vain frequented to obtain their help and assistance.

"Moreover, let them teach that the images of Christ, of the Virgin, Mother of God, and of other saints, are to be had and retained, especially in churches, and due honour and veneration rendered to them. Not that it is believed that any divinity or power resides in them, on account of which they are to be worshipped, or that any benefit is to be sought from them, or any confidence

placed in images, as was formerly by the Gentiles, who fixed their hope in idols. But the honour with which they are regarded is referred to those who are represented by them; so that we adore Christ, and venerate the saints whose likenesses these images bear, when we kiss them and uncover our heads in their presence, and prostrate ourselves. All which has been sanctioned by the decrees of councils against the impugners of images, especially the second council of Nice.

"Let the bishops teach further, that"
... "great advantages are derived from all sacred images." "Whoever shall teach or think in opposition to these decrees, let him be accursed."

Upon this I remark generally, that we may be quite sure that the most wary caution was observed in this decree, as in all others, to avoid, so far as they could, an open patronage of what had given most scandal to the Protestant princes and people, and to present the best aspect of the Romish doctrine of invocation before the eyes of awakened Europe, which would consist with their old claims of antiquity and infallibility, and carry out most craftily the determination of the council to admit of no real change whatever in the usages and practice of their church.

Next we simply ask, what would be, in the nature of things, the effect of this decree, subtle and ambiguous as it is, on the ignorant and superstitious mass of the populations of Romish countries, after twelve centuries of human traditions and superstitions, of the suppression of the scriptures, and of the doctrine of justification by works, and profound ignorance of the real nature of Christianity? Let Italy—let Spain and Portugal—let the Romanist parts of Germany and Switzerland-let France declare, with their ten thousand prayers offered to the Virgin and saints, for one presented to Christ, the divine and only Mediator.

The case speaks for itself. This doctrine of the decree on the invocation of saints, and the veneration of images and relics, as well as that of a previous decree on transubstantiation, and the adoration of the host, would and must be

interpreted, of course, according to the superstitious mind of the Roman Catholic priesthood and people at the time, and for ages preceding; and was no doubt intentionally left to be so interpreted.

But we may, in truth, gather enough from the words of the decree itself to condemn it as altogether unscriptural and idolatrous.

For the authority of the invocation enjoined is derived, not from the holy scripture, but from the practice of the church, with a mere incidental denial, towards the close, of its being contrary to the word of God.

Then, it gives no definition of the terms it employs, "honour," "lawful use," "due honour and veneration;" these important expressions are abandoned to a well-understood and longestablished corrupt usage.

Next, the directions "suppliantly to invoke the saints," and " to flee to them for their help and assistance," are of themselves and under all circumstances idolatrous.

So the identical permission given to "kiss" the images of the Virgin and saints, to "uncover their heads" in their presence, and to "prostrate themselves" before them, are plain acts of idolatry and violations of the second commandment.

Again, the miserable plea that the honour paid to images is only intended for the persons they represent, is precisely the excuse which the heathens made for the worship of their idols, and leaves the breach of the divine law as gross as before.

Once more, the attempt to distinguish between images and idols, only plunges the council deeper in the gulf; for the commandment prohibits universally "the likeness of any thing." Such a distinction without a difference is a confession of guilt.

Lastly, the decree by uniting "the invocation of saints" with the "honour due to relics;" "the veneration of the bodies of martyrs;" the frequenting of "their monuments," and the "due honour and veneration of the images of the Virgin Mary and other saints," makes up an entire system of idolatrous worship, every part of which is, of itself, in the teeth of the express terms of the second commandment, and the whole augmented in intensity of influence by the combination.

2. But I proceed to the articles, which in 1564, Pope Pius 4th appended to the ancient and most scriptural Niceno-Constantipolitan creed; so that every person swearing to receive and obey it, as he is required to do, gives the self-same pledge to believe the thirteen appended doctrines as the previous pure ones of the original symbol. It is sufficient for me to give a specimen.

"I steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitu-

tions of the same church."

"I constantly hold that there is a purgatory, and that the souls there detained are aided by the prayers of the faithful."

"In like manner, that the saints, reigning together with Christ, are to be venerated and invoked, and that they offer prayers to God for us, and that their relics are to be venerated."

"I most firmly declare that the images of Christ, and of the Mother of God, always a Virgin, and also of the other saints, are to be kept and retained; and that due honour and veneration is to be shown them."

"Also, I undoubtedly receive and profess all other things delivered down, defined and declared by the several canons and ecumenical councils, and especially by the most sacred synod of Trent; and I equally condemn, reject and anathematize all things contrary to them."

"This true Catholic faith, without which no one can be saved, which I now willingly profess and truly hold, I promise, vow and swear to retain and confess, by God's help, most constantly to the very end of life; and to take care, so far as in me lieth, that it be taught, held and preached to my subjects, or to those, the care of whom, from my office, rests on me. So help me God and these holy gospels of God.

Not a word need be added upon the unparalleled effrontery of appending these clauses to the Nicene creed, and of their nature and bearing. I only fusther observe, that the appeal of the synod of Trent to the second council of Nice, in 787 A. D., is sufficient of itself, to any one acquainted with the history of that image-worshipping council, to convict the whole decree, as well as these new clauses founded on it, of intentional and unblushing worship of the saints.

3. A specimen of the mass of evidence as to the prevalent idolatry, flowing through all the divisions of the church from the fifth century downwards, and corresponding with these artful and dangerous documents, may be very briefly given.

The child in its earliest age is imbued with it—it is taught to say, "I conclude" (my prayer) "by desiring our blessed Lady to be a mother to me, and by recommending myself to my good angel, and to all the court of heaven."

It is directed again to "offer its prayers to the blessed Virgin; its guardian angels; its patron; and all the saints to-

gether."

Further rules for it are these: "If you will be a true child, and a sincere servant of the blessed Virgin, you must be careful to perform four things. Have a great apprehension of displeasing her by mortal sin. 2. Love and imitate her virtues. 3. Have recourse to her in all your spiritual necessities; and for that end offer to her daily some particular prayers. 4. Be mindful to invoke her in temptations" . . . " you can find no succour more ready and favourable than hers. If you perform this, you will have a true devotion to the blessed Virgin; you will be of the number of her real children, and she will be your mother, under whose protection you shall never perish."

The child is further provided with this form of confession: "I confess to Almighty God; to blessed Mary ever Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly, in thought, word and deed, through my fault, through my fault, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Pe-

ter and Paul, and all the saints, to pray to the Lord our God for me."

So much for the Roman Catholic infant mind. A specimen or two of the prayers ordinarily addressed to the saints and angels will now suffice.

"Grant, we beseech thee, O Lord God, that we, thy servants, may enjoy perpetual health of mind and body, by the glorious intercession of blessed Mary ever Virgin."

"We fly to thy patronage, O holy mother of God; despise not our petitions in our necessities, but deliver us from all evil; O ever glorious and blessed Vir-

gin!"

The present Pope, in his Encyclical letter of 1832, in his closing paragraph uses the following words: "But that all may have a successful and happy issue, let us raise our eyes to the most blessed Virgin Mary, who alone destroys heresies, who is our greatest hope, yea, the

entire ground of our hope."

If this be not the grossest idolatry, nothing is. If all this do not overturn, root and branch, the mediation of Christ, nothing can. If all this, continuing for twelve or more centuries, extending over all eastern as well as western Christendom, but especially western; forming the staple and mass of popish devotions; and diffusing itself for ages in all accessible parts of the Christian world, and in all their missions to the heathen, do not display the full-blown abominations of which the apostle condemns, in the epistle we are considering, the first buddings in a voluntary humility and worship of angels, nothing can.

But, no; the matter is plain and manifest to all who understand the meaning of words, and the broad undeniable facts of the case. Every prayer addressed to the Virgin and saints is idolatry; every act of such veneration and honour in connexion with them is idolatry; all the bowings and uncoverings of the head, and the prostration before images and pictures, and the bodies of martyrs and relics, are idolatry. Every adoration of the elements in the Eucharist is idolatry. The very popular excuse made by the Romanists that they only pray to the saints to intercede with God for them, is precisely that which

most especially condemns the practice, as it robs Christ of his mediatorial office, and denies that we are complete in him.

But the whole soul of a real Christian trembles at such blasphemy. Christ is "all in all" to him. Christ is high as God, and needs none to come between; for "he and the Father are one;" he is low as man, and needs none to come between; for we are "members of his body, of his flesh, and of his bones."

This worship of saints and angels, then, thus idolatrous in all its parts, is, I repeat, the grand abomination of popery. There are many steps leading to it, some more remotely, others more directly; but this is the last practical finish, as in the case of the nations of Israel and Judah of old, of the whole series of previous

provocations.

I confess, when I contrast this tremendous structure of demonolatry with its feeble origin, its insidious but steady growth, its fatal ramifications into all the details of religious worship; its prevalence for so many ages over the larger part of Christendom; its present zealous and aggressive character; the devotion of its adherents; and its hold, by a judicial blindness, as it were, on the minds of the wealthy, the learned, the powerful, the renowned of all classes, from the prince to the peasant; I seem to behold the gigantic monster stand out in full relief, whom the series of predictions, to which we have before adverted, so exactly portraved. Indeed, it would appear to me abstractedly a most unlikely thing, considering the general scheme of divine prophecy in all its other branches, that sixteen or seventeen centuries of such portentous and insidious opposition to Christ and his glorious mediation, should have been unnoticed in the sacred records. And the strenuous but vain efforts of Roman Catholic writers to turn away these predictions from their seven-hilled city, abundantly confirm, as I think, the application of them, arising from the broad and undoubted historical facts of the case which I have now adduced.

In conclusion, I am to point out the peculiar abomination of all idolatry in the sight of Almighty God, and the man-

ner in which it instantly corrupts every other part of religion. But I shrink from the task. For wherefore should I urge the infinite abhorrence of the one Christ is true God to all this creature-worship, or any thing approaching to it? fore should I call to your recollection the large proportion of the entire Old Testament, which is occupied with declarations of God's hatred of such apostacy? Why remind you of the proneness of fallen man to it, as shown in the history of the ancient people of God? Why the perpetual anger of God lighting upon them for it? Why the denunciations of it as spiritual fornication, and an adulterous breach of a marriage covenant, and the occasion of a divorce between God and them?

> The object of worship is, in truth, the centre-point of our religion. All the doctrines and blessings-all the hopes and joys-all the morals and purity of Christianity flow from the infinite glory and holiness of the divine character, and the exclusive worship which he claims. And why do I urge this particular topic which ought to be familiar to us all? Because two things constantly attend this crime—a stupefaction of conscience that renders men insensible of their guilt, and quite unaware of the gulf into which they have plunged-" having their conscience seared as with a hot iron," is the divine threatening—and also a laxity of morals as to all great points, with an austerity as to petty observances, which sinks into a debased superstition as to the common people, and a secret infidelity as to the higher So that every part of vital Christianity is swept away at once. All falls to ruin, if the object of worship be once changed.

> Let us, then, imbibe more fully the infinite and unapproachable glory of our one blessed Mediator; and every appearance of idolatry will be hateful to us. Let us imbibe more fully the adequacy and suitableness to all our wants of his intercession and high priesthood; and every attempt to substitute other mediators, will appear to us in the startling glare of its frightful folly, ingrati-

tude and guilt.

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